

## Tar on my Heels. . . by Dale Francis

Dr. Joe Fletcher came to Chapel Hill and urged that college officials get with it and start offering birth control services for unmarried students. It figures.

The birth control promoters never did want what they said they wanted—hands off the issue on the part of the government. What they always wanted and what they want now is government promotion of their position.

Back in 1960 I was one of quite a few Catholic laymen contacted by the top man in Planned Parenthood. He sent me a telegram asking me if I would join other distinguished Catholic laymen in a call for repeal of anti-birth control measures in the state of Connecticut.

I answered that I would be glad to do so if he would at the same time proclaim that the Planned Parenthood Association would not seek nor accept public assistance in promotion of birth control.

It should have cut both ways. Actually Catholics weren't responsible for the anti-birth control laws. Protestants provided the legislation. But Catholics probably were responsible for keeping them there. It seemed to me always that in a diversified society like our own it was not right to enforce a Catholic moral solution involving private, personal actions, on the public as a whole.

But if it was true we should not seek government power to support our moral position, it seemed to me evident that the Planned Parenthood people shouldn't seek government support for their position.

That was never the way the Planned Parenthood people thought about it though, and when I replied to the appeal of the Planned Parenthood people with promise of support of efforts to repeal anti-birth control laws if they'd pledge not to seek support from the government for their position, it was the last I ever heard from them. My name was missing from the list of distinguished Catholic lay people who did sign the advertisement.

How has it happened the birth control proponents have made such tremendous gains in the last few years? Well, it has come because no one in the Catholic Church seems willing to stand up and take a stand.

Archbishop O'Boyle took a stand against government sponsored birth control programs and so did William Ball of NCWC but aside from the editorial support I gave them in my column in the OSV no one else in the Catholic press came to their support. All the new more-liberal-than-thou publications didn't quite approve.

We might as well face it. We are in a time in the history of the Catholic Church in the United States when the only bold voices that are accepted are those that are criticizing the Church. You can bang a Cardinal all over the place and no one will lift a voice to protest but if you speak up to remind that there can be such a thing as heresy and that the Catholic moral position isn't one of situational or contextual ethics, then you are treated like some sort of a kook who escaped from the Middle Ages.

Dr. Joe Fletcher is one of the fathers of this school of situational ethics. What they say is that a thing is good or bad depending on the situation. Now it used to be said that fornication was wrong, but today we've got to be more enlightened about it. You have to examine the situation, see the act in its proper context. If one of the two involved is simply using the other then it may be wrong, but if they are truly in love then the situation changes the meaning of the act and everything is all right. Of course, the Bible makes some fairly strong statements about fornicators, but you must understand the Bible was written before enlightened theologians like Joe Fletcher appeared on the scene.

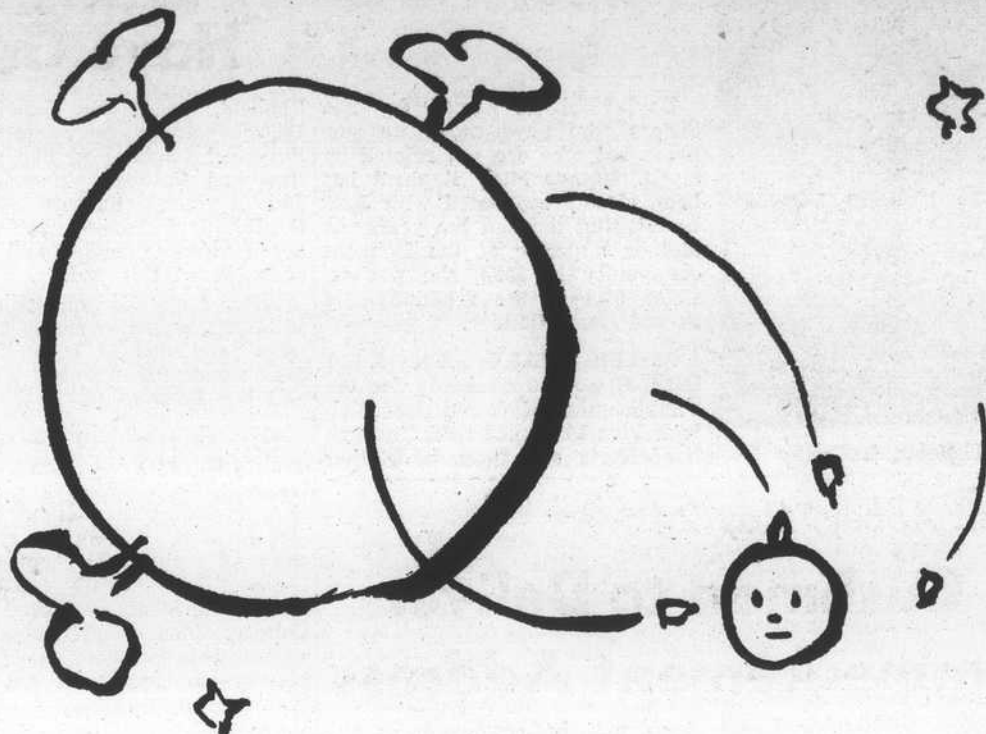
That's the sort of ethics that requires distribution of birth control to unmarried college students, if the services aren't provided then that's the sort of ethics that fills the Florence Crittenden Homes or the abortionists' waiting rooms.

I hope there will be strong voices raised in North Carolina against the sort of an infringement upon rights Dr. Fletcher has proposed. I hope there will be some strong voices raised against the entire structure of situational ethics. And I hope they will be lay voices as well as voices of the clergy.

But given our times and the timidity of our Catholics I have only the hope, not the assurance, that such voices will be heard.

## Race to the Moon

Charlot



Moon: "What an Ill-Bred Neighbor!"

## The Week in Liturgy

By Rev. Paschal Boland, O.S.B.

### Work May Sanctify and Save

May 1

**ST. JOSEPH THE WORKER.** (Third Sunday after Easter) Slavery flourished in the pagan Roman Empire at the time of Christ. The life of a slave had the value of a trained animal. As the Roman Empire became Christian, slaves gradually came to be recognized as human beings, and work acquired a dignity it had lost in pagan civilizations.

As a youth Christ was taught the trade of a carpenter by His foster-father, St. Joseph. Christ had been born into a family of the laboring class. He worked at His trade until he was 30 years old when He left Nazareth to preach throughout His country.

Today we honor the man who taught Christ His trade, St. Joseph the Worker. Inspired by this humble, quiet man we should appreciate the value of work as a means to sanctification and salvation.

"O God, You are the maker of all things and You impose on man the law of work . . . Grant by the example and help of St. Joseph

that we may do the work You give us" (Prayer of the Assembly).

Monday, May 2

**ST. ATHANASIUS.** With the conversion of the Roman Emperor Constantine, public persecutions ceased and Christians could live in peace. Dissensions then arose within the Church and Arius denied the divinity of Christ in the fourth century. St. Athanasius, Bishop of Alexandria, led the opposition in fighting this heresy. He was banished from Alexandria five times in 17 years before he was finally allowed to stay. "If they persecute you in this town, take refuge in another" (Gospel).

Tuesday, May 3

**MASS OF THE THIRD SUNDAY AFTER EASTER.** St. Peter in his first epistle addressed Christians as "strangers and pilgrims" in this world (1st Lesson). The world is our temporary home; Heaven is our eternal home. Strangers and pilgrims like refugees, face difficulties and have to do all kinds of work to live. So also the Christian, no matter in which country he lives, but these can be ways of sanctification, merit, and salvation.

Wednesday, May 4

**ST. MONICA.** The only information available about this holy mother and wife is given in the writings of her son, St. Augustine. She was a saint while he was still a great sinner. She died in 387 at 56 when he was 33. "O God, You looked mercifully on the loving tears of Blessed Monica by granting her the conversion of her son" (Prayer of the Assembly).

Thursday, May 5

**ST. PIUS V.** As a boy he shepherded sheep in Emilia, Italy, before becoming a Dominican. After teaching for 16 years as a priest, the novices were placed under his care. Then he received a flock of his own when consecrated a bishop. Finally, in 1566 he was elected pope with the whole world as his sheepfold. Like St. Peter he fulfilled Christ's commission, "Feed My lambs. Feed My sheep" (Entrance Song).

Friday, May 6

**MASS OF THE THIRD SUNDAY AFTER EASTER.** Until recent times many Christians in the United States gave little witness to their Christian beliefs. Today, however, it seems to be more difficult for the average Christian to be unconcerned about racial inequalities, rights of minorities, conditions in impoverished areas, and so forth. "O God, grant to all who profess themselves Christians that they may reject all that is opposed to that name, and do all that is in harmony with it" (Prayer of the Assembly).

Saturday, May 7

**ST. STANISLAUS.** The spirit of the 11th-century martyred archbishop of Cracow is paralleled by the present cardinal-archbishop of Warsaw. Both have had to resist the pressure of the government to make them puppets and to destroy the practices of Christianity. "The righteous will stand with great constancy against those who have oppressed them" (1st Lesson).

## Protestant Estimates Unity Prospects

**CINCINNATI — (NC) —** Catholics and Protestants may not sit together at the Lord's table yet, but "there's no reason why we cannot sit together at the city planner's table," Dr. Robert McAfee Brown, Presbyterian theologian, said here.

"We may disagree about the doctrine of the Assumption, but we certainly agree on the doctrine that all men are created equal," he told a Xavier University Forum audience.

Dr. Brown, professor of religion at Stanford University and one of the first Protestant observers at the Second Vatican Council, said the documents of the council point to many possibilities of common action for Protestants and Catholics, particularly in the areas of social justice.

He also emphasized the challenge of the council to Protestants as well as Catholics to make a "radical reassessment" of their relations to themselves and to the world.

Protestants will have "failed to hear the voice of the Holy Spirit through Vatican II" unless they understand that "for almost every item considered at the council, there is a Protestant counterpart to be examined," he said.

Calling for a "fresh and radical look" at the structural life of the churches, he said: "Many things in our churches are carry-over from an older day and need to be re-evaluated and maybe reformed."

He cited the obligation of churches to experiment in pastoral work "even when it doesn't pay off in statistics and finances," and to find new ways to reach the poor, hungry, and oppressed.

Dr. Brown said Protestants will have to try to understand not only the hopes of Catholics who welcomed the council and the renewal it brings, but also the fears of Catholics who have been "unnerved" by it.

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**Rev. Joseph Howze** **Rev. Edward Sheridan**  
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