



Photos by Susan McKinney

St. Helen's school in Gates turned back the clock for a colonial day April 9. The day, planned and sponsored by the seventh grade Social Studies class and their teacher, Miss Ellen Serron, featured exhibits of various Early American craft techniques, including candle-making, dress-making and printing. Faculty and students dressed for the event in old-time costumes. Kenneth Bonin, left, and Kevin Meisenzahl examine a drawing of a costume of the past. Displaying small replicas of past presidents are, left to right, Mary Beth Randall, Karen Markese and Natalie Randall.

Life, Liberty and Law



Nancy Murphy

[Third in a series]

The 1930s were stormy years. German medical authorities experimented at university centers with abortion and euthanasia while the government closed all denominational schools and worked to perfect the V-2 bomb; America lurched through a severe economic depression and witnessed publication of the Humanist Manifesto; British Prime Minister Neville Chamberlain who "understood so vividly how Herr Hitler felt" traded the dismemberment of Czechoslovakia for "peace in our time"; and Russia's Josef Stalin consolidated his power through a series of bloody purges while his government, in the name of "community prerogative" denied parents the right to educate children.

The new morality was emerging. In 1930 the Anglican Bishops, following one of the fundamental principles of Protestantism which states that although related to what is unchanging in Christianity, all religious beliefs must of necessity change periodically in order to accurately reflect changing sociological situations, declared in London's Lambeth Conference, "in addition to abstinence as a method of limiting family size, other methods may be used in light of Christian principles." Breaking with Christian tradition which theretofore had held artificial birth control as abhorrent to the Christian conscience, the Church of England thus justified contraception. (I do not impugn Protestantism, which bases faith on private changeable interpretation of Scripture, nor do I imply that all Protestant theologians accept contraception. I am setting the background for a clear understanding of two additional noteworthy papers issued during the same stormy decade.)

New Years Eve 1930, Pope Pius XI published the Roman position on contraception in his encyclical Casti Connubii (On Christian Marriage): "While some, openly departing from uninterrupted Christian tradition, have recently judged it possible to declare another doctrine regarding this question (of contraception) the Catholic Church raises her voice... to proclaim anew: any use whatever of matrimony, exercised in such a way that the (conjugal) act is deliberately frustrated in its natural power to generate life, is an offence against the law of God and of nature, and those who indulge in it are branded with the guilt of grave sin. Therefore we admonish priests and others who have the care of souls not to allow the faithful

entrusted to them to err in this most grave law of God, and more, that they keep themselves immune from such false opinions." These were strong words. They were based on both the Catholic view of revelation as a combination of Scripture and Tradition, and on the Catholic view of the Teaching Magisterium of the Church. Pius referenced his encyclical with previous councils, previous encyclicals and numerous saints and doctors of the Church, as well as the words of both the Old and the New Testaments. His encyclical was addressed to Catholics.

Perhaps at the time, the Roman prelate was aware, and perhaps the Anglican Bishops were unaware, of the fertility research in Germany, France, Japan and the United States (as early as 1876) which culminated in a remarkable paper published in 1933 by Drs. J. Seguy and J. Vimeaux. Their research defined observable natural phenomena related to ovulation (and related therefore to a woman's brief natural period of fertility). The French scientists presented the changes of the cervical mucus as an accurate means to predict ovulation. Ultimately, after years of intense study, this modest almost unnoticed illumination evolved into what is now termed Natural Family Planning (NFP), which renders unnecessary the mechanical, artificial, sometimes dangerous force control of ovulation and fertility, not to mention sterilization. Natural Family Planning, not related to the old Rhythm System, utilizes the natural fertile and infertile periods.

Is it improper to ask 1) if the Anglican Bishops may have acted in human haste, and 2) if those among the Protestant theologians who remained faithful to Christian tradition acted more prudently and more wisely than the bishops?

The thirties were difficult years.
NEXT WEEK: NFP continued.

Kodak Plans Video Report

Eastman Kodak will present a 30-minute filmed TV report to Rochester-area residents over WOKR-TV, Channel 13, on Tuesday, April 27, at 7:30 p.m., within hours after the conclusion of the company's annual shareholders meeting.

This will be Kodak's fifth TV report to the community and the third to be aired on the evening of the Kodak annual meeting.

"The broadcast on April 27 gives us an opportunity to report directly to Kodak shareholders, Rochester-area employees, as well as everyone else in the community," said Frederic S. Welsh, vice president and director for corporate relations.

Walter A. Fallon, Kodak president and chief executive officer, will appear on the show.

Group Talks Lottery Boycott

Serious consideration of boycotting the new state lottery will be proposed to all parents and supporters of nonpublic education by a statewide professional association for New York's 1200 Catholic secondary and elementary schools.

Brother Peter Pontolillo, SM, executive director of CSAANYS (Catholic School Administrators Association of New York State) recently charged that Governor Hugh Carey and the legislative leadership had betrayed the interests of non-public school children by making the new lottery a source of revenue for supplementary general aid to public schools only.

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