

We must point out, however, that although the community is not an institution strictly speaking, it can develop into one as it becomes larger with more variation in functions, thus bound into a confederation of communities; it even can be tied into an institution. So also is the family tied into the State and under its laws. This is an important point to grasp so we can draw the proper conclusions later.

It is also fitting to note now that religious orders started as small communities, united by the same charisma or ideal, only later to become institutions. Thus, St. Francis of Assisi did not want to write a rule. He wanted the Gospel, in all its purity, to be the guiding rule of his friars. St. Ignatius Loyola also resisted writing a Constitution. "The internal law of charity and love, which the Holy Spirit writes in all hearts" was to "maintain and carry forward this tiny Society of Jesus, just as He had deemed it worthy to start." That is why in all religious orders and communities, there must be an original charisma, the community spirit, which gives birth to them, above and beyond the external order, regulated and established by the institution.

Nevertheless, we note once more, these communities were born within an already existing institution, the Catholic Church, which has its laws and hierarchy. It is this devotedness to the Church hierarchy that constitutes another common bond strongly held by both Saint Francis of Assisi and Saint Ignatius of Loyola. We could say that the community is like fermentation within the institution, the personal areas within the collective organization. Because man not only primordially is a "social animal" but also a "community person."

### 1.2. *The Community and the Group*

The "group" is a gathering, usually a few participants—this is how we distinguish it from a crowd—that get together more or less spontaneously for activities loosely specified such as friends getting together or juvenile gangs. Group overlaps partially with community in spontaneity. It differs from community because of its relative superficiality; groups do not really share a way of life, but only share partially some facet. Community arises when life is fully shared. I believe "fully sharing" is the specific constitutive element of communities. And Church communities have to have a full sharing of their life in the Faith, which is a new life, not a mere facet of ordinary daily life. The life of Faith, as the life, is something total, not a mere aspect of something more original. The very living of the Faith will be the life-giving bond, that spontaneously joins the members of the community and it moves them to activities, not necessarily planned or chosen beforehand; these activities will be for all community members, though only carried out by some of them.

### 1.3 *Community and "crowds, meetings, conventions," etc...*

A community is basically distinguished from other gatherings of people because of its stability. Such get-togethers take place on special occasions, are transitory and for particular purposes. After the meeting, each one goes home.

(To be continued)

## IS IT REALLY ABORTION?

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### FETICIDE

Rather, what the plaintiffs in *Roe* sought was not the right to abortion, but permission to commit a direct attack on the fetus. Thus, what the Court actually legalized was not abortion, but feticide. The distinction is crucial; the Court sanctioned not an event of nature, but an assault on nature.

In the case of an "induced" or "artificial" abortion that is, feticide, the fetus or embryo is not expelled from the womb, but extracted. The tiny body is not pushed out by uterine contractions, but pulled out by a suction machine and scalpel. This premeditated procedure is not abortion, it is feticide.

The objection may be raised, particularly by practitioners of feticide by saline poisoning, that the "products of conception" are in fact expelled from the uterus. The procedure may therefore, so runs the argument, be referred to as abortion. But there are two weaknesses here.

As almost anyone involved in Pro-Life apologetics can testify, one of our key rhetorical tools is insistence on the use of accurate terminology. The importance of the precise delineation of issues can not be overemphasized. Moreover, it must begin with the very label we apply to the most pressing anti-life problem confronting us today.

The Supreme Court in *Roe v. Wade* did not, repeat, did not, legalize abortion. In fact, abortion has never been an issue before the Court.

Abortion, strictly speaking, is "the premature expulsion from the uterus of the products of conception — of the embryo, or a non-viable fetus." Dorland's Medical Dictionary, 1981. What we laymen commonly refer to as a "miscarriage" then occurs in thousands of pregnancies each year, often without even the mother being aware of it. The Supreme Court legalized abortion not one bit more than they ever legalized bleeding or breathing.

First, there are, as previously indicated, special terms to describe an "induced" or "artificial" or "procured" abortion. To use merely the term "abortion" when proper qualifiers are available to describe this particular type of abortion is, at best, misleading.

Second, to use the innocuous term "abortion" to describe the horrid act of "feticide" is not just an error in technical language, but a failure to portray the graphic reality of the situation. Consider the following analogy.

If I say "The cashier, John Smith, died at work," I have conveyed in a general sense what happened to John Smith, he died. Similarly, one might generally say that the fetus was aborted by saline, it was expelled.

But if I clarify "The cashier, John Smith, was gunned down at work," one has now a much clearer idea of what actually happened; not that Mr. Smith had a heart attack at work — as could happen to you or I — but that he was shot through the heart by felons. So too, it is more accurate and informative to say not that the fetus was aborted by saline, but that the fetus was poisoned by saline. There is, we sense, a significant difference between dying and being killed. Just ask John Smith's family, or, better still, his insurance company.

Several advantages will accompany our clarification of the abortion/feticide confusion.

#### THE LINK

The link between the pre-natal abomination of feticide and its post-natal cohorts — infanticide, homicide and genocide — suddenly emerges much more clearly. Moreover, maintaining the distinction between abortion and feticide will go a long way in answering some of the objections to a Human Life Amendment.

One of the radical feminist's (sic) arguments against a Human Life Amendment is that under it women would be subjected to criminal prosecution for suffering a miscarriage. (Note the anti-life lobby's sudden willingness to identify abortion as a miscarriage!) Of course, the argument completely overlooks the distinction between abortion and feticide.

An Amendment would prohibit feticide, not abortion. Women need have no more fear of government investigation and regulation of miscarriages after an Amendment that they had before the Supreme Court totally confused the issue in 1973. No state ever forbade a human being to die, but every state should forbid the killing of an innocent human being. □

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## Note on John Paul II

Perhaps there is little point to brainstorming a non-event. There is another kind of speculation possible on a bit more solid basis. This is that the premature death of the Polish pope would be a serious blow to a development of the highest importance for future relations within the Church. I refer to the rapprochement, the awakening of the West European Church to the realities of the East European Church.

Successive events without number tell us that Pope John Paul II has a "polarizing" effect as few other men have had even as far back as Polish King John Sobieski's relief of Vienna from a Turkish siege in 1674. The operation is continuing. Here in Rome last November, a congress of scholars from Eastern and Western Europe came together for a study of "the common roots of Christianity in Europe." It was sponsored jointly by the Lateran University of Rome and the Catholic University of Lublin. There can be no doubt that the meeting had the warmest approval of the pontiff. The pope received the group of 200 scholars from 23 countries in audience at the Vatican's Clementine Hall. "You have chosen as the starting point and argument of your reflections ideas which are intimately rooted in my spirit," the pontiff said. "The cry which spontaneously rose from my heart on that unforgettable day in which for the first time in the history of the Church a Slavic pope, son of the martyred and ever glorious Poland, began his papal service, was an echo of the yearning which drove SS. Cyril and Methodius to confront their evangelical mission: 'Open wide the doors to Christ. Open the borders of nations, the economic and political systems, the vast fields of culture, society, and development to His saving power.'"

Pope John Paul II closed his address by quoting from the Russian writer Fedor Dostoevski. "Science alone will never complete every human ideal and bring peace to man," the pope quoted the Russian writer. "The source of life and salvation from desperation for all men, the condition 'sine qua non' and the guarantee for the entire universe are implied in the words, 'the Word was made flesh,' and faith in those words."

The congress participants discussed many questions of slight interest to the general Catholic public. But that is the point. For too long, the self-centered, narcissistic West has taken little interest in Catholic life where the day begins. Vatican II was the work of the Occident, almost exclusively concerned with experiences and problems in France, Germany, Italy, Spain, Portugal, and the Low Countries. Today, with Wojtyla on the papal throne, the Church is more inclined to look and listen eastward. While we thank God that the attempt on the Pope's life failed, we also should pray that he continue to live long in order to tighten ever closer the links of eastern Catholics with those in the West. This