

Why Test Tube Births Are Found Objectionable

From National Conference of Catholic Bishops

Technologies for human procreation are not condemned by the Church because they are artificial, according to a Jesuit theologian, but because they are contrary to the moral requirements of marriage.

Father John R. Connery, SJ, Cody professor of theology at Loyola University, Chicago, writes on the morality of artificial insemination, in vitro fertilization and surrogate motherhood in the 1983 Respect Life program.

"We are not presuming in any way that technology is bad in itself, or that

what is 'artificial' is bad because it is artificial," he says. "Some have misread the Church's attitude toward contraception in this way. The Church does not condemn anything as immoral simply because it is artificial (and not natural). Nor could it. Who, for instance, could condemn the use of artificial limbs simply because they are artificial?"

Noting the condemnation of artificial insemination by Pope Pius XII, Father Connery says, "What the pope was saying is that marriage is a personal union in which two people make a

permanent commitment to each other. It is from this commitment and the act which expresses it that human procreation is meant to result. This is God's design for human procreation. Marital love is essential to human procreation; it is precisely this relationship that makes procreation human and raises it above the level of animal procreation. And this is why the various forms of technological reproduction are objectionable."

"The right exchanged in the marital covenant is to marital union... Nor can one appeal to a supposed right of a married couple to have children," says the author. He adds, "The marriage covenant does not confer a right to children; the covenantal right is only to marital union, an act capable of engendering human life, not to procreation itself."

In 1956, in a talk to the second World Congress on Fertility and Sterility, Pius XII condemned experimentation with in vitro fertilization. That was before it became a reality. "But a realistic reading of the talk would see in it at least an implicit condemnation of in vitro fertilization itself. The pontiff must have seen in it the same problems he raised regarding artificial insemination... artificial insemination from the husband is wrong because it separates human

procreation from conjugal love. Even more objectionable in his mind is any separation of procreation from marriage itself. Thus, artificial insemination involving a third party, in addition to the depersonalization and dehumanization already mentioned, is seen as an invasion of the marriage itself..."

A child that is the product of a donor insemination or fertilization is not the product of a married couple's love, Father Connery says. "The child can more easily be a divisive element in the marriage. He or she may belong to the one partner, but not to the other..."

"A similar consideration would apply to surrogate motherhood. Divisive elements are thus introduced into two families: the surrogate mother, who is usually married, has conceived and borne a child with no participation on the part of her own husband; and the adoptive mother will raise a child conceived by her husband and another woman."

He concludes: "Insistence on the bond between intimacy and procreation may seem to work hardship on presently sterile couples, but relaxing it could expose all marriage and procreation to the worst kind of exploitation and manipulation; it would create a more serious problem than it solves."

Synod Opens

Continued from Page 1

man. The human will can receive the saving current of grace, which transforms his most profound aspirations. In this Christ's calling is found the first light of the good news. Here opens the prospect of victory of good over evil, of light over sin. It is the prospect that Christ will reconfirm until the end with the cross and the resurrection."

The pope also specifically highlighted a major issue of the synod, the sacrament of reconciliation, saying that the within the sacrament lies the power to overcome Satan.

"In the mystery of the reconciliation with God, in the sacrament in which this reconciliation is completed, man accuses himself confessing his sins -- and through this takes the power away from the accuser who day and night accuses each of us, and all humanity, before the majesty of God three times holy."

"In fact," the pope continued, "when man accuses himself before God, that confession of guilt, born of repentance, united in the sacrament of reconciliation to the blood of the lamb, brings victory."

The pope also noted, however, that the themes of the synod go far beyond the sacrament of reconciliation.

"How many fields in the existence of man in the contemporary world does this theme reach!" exclaimed the pope. "All of us are fully conscious of this. We know what measure of menaces has accumulated in the life of contemporary humanity."

"The church testifies continuously to her promptness for the reconciliation between men and societies -- promptness in overcoming the destructive powers of hostility, hate and the will to destroy," he added.

Father Kelly

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Kearney appointed him to the dual pastorate of St. James in Trumansburg and St. Francis Solanus in Interlaken.

Nine years later, Bishop Kearney named him pastor of Assumption in Fairport. It was during his pastorate at Assumption that he came to national attention.

In the mid-1950s, Father Kelly grew concerned about what he foresaw as a critical shortage of women religious available to teach in parochial schools, the high cost and rapid turnover of lay teachers, the soaring costs of con-

struction and maintenance of a parochial school.

He devised the "Fairport Plan" of establishing a catechetical center to care for the Christian formation of Catholic children in public schools.

The Fairport School of Religion, under the direction of the Mission Helpers of the Sacred Heart, became a model for such centers across the country, and was featured in such national media as the Saturday Evening Post, Sign Magazine and ABC Television.

In the year of his retirement, 1975, Father Kelly was

named by the Fairport Chamber of Commerce as its "Man of the Year."

He is survived by a sister-in-law, Mrs. Charles Kelly, North Arlington, N.J.; and nieces and nephews including Mrs. Donald (Jean) Bayer, Rochester; Mrs. William (Patricia) Waelder, Syracuse; Robert E. Kelly, Pittsford; Kathleen Kelly, Syracuse; Mrs. Martin (Mary Barbara) Fotusky, Toms River, N.J.; Mrs. James (Maureen) Flanagan, Salem, N.J.; Charles Kelly Jr., Wappinger Falls, N.J.; and Mrs. John (Shirley) Yerger, Union City, N.J.

Twice in One Week: Pontiff Expresses Nuclear Concern

Castelgandolfo, Italy (NC) -- For the second time in a week, Pope John Paul II expressed concern about the threat of nuclear war and prayed that humanity will never experience a nuclear holocaust.

"Let us pray so that it may not be given to humanity to live the disaster of the nuclear catastrophe," the pope told 10,000 people during unprepared remarks at the end of his weekly Angelus blessing Sept. 18.

During his Sept. 10-13 trip to Austria, Pope John Paul spoke of the "cry of peace" around the world that seemed to confirm concern by many that the world has entered a "prewar phase."

During his blessing at Castelgandolfo, the pope also asked those gathered at his summer villa to pray so that "life is always protected, from the first moment of its conception to the last moment of its earthly path."

150 Years For Society of St. Vincent DePaul

Washington (NC) -- The Society of St. Vincent De Paul will celebrate the 150th anniversary of its founding at its national convention in San Antonio, Texas, Sept. 29 - Oct. 2.

The convention, expected to draw about 1,500 people, will examine the life of the society's founder, Frederic Ozanam, and apply his example of service to the society as it is at present.

George Gallup Jr., president of the Gallup Poll since 1966.



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