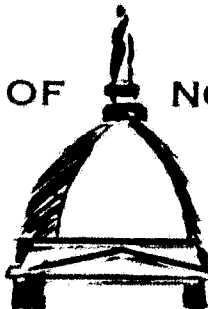


UNIVERSITY OF NOTRE DAME

RELIGIOUS BULLETIN



VOL. XLIV, NO. 57
FRIDAY, MAY 21, 1965

REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR

ROSARY AND HYMNS. . . .

. . . at the Grotto. . .

. 6:45 p.m.

Tonight	Pangborn Hall
Monday	Stanford Hall
Tuesday	Sorin Hall

TWO ARTICLES ON ABORTION

"A heritage of ecclesiastical history, based on religious dogma rejected by most of our population." In these words Lawrence Lader in an article in the New York Times Magazine (April 25) attempts to erode the Church's stand on the direct destruction of a human embryo or fetus by abortion.

"Please do your best to reflect Catholic principles into the National Diet, in order that they make abortions illegal again." These are the words of a Japanese lawmaker who helped enact the abortion law in Japan. They are quoted by Father Anthony Zimmerman, S.V.D. in his article in U.S. Catholic (May, 1965) on the consequences of legalized abortion.

Mr. Lader's arguments for liberalization of abortion laws are typical of the sentimental, secularistic mentality which sets up as the greatest of evils the bearing of an unwanted child. He quotes Dorothy Kenyon, a lawyer and former New York City Municipal Court judge, as saying, "For a State to force a woman to bear a child against her will is outrageous." He says, "Women suffer needless grief and pain" from botched illegal abortions. From this it follows that they have a right to a safe antiseptic legal abortion.

The fact that what is aborted is a human embryo or fetus has no place in Mr. Lader's argumentation; the human reproductive system, including the new life which it generates, is something wholly biological. An abortion, within three months of pregnancy is "safer than a tonsillectomy" says Mr. Lader, and the implication is that it has no more moral significance than blowing one's nose. The human embryo has no higher status than a blob of matter.

And so with articles like Mr. Lader's the campaign for the liberalization of the abortion laws is under way, the battle for contraception being just about won. More such articles, by lawyers and doctors and sociologists, are likely to appear with greater frequency in magazines and newspapers. There will probably be TV documentaries and panel discussions. All will combine to break down the Christian concept of the sacredness of life in the unborn.

But these reformers will keep very quiet about Japan's experi-

(continued on page three)

In the Liturgical Spirit

CHURCHES MUST BE BUILT FOR ACTION

"The chief cause of leakage in the Church today is Sunday Masses every hour on the hour." This startling statement comes from an essay by Father Godfrey Diekmann, O.S.B., in The Church and the Liturgy, a book recently off the Paulist Press. When we substitute an industrial assembly-belt system of worship for the Assembly of God's People, Father Diekmann goes on to explain, then all talk about creating a family of Christians is wasted breath.

The solution for this problem, he says, is total involvement, total engagement on the part of those attending Mass, and for this it is necessary that we have churches built on the human scale, that is, buildings that will serve the community rather than serve as grandiose monuments to God's glory. Liturgically minded pastors in various countries, Father Diekmann observed, seem to have arrived at a consensus that this should mean room in each church for about six or seven hundred people. "In any event, the sense of family, of personal confrontation and common human action, should be had. The Christian people should be able to take part in the sacred rites fully, actively, and as befits a community. Pressures all too often in the past have resulted in a 'filling-station' approach to liturgical worship, and found expression in parish church buildings vying in monumentality with cathedrals."

"In the history of church building and the arrangement of its parts," says Father Diekmann, "the only constant has been change. Church builders, therefore, who allow their planning to be determined by the question, 'Does this look like a church?' are indulging in an archeologism. Not nostalgic recollections but the hard work of discovering the meaning of ecclesia as liturgical assembly, as well as the ecclesial role of the Eucharist and the other sacraments, is primarily imperative in order to construct a building and arrange its spatial parts so that it will best serve this ecclesia in action. The wonderful fact is that we are today living in an age when questions about the ecclesia are being asked and are beginning to be answered."

In the past, Father Diekmann continues, there has been an emphasis on the church as an architectural monument rather than on the priority of the living church. The most imperative objective of church planners today must be a firm rejection of the "cathedral image" that has dominated hitherto, and a return to the idea of a church structure that can be a true domus Dei only to the extent that it serves the local assembly the true ecclesia in which God dwells.

The centers of cities throughout the world, in Father Diekmann's opinion are overcrowded with churches that are monuments and museums, ghost-structures artificially kept alive at great expense.

Christians cannot be liturgically housed and served so long as we continue to think in terms of monuments. The mystery of the Body of Christ realized in persons living in the world of today must regain priority.

--Claude L. Boehm

* * * * *

ABORTION. . . (continued from the front page)

ence with legal abortion. Father Zimmerman, however, gives this side of the picture pointing out that "the nation is afflicted with an epidemic of abortions, taking 2,000,000 lives of children per year, and afflicting several million women with various health complications. 'We are known throughout the world as an "abortion paradise" much to our disgrace,' said Welfare Ministry Kobayashi on May 8th of this year. 'We must curb this evil practice which is eroding the physical and moral health of our nation.'"

No longer are the Japanese sentimental about abortion. A routine abortion is described in the popular magazine Josei Jishin of March 12, 1962. From this Father Zimmerman quotes:

A steel forceps mangles and extracts a murky mass of bloody tissue. There it lies now, soft and quivering. But in it are hands and feet, even eyes and a nose well formed.

Wash if you will. But washing won't help. That tiny bleeding object dyed in red is a human being, no doubt about it. It whimpers now with a voice like a little kitten. It is tossed into a dark corner by itself. The cries become faint; now it is dead. Its life was short, but a few moments. Another artificial termination of pregnancy has been completed.

A sickening, revolting description. More graphic than the word murder but no more revolting than murder.

Another effect of abortion is the change it produces in the parents. "Once a mother has taken the drastic step of destroying the fruit of her womb deliberately," writes Father Zimmerman, "she has destroyed a part of her womanhood too. She is no longer quite as good a mother to the rest of the children either, now as good a wife to her husband. . ." And the Japanese lawmaker who pleaded with Father Zimmerman to fight for Catholic principles pointed out that "parents in Japan don't love their children any more, even those whom they permit to live. 'They love them as pets, as a source of pleasure to themselves, but not as human beings.'"

It is obvious from Father Zimmerman's report that those promoting liberalized legal abortion laws in this country have not looked into the Japanese situation, or having discovered the evil effects are deliberately withholding the facts -- because no woman should be forced to have an unwanted child.

For Freshmen Only

EVEN WITH AN HONOR CODE?

Mr. Collegiate, '65 style, doesn't mind admitting that he beats his little sister, steals from the poor box, is a moral slob, regularly gets smashed, misses Mass, or is a real lush. There is, however, one area in which he is absolutely impeccable. If he is nothing else, he is intellectually honest. He takes genuine pride in his intellectual integrity.

This dedicated student is literally burned-up with a passion for truth: he must see and examine every facet of a problem if he is to be true to himself. His pursuit of truth allows of no petty restrictions. He must be free to pursue truth in every form. To place limits on his search would involve intellectual suicide. And if anyone should doubt his intellectual integrity, it would be tantamount to questioning his very virility.

Yet come semester exams and what becomes of this stainless-steel intellectual's honesty? He crawls into a crib. He rides a pony. He even prostitutes his mind by buying and selling exams. What has happened to his fierce commitment to truth?

Is this dedication to truth? Is this passion for intellectual integrity just another empty image? It's quite a trick to be intellectually committed to an ideal without being committed as a person. Perhaps, in his atomic pursuit of truth, Mr. Collegiate has yet to examine the unity of the human person. Man, whether he be day-laborer or university student, is not a heap of segments totally divorced one from another. He is a unit. He acts as a unit. Philosophers seem to think that it's this very unity which makes him a person.

The violent commitment to truth so apparent on the campus should make every student eager to grapple with this nugget of Christian wisdom annunciated in the Sermon on the Mount:

"Beware of false prophets who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? Even so every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit ... Therefore by their fruits you will know them."

Mt. VIII; 15-19

Christ had a remarkable facility for cracking the kernel of truth wide-open in a very homey and unsophisticated way, don't you agree?

-- Father Baker, C.S.C.