# Pope Praises Friars For Unity Devotions

Garrison — (RNS) — A letter from Pope Paul VI assured the Franciscan Friars of the Atonement here that he had complied with their wish and offered a special Mass for the intention of the Chair of Unity Octave on its first day Jan. 18.

The Octave, held annually under auspices of the Franciscan Friars at Graymoor, is a week-long period when Catholics around the world pray for Christian unity.

Pope Paul expressed his "paternal encouragement to the whole family of the Atonement in its efforts to cultivate ardent fervor for the cause of unity among Christians."

As he lauded the society for "dedicating its principal ministry" to church unity, the Pope called on the "better disposed and more responsive laity to offer prayers and sacrifices for this noble purpose."

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# June Workshop To Study Progress Toward Unity

Baltimore — (NC) — The Baltimore archdiocese's Commission for Christian Unity will be host in June to a national workshop of ecumenical leaders.

Archbishop Lawrence J. Shehan of Baltimore said in his Lenten pastoral letter that the local commission will "make available to delegates of bishops throughout the country the experiences which have thus far been gained in this vital work."

Other dioceses in the U.S. which also have ecumenical commissions will collaborate with the local group, a 15-member unit formed in January, 1962, and charged with advising the archbishop in "the great spiritual enterprise of advancing Christian unity."

# Moral Experts Divide on 'Pill'

(Continued from Page 1)

thoritative guide in moral matters.

The 40-page article of Father Janssens is occasioned by the parallel experiments in human reproduction of Doctors J. Ferin of Louvain and Rock of Harvard.

THE ARTICLE includes an extended and learned review of the place of sex in marriage in the history of the Church. It observes that modern scientific knowledge of the fertile and infertile periods for a woman now makes conception more a matter of human choice, a fact implying an increase of both liberty and responsibility for the married couple. As a consequence, Father Janssens holds, each married couple must in conscience decide what in the concrete is the measure of "generous fruitfulness" it is to achieve.

Although traditional morality forbids recourse to artificial (mechanical or chemical) means to prevent conception, the legitimacy of family limitation for proper cause and by morally acceptable methods had been recognized by the Catholic Church.

Thus the restriction of marital rights to the period of the month when conception is impossible because of the absence of the ovum in the woman's womb is recognized as a non-frustration of nature and morally permissible. Promising research is under way to determine more accurately the time of ovulation. Such studies were explicitly encouraged by Pope Pius XII.

The appearance a few years ago of the anovulant pills and their advocacy last year by Dr. Rock in his book "The Time Has Come" as a means of birth control acceptable to Catholics promptly engaged the attention of Catholic moral theologians.

Their therapeutic use for uterine ills was found unexceptional. Were their function to regulate the rhythm of ovulation so as to make the cycle of fertility and infertility of the wife more predictable, their advent would have been hailed. But such is not the role nor the primary purpose nor the basis of the present promotion of the pills sponsored by Dr. Rock and discussed in Father Janssens' article.

These anovulant pills create a pseudo-pregnancy by inhibiting the formation of an ovum. They directly produce, then, an artificial sterilization which continues as long as the pills are taken. They are only another, if aesthetically more attractive, form of artificial birth control and so are condemned by Catholic moral teaching.

Father Janssens argues that the pills reproduce in the woman's body what nature itself, when functioning well, accomplishes during breast feeding and after childbirth, a period of repose for the ovaries. But the use of the pills, it is important to note, does not merely regulate the natural functioning of the woman's reproductive system but repeatedly suppresses it month after month and this directly and deliberately.

The Belgian professor seems to lack confidence in his own moral analysis, drawn admittedly in good part from Dr. Rock's amateurish theologizing.

Somewhat unexpectedly, Father Janssens writes: "By way of conclusion, we would say first of all that one must not have recourse to progestogen pills when the practice of periodic continence is possible and sufficiently efficacious to assure a deliberate and generous fruitfulness. In the case where periodic continence is indicated but is not practicable or sufficiently efficacious (for example, when it is difficult to determine the moment of the return of ovulation after childbirth, if the cycles are too irregular, if temperature changes cannot be detected, if the absence of instruction in the method, especially in underdeveloped countries, constitutes an obstacle etc.), it seems to us that periodic continence can be replaced by progestogenes insofar as these pills are used in the framework and within the limits of a generous fruitfulness, that is to say, in function of a justified regulation of children."

The only reason offered by the author for preferring periodic continence to the birth control pills is that "drugs are not to be taken when their use is not required."

Nor is any indication offered as to what "generous fruitfulness" would be. Obviously, it has reference to a number of children in a family after which the avoidance of a new conception through a program of anovulant pills would be, in Father Janssens' judgment, morally permissible.

The purpose of the Belgian moral theologian is understandable and laudable. He wants, he says, to promote discussion among his professional peers that will "enrich the content of conjugal morality." Such a goal, he asserts, is demanded "not merely by a love of truth but also by a love of Catholic couples who in the uneasiness pressing upon them have a claim on our aid."

Father Janssens' professional peers in the United States promptly rejected his arguments as specious and as adding nothing to the rejected claims of Dr. Rock.

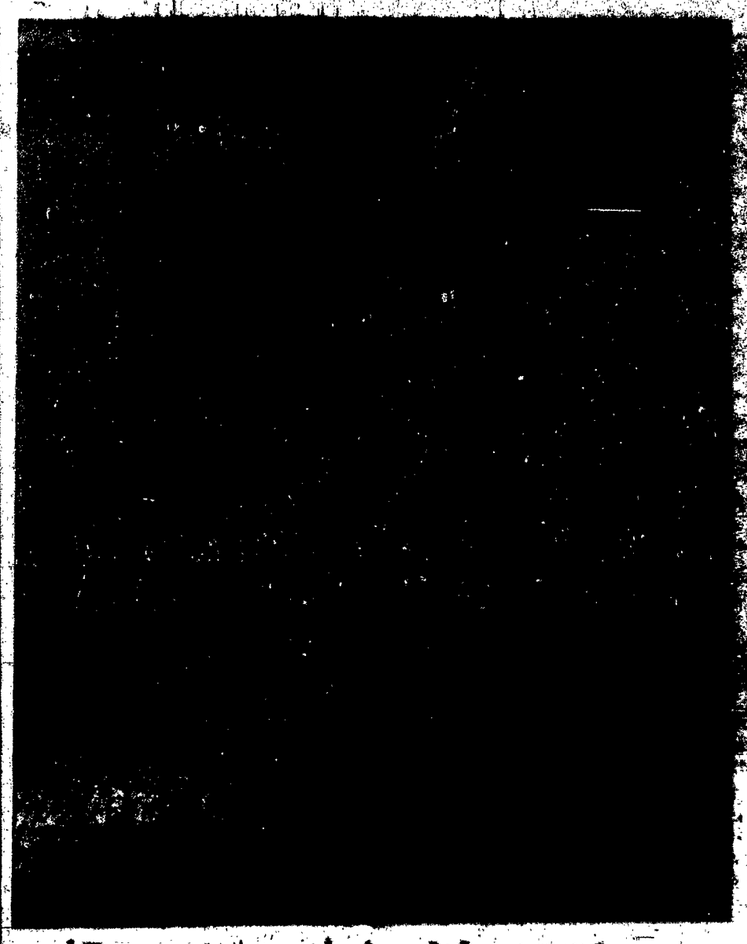
Taking a public stand as soon as the text of the Louvain quarterly became available in this country were Father Francis J. Connell, C.SS.R., former Dean of the School of Theology at the Catholic University of America, Father John J. Lynch, S.J., Professor of Moral Theology at the Jesuit House of Studies, Weston, Mass., and author of several works on marriage and morals and Father Henry Sattler, C.SS.R., assistant director of the Family Life Bureau, National Catholic Welfare Conference, the permanent secretariat of the American hierarchy.

Most significant, perhaps, was a strong statement issued, before news of the Janssens article was public by Father John C. Ford, S.J., professor of Moral Theology at the Catholic University of America and co-author with Father Gerald Kelly of the recent book "Marriage Questions."

Choosing not to identify the author or article, presumably because of the danger of confusing readers about Catholic teaching on birth control, Father Ford recalled the authoritative condemnation by the Holy See of the use of the pill as a contraceptive. "Consequently," Father Ford observed, "unless and until the Holy See gives its approval to some other teaching (a highly unlikely eventuality) no lesser authority in the Church and least of all a private theologian, is at liberty to teach a different doctrine, or to free Catholics from their obligation to accept papal teaching."

In an obvious allusion to Father Janssens' invitation to discussion, Father Ford continued: "Theological journals will continue to publish the speculations of moral theologians on these problems. Some of these speculations are merely tentative, and among the most recent ones some are proposed for consideration and correction by fellow theologians. Such publications cannot be considered definitive or practical, nor justified in debating moral obligations on which the Holy See has already given its decision."

The American Jesuit moralist concluded: "Catholics should realize, too, that not only those theologians who tend to enlarge the legitimate scope of the pill but those who tend to restrict it are equally concerned over the trying problems married people face today. The moral dilemmas occasioned by generous married love, generous in its self-donation, generous in its fruitfulness, are the preoccupation of all theologians concerned. Neither they nor the married Catholics can hope to solve these dilemmas by ignoring the teaching of the Holy See."



# 'Romance' in Vocation

Bishop Kearney begins prayers at Mass for Vocations in St. Mary's Church, Rochester, Tuesday evening.

In his sermon at the Mass which was sponsored by the Rochester Serra Club, he stressed the importance of prayers for vocations, citing the Saviour's promise to send "laborers into his harvest" in answer to prayer.

The Bishop said parents should manifest "enthusiasm" for their children who show signs of a religious vocation and said teachers should also discreetly promote interest in their pupils' becoming priests, brothers or nuns.

He referred to his own more than fifty years as a priest and said there is "no greater romance" than "a life of loving service of our divine Lord." He said he has found "a fresh beauty, a fresh inspiration" and never monotony in his long career in the priesthood.

Serra Club members and their families, delegations from diocesan colleges and high schools and many parents attended the Mass. The Serra Club is a laymen's group which fosters religious vocations.

# Sudan to Expel All Missioners

## Christians Accused Stirring 'Unrest'

[illegible] — Interval Affairs Minister [illegible] Ahmed Irwa, announced here that [illegible] to expel all foreign missionaries [illegible] southern Sudan.

The [illegible] 272 Roman Catholic and 28 Protestant [illegible] area in which most of the population [illegible] the north is predominantly Arab [illegible] that "this grave step" was [illegible] missionaries' "responsibility" [illegible] which has broken out recently in the [illegible] "[illegible] the activity of the missionaries by inflaming the citizens and inciting them against their northern brothers."

The foreign missionaries have been blamed for disunity in the south which led to an abortive uprising in the province of Bahr-el-Ghazal. A man recently executed as leader of the revolt was said to have been the Catholic-educated son of a tribal chief.

Meanwhile, an Italian priest and 21 other defendants are on trial charged with aiding "terrorist activity." A second priest, claimed to belong to the Vicariate Apostolic of Wau, is under arrest.

Gen. Irwa produced copies of Frontier Call — a publication of the Verona Fathers Mission — which is published in Cincinnati, O., and other literature allegedly opposing Sudanese unity, which, he said, had been circulated in the United States, Africa and Europe.

(In Cincinnati, Father Oliva Branchesi, F.S.C., editor of Frontier Call, denied that the publication had ever gone into Sudan's political difficulties.)

The Internal Affairs Minister said at a press conference that the expulsions were not intended to curb the freedom of southerners or northern Christians, but to restore the stability and state security of the Sudan.

He said all churches and mission stations in the north will be taken over by native Sudanese priests and clergymen, who will have "full freedom to carry out their religious rites."

However, Catholic observers here labeled the promise that the foreign missionaries would be replaced by native priests an "sheer pretext." They said the number of Sudanese clergy is so small — no more than ten or 12 priests — that it would be quite unable to provide the Catholics of the country with adequate religious and pastoral care.

In taking action against the 300 missionaries, the government is climaxing earlier measures which have resulted in similar expulsions over the past two years.

In February, 1948, 118 missionary teachers were forced to leave the country. This followed Vatican charges that Arab political leaders were attempting to extend their influence over the Negro tribes in the southern provinces, where there are some 820,000 Christians, of whom 500,000 are Catholics.

In a report last year, Bishop Ireneus Dud, Vicar Apostolic of Wau, noted that in 1956, when the Sudan became independent, there were 270 priests in the south (of whom 11 were Sudanese), 100 lay Brothers, and 270 missionary Sisters. At that time, he also noted, the Catholic Church was operating 350 schools, with 28,000 students. The Church also had a number of technical and teacher-training schools and operated leper colonies, orphanages, clinics and various social welfare institutions.

"But today," Bishop Dud re-

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