

Churchmen Asked To End Birth Control War

(By Religious News Service) — Birth control — long an almost tabooed topic where discussions between Roman Catholics and Non-Catholics were concerned — appears likely now to become a vital subject in the increasingly expanding realm of inter-religious dialogue.

One indication of this was given this week when the Planned Parenthood Federation of America urged President Kennedy to call a conference of religious leaders to work out the beginning of a sphere of religious harmony in the field of family planning.

This is a suggestion that both Protestants and Catholic leaders are believed likely wholeheartedly to endorse.

The need for interreligious discussion has been stressed already in the March 2 issue of the information bulletin of the National Council of Churches Bureau of Research and Survey. It said that in all the scientifically and technologically developed countries there should be:

1. Full and public recognition and discussion of the world population problem.
2. Explicit recognition of the wide areas of agreement already achieved between Catholics and Non-Catholics on this subject.
3. Further explicit agreement between Catholics and Non-Catholics on the essential elements of a sound and effective public policy.
4. Expanded research into all methods of fertility control that might be acceptable to people of varying cultures and creeds.

The bulletin noted that although there was a wide measure of agreement between Catholics and Non-Catholics on the need for further research into human fertility, "yet in the United States, only about \$8,000,000 from all sources is being spent annually on such research."

It was subsequently announced that the Ford Foundation was increasing by \$2,858,200 its contribution toward solving the world population problem.

American's Protestant Churches, by and large, hold birth control to be theologically justified, and have endorsed the use of U. S. government funds to make contraception programs available.

Early this month, Father Henry V. Sattler, C.S.S.R., assistant director of the National Catholic Welfare Conference's Family Life Bureau, writing in a national Catholic magazine, declared that the Catholic Church had no right to impose its teachings on contraception on the nation's citizenry unless there is a public consensus against the practice.

But Father Sattler declared that every group has the right to oppose what it feels will harm the common good, and therefore, "Catholic citizens oppose the use of public funds for the promotion of contraception. They oppose, making work relief or government aid to dependent children conditioned upon the use of contraception."

At the same time that it called for a national conference on birth control questions, the Planned Parenthood Federation wrote a letter to Richard Cardinal Cushing, Archbishop of Boston, ex-

pressing "admiration for his courage in his position on the birth control issue."

This was in reference to a statement made by the Cardinal in commenting on a new book on birth control written by a widely-known Catholic theologian which the priest noted the author's "many cogent arguments for the formation of a public policy on birth control" and said "some of his suggestions could contribute to the establishment of domestic peace in our pluralistic society."

The author was Dr. John Rock of Brookline, Mass., and his book, just published, was entitled "The Time Has Come" with a subtitle saying "unblocked proposals to end the battle over birth control."

In his comment on the book, Cardinal Cushing stressed that the writer, who is credited with developing an oral contraceptive pill in collaboration with Dr. Gregory Pincus, had made "several statements which are theologically incorrect and certainly misleading."

"In the pages of this book," the Cardinal wrote, "Dr. Rock is emphatic in his claim to be a good and devoted Catholic. It must be said, however, that some of the positions which he defends therein are not in agreement with Catholic teaching."

The Cardinal pointed out in particular that "the entire chapter on the teaching of the natural law in matters which pertain to the morality of artificial contraception is oversimplified. In his defense of the 'natural' and, to his mind, 'lawful' use of the pro-

positional steroids as contraceptive devices, Dr. Rock does not meet the inclusion arguments raised by Catholic moral theologians."

Cardinal Cushing added that "with reason" Dr. Rock had called to task those who are unwilling to face the implications of the such-publicized, population explosion, and made "an eloquent and much-needed plea for federal grants to perfect the so-called rhythm system so that it might become a means of controlling birth which is not only morally acceptable but also scientifically accurate."

Some two months earlier, Cardinal Cushing had indicated on a radio program that "if and when legislation to repeal Massachusetts' birth control laws come before the voters again, his policy would be just to explain our position; but not go out campaigning."

Dr. Rock's book was the subject of a more lengthy comment — also by Father Joseph S. Duhamel, S.J., professor of moral theology at Woburn College, Woburn, Mass. Writing in America, national Catholic weekly, he noted that the doctor was well known for his general support of contraception as a means of population control and his share in the research that led to the discovery of the anovulatory pill and his public promotion of it as a morally acceptable means of contraception even for Catholics.

However, said Father Duhamel, Dr. Rock's personal views on contraception do not

represent the authentic and official teaching of the Church, and he added: "I hope I do no injustice to Dr. Rock, but it seems his desire to defend the morality of the anovulatory pill... was a major purpose in writing this book. Much of the rest — such as the doctrine of responsible parenthood and the possible amicable tolerance for the religious convictions of others on the level of public policy — has already been treated by competent and responsible Catholic scholars."

St. Louis — (NC) — The chairman of the National Council of Catholic Women's legislation committee estimated Catholic women today are better informed about legislation but — too many still vote with spathy or do not vote at all.

Mrs. Charles A. Grady, who agreed to find time from her fulltime mother-of-four job here to head the committee, acknowledged a great many women carefully study the issues and the candidates before voting, "but we're interested in reaching the women who don't vote or don't bother to take time to study the issues and candidates before voting."

"Without an understanding husband, it would be extremely difficult to participate in any outside activities," Mrs. Grady said, "and that not only goes for the diocesan level, but the parish level as well."

Her term as national chairman starts June 1. She stepped up from the post of legislation

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Doctors Favor 'Control' Info

New York — (RNS) — The American College of Obstetricians and Gynecologists went on record here as favoring the providing of birth control information to persons who wish it.

About 2,000 of the group's 8,154 members voted on the question at an annual clinical meeting. The vote was taken behind closed doors, but Dr. George E. Judd of Los Angeles, the group's president, said the resolution was adopted without a dissent.

A quarter of the college's members are reported to be Roman Catholic. Previously, it was said, these members had opposed making birth control information available. Non-Catholic members had not felt strongly enough about it to push a resolution through, it was explained.

Mother of Four Heads NC Unit

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GOD LOVE YOU!

BY MOST REV. FULTON J. SHEEN

Have you ever noticed in a conversation with a non-believer or a so-called Christian, or perhaps even a fellow Catholic that you express a judgment or a set of values which seem quite incomprehensible to them? It is like talking color to a blind man. You sit at table with a fellow countryman, and yet your ideas on life, death, birth, education and pain are as different from his as night and day. What is the reason for this? It is that you are "in Christ" and the other person is not. This means that you have Christ's values, Christ's judgments and Christ's loves while the other has the world's values and judgments.

To be a Catholic is to be "in Christ" Aquila and Priscilla, husband and wife and two of the early Church's great apostles, were called "helpers in Christ." Another, another catechist, is approved "in Christ"; with a holy envy he sends greetings to some who "were in Christ before him," that is, Christians of even longer standing.

What this means may be illustrated by a deep friendship, such as that between David and Jonathan, for Scripture says that the soul of Jonathan was "knit" unto the soul of David. The true Catholic is not a self-contained unit; he is "knit" to Christ. There is a community of interests, of joys, of sufferings, or points of view, because there is a community of life.

What is it that makes some interested in sacrificing to bring Christ to the Missions? It is because they are "in Christ." Unhappy people are "in themselves," living only for themselves. We hardly ever receive a letter at our National Office, regardless of how small the offering, in which we do not sense the Spirit of Christ in the sender. The gifts are generally small materially, but rich spiritually. This is because these who love the Lord and His Missions much are generally not rich; but their love! Their spirit of sacrifice! Their deep love of the Holy Father! We thank God for them and read Mass for them every Sunday. You will be included, too, if you pray for The Society for the Propagation of the Faith, and make a sacrifice-offering for the Holy Father's Missions.

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Send us your old gold and jewelry — the valuables you no longer use but which are too good to throw away. We will sell the precious gold, silver, diamonds, pearls, etc., and use the money to relieve the suffering in mission lands. Our address: The Society for the Propagation of the Faith, 388 Fifth Avenue, New York 1, New York.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 388 Fifth Avenue, New York 1, N.Y. or your Diocesan Director, Rev. John F. Duffy, 50 Chestnut Street, Rochester 4, New York.



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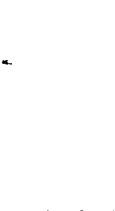
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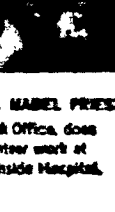
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