

Dial Zero For Saints

Washington — (NC) — It was quite an experience for Mrs. John D. Watson.

Her telephone number is LA 6-5886 and the number for the new telephoned "Lives of the Saints" here is LA 6-5800.

Mrs. Watson received "at least 17" calls in one day from minor key voices who were puzzled because she didn't tell them about the day's saint.

The Catholic Standard, archdiocesan newspaper, came to the rescue.

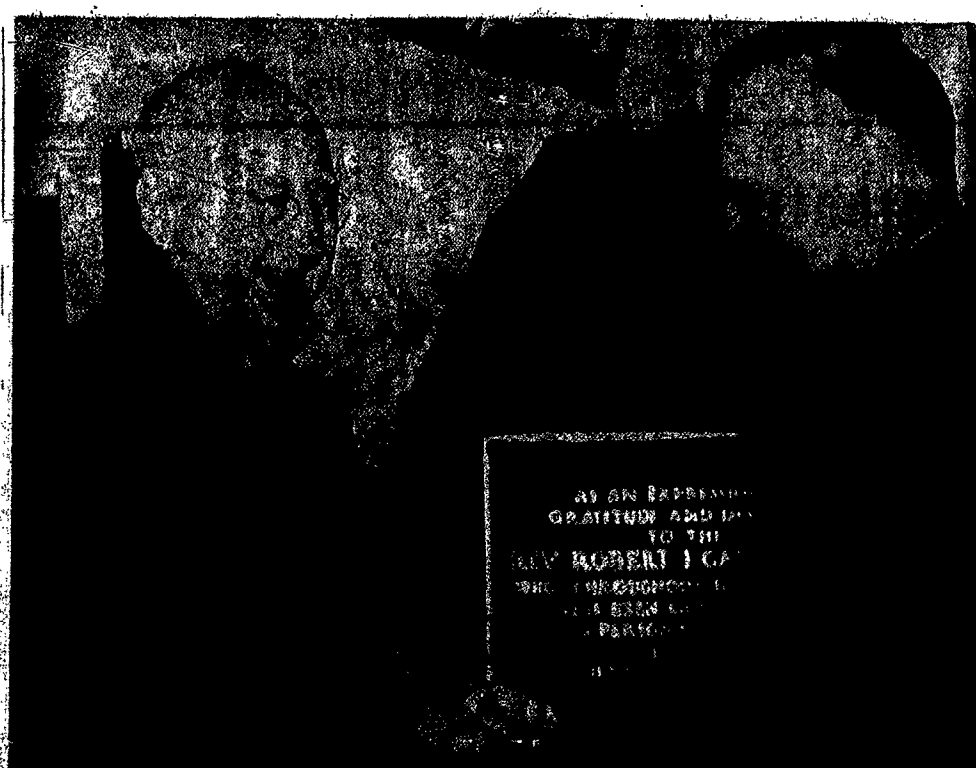
"Kiddies," it said in a front-page notice, "to dial zero, put your finger in the last opening on the dial, not the sixth."

The sixth opening contains the capital letters M, N, and the name of Mrs. Watson's call, capital M.

Knits Portrait

Ottawa — (NC) — A "wool portrait" of the late Pope Pius XII was presented to Archbishop Sebastiano Baggio, Apostolic Delegate to Canada, who will send it to His Holiness Pope John XXIII.

The portrait is by Elizabeth LeFort, of Point Cross, Cape Breton, Nova Scotia.



Jesuit Meeting Honors Father Gannon

New York — (RNS) — Francis Cardinal Spellman, Archbishop of New York (left), congratulates Father Robert I. Gannon, S.J., former president of Fordham University, after two plaques were unveiled in his honor. They are to be installed in the chapel of a proposed new seminary in Manila and in a planned student chapel in Xavier High School on Truk Island in the Carolinas. Event was one of the highlights of the 17th annual Jesuit National Benefit dinner in New York. Father Gannon has served as moderator for all of the dinners.

Priest Says

Work-Right Laws Do 'Dirty' Job

Washington — (NC) — A priest has charged that backers of so-called "right-to-work" laws are attempting "to do a dirty job" of deceiving the American people.

Father Thomas J. Reese, chairman of the Delaware Council for Industrial Peace, made the charge in an address to the annual convention of the Industrial Union Department of the AFL-CIO.

HE STATED that the sponsors of what he called the anti-collective bargaining proposals are resorting to "trickery" similar to communist propaganda tactics in furthering their deception.

Father Reese, who is also the director of the Catholic Welfare Guild of Wilmington, Del., told the labor convention that "the recent drive for right-to-work legislation represents an attempt to reverse our national policy." "Its proponents are using it as a lever to reverse the socio-economic trends that have characterized our country for the last 25 years," he said.

He also stated that "these organizations have come to the realization that they must organize

to have bargaining power. It is unfortunate that they are letting themselves be used by the National Association of Manufacturers and the Chamber of Commerce to weaken the organized strength that labor has achieved."

Ecumenical Example

Des Moines — (NC) — A helping hand from a Des Moines Protestant church has enabled Holy Trinity parochial school to solve a pressing classroom shortage.

A result of a unanimous vote of the board of the First Federated Church, 83 sixth graders of the Holy Trinity school attend class regularly in the gymnasium of the Protestant church.

"We felt we were returning a long-standing favor," explained Harold Kersey, chairman of the church board. "We felt we should cooperate because we are very close and because it would be good for the community. In a sense, their problems and ours are the same."

Vast Shrine To Be Blessed, Rites Set In All Parishes

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237 feet to the top of the dome and 329 feet to the top of the bell tower.

Total capacity of the shrine is 4,000 including room enough in the sanctuary for the nation's 200 bishops.

The interior will eventually be lined with marble and mosaic.

The exterior bears 44 texts and 83 statues. Sculptors have included the great artists of this era — Ivan Mestrovic, John Angel, Les Lawrie, George Snowdon and John de Rosen.

School children of the Rochester Diocese financed by their donations the eight foot statue of St. John Fisher by George Snowdon on the east apex of the shrine.

Catholics of the Diocese in annual collections contributed over \$125,000 to the multi-million dollar structure.

Monsignor Thomas J. Gridy, director of the shrine, said, "It is neither rivals nor supersedes any other place or manifestation of devotion to our Lady. Rather, it is the full flowering of all the nation's devotion to Mary, the official and national symbol of that devotion."

AMERICAN HISTORY records numerous significant milestones marked with the name of Mary, the Mother of the Savior.

Columbus sailed on his voyage of discovery in 1492 in the flagship Santa Maria. A half-century before English colonists settled in Virginia or at Plymouth Rock, Spanish friars had built a shrine to the Blessed Virgin at St. Augustine, Fla.

Catholic colonists bound for Maryland in 1633 were storm-

tossed on the Atlantic when Father Andrew White, a Jesuit pioneer missionary, vowed the new colony would be consecrated "to the Immaculate Virgin" if God granted them a safe journey.

The storm abated and they named the bay and river into which they eventually sailed St. Mary's, the name the river still bears but the bay has since been changed to the Chesapeake.

Two centuries later Father White's vow, the 22 American bishops in 1846 in their meeting at Baltimore offered their country with love and devotion to the custody of the immaculate Blessed Virgin Mary.

This act of reverence received papal approval and occurred eight years before the dogma was defined by the Church and twelve years before our Lady in her apparition to St. Bernadette at Lourdes said, "I am the Immaculate Conception."

"What is past is prologue," says the inscription on the Archives Building in Washington. America's history of devotion to the Blessed Virgin from the Santa Maria of Columbus to the National Shrine in Washington is convincing promise that millions in the years to come, as they visit the shrine and are impressed with its soaring story in stone, will return to their homes to fulfill the ancient motto, "To Jesus through Mary."

Bishop Enthroned

Feoria — (NC) — Bishop John B. Franz, former Bishop of Dodge City, Kan., has been enthroned as fifth Bishop of Feoria.



What Does Church Say About Birth Control Pills?

BY FATHER JOHN L. THOMAS, S.J.
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What does the Church say about the use of birth control pills? If we can trust the popular reports, the discovery of these pills represents a major breakthrough in the efforts to control population. Can such pills ever be used? How does their use differ morally from the use of ordinary contraceptives?

In spite of the popular reports that you mention, Bill, there has been no major breakthrough in the area of

birth control pills. It has been known for some time that ovulation can be blocked in many species by the administration of certain hormones or their synthetic chemical equivalents.

The anti-fertility pill that has been receiving a great deal of publicity recently is of this nature. It is a synthetic chemical steroid that can be taken orally and acts to stimulate the endometrium or lining of the uterus. It was developed to control menstrual disorders and its effects in blocking ovulation, if its use were started early in the cycle, was discovered later.

The pill is relatively expensive and must be taken daily to prove effective in blocking ovulation.

Research discloses some immediate undesirable side effects such as nausea, though it is believed that these may be eliminated eventually. The long range possible effects are not known. At present, the drug is to be used only under a physician's direction and it is recommended that its use be limited to cases suffering positive menstrual disorders.

However, considerable research on its use as an anti-fertility pill has been conducted in Puerto Rico with more or less satisfactory results in this regard. American physicians tend to regard the extensive use of the pill with disfavor since the question of such therapy acting as an inciting factor of carcinoma of the breast or genital tract is widely disputed among authorities.

Since the pill acts as a sterilizing agent, the Church's position on its licit use follows the general moral law regulating sterilization.

Direct sterilization, whether permanent or temporary, performed for eugenic or contraceptive purposes is morally wrong. Direct sterilization, as the term is used here, includes every interference with the general function in which sterility itself either permanent or temporary, is intended as an end in itself or as a means to a further end. Direct sterilization is wrong because it represents an unreasonable mutilation.

Sterilization is termed INDIRECT when the resultant sterility is an unintentional

by-product of a genuine therapeutic procedure — for example, when a cancerous uterus is removed. Indirect sterilization is judged morally permissible under certain conditions.

A widely used principle in medical ethics, sometimes called the principle of "totality," applies here: the individual has the right to use the services of his organism as a whole and consequently may allow individual parts to be destroyed or mutilated when and to the extent necessary for the good of his being as a whole.

The condition required for licit mutilation, whether by the removal of an organ or by the suppression of its functions, are these: (a) the preservation of the organ or its functioning must be a source of actual harm or constitute a threat to the total well-being of the person; (b) there must be a well-founded assurance that the proposed mutilation will either remove or notably diminish the harm, and that this effect cannot be obtained without the mutilation; and (c) there must be a reasonable estimate that the good to be effected, e.g., by removing the harm, reducing pain, etc., will compensate for the evil effects consequent on the loss of the organ or function.

Applying these principles to the pills in question, we see that if the use of a pill constitutes DIRECT sterilization as defined above, its use is immoral; if its use resulted in INDIRECT sterilization, the principle of totality would apply. It follows that such a pill could licitly be used to alleviate or eliminate various malfunctions or pathological conditions in the human system. Further, if a suitable means could be discovered to control disorders or marked irregularities in the menstrual cycle, its use for this purpose would be permissible.

I think you can now see how the use of these pills differs morally from the use of contraceptives. Since these pills act as sterilizing agents, their licit use is governed by the moral principles relating to sterilization.

The use of what is commonly called "contraceptives" is wrong because it violates or renders intrinsically evil, the very act of conjugal relations itself. Hence their use is evil always and under all conditions.

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