

Contraception?

By Dr. R.S.J. Simpson.

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[This pamphlet is the text of an address given at the Second National Conference of Natural Family Planning organizations, at Brisbane, Queensland, in 1974. This careful examination of the practice of contraception is set in the context of history and of Christian morality. It draws attention to such problems as the effect of contraception on family life, the "contraceptive" mind, and the challenge of continence.] - The Editor.

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INTRODUCTION

"One night a camel in flight from the cold, Poked its nose in the tent of Hakim, the Bold, The sequel was swifter than might be expected- Once the nose was stroked and warmly accepted- For behind the nose came a neck and a hump And poor Hakim was tossed outside with a thump And left to reflect - as he shivered and froze- There's more to a camel than just its nose."

"Ancient Arabian Proverbs in Modern Verse".

Just as flirting with a camel's nose makes it extremely likely that soon you will have to answer for the whole camel, so the acceptance of contraception carries with it the virtual certainty that soon you will have to face up to a wide range of individual, family, and community evils which tend to follow as inevitable consequences of the contraceptive mentality.

1. SEX AND PROCREATION

Sexual activity is the expression of the total person. Its ultimate meaning cannot be dissociated from the framework in which the individual expresses the - meaning and significance of his existence. Once God is acknowledged as Creator, then the whole of an individual's life is conditioned by this fundamental relationship: God is TOTAL GIVER - man is TOTAL RECIPIENT.

But God has made us, free, and the freely chosen human act is the stimulus which unleashes the outpouring of blessings which God has apportioned to that particular act. Our human actions are thus INVITATIONS to God to bring into existence the specific reality He has associated with these actions.

In common with all other human actions, sexual intercourse is an invitation extended to God to actualize the realities He has apportioned to this activity; namely mutual pleasure, the expression and fulfillment of love and the creation of new life. The sublimity of certain of the goods flowing from this action gives it a character which makes it unique among human actions. It is intimately bound to love - the highest of man's spiritual activities, it is intrinsically related to the creation of a new life - a man, the crown of all God's creation.

Sexual union is therefore always a profound human action and it requires little meditation for the Christian to realize that in this activity he has, in a very special way, associated himself with God, who is simultaneously LOVE and CREATOR.

The awe of the Christian becomes even more profound when he becomes aware of the fact that God, in the very way He has established recurring cycles of fertility and sterility in man, has made it possible for man's creative action to be the expression of a free choice. At times of potential fertility, then, the couple who enter an act of intercourse are aware that they are extending their hands in an invitation to the source of all love and life, to bless them with one of His most sublime gifts -a new human life.

The contemporary spectacle of Christians flirting with contraception is a tragic commentary on the loss of that sense of wonder and awe that forms the foundation of a joyous, grateful, celebrational response to God's invitation to share in His love and creativity.

2. CONTRACEPTION AND THE ABORTION MENTALITY

The contraceptive mentality is grounded in fear. It is an expression of the fear of the abundance of God's creative goodness expressed in our own fruitfulness; it is a fear of the failure of God's Providence - that God will not stand by us and give us the strength necessary to bring to completion the work we have initiated; it is a pessimistic fear that our sexual activity cannot be subjected to the control of our total person to the extent necessary to ensure a family size appropriate to our own particular material, emotional and spiritual resources.

As trust in God's Providence declines and confidence fades in man's ability to subject his sexual powers to the control of his will, there inevitably occurs a dissociation of the positive, affirmative, celebrational attitude to sex from the technological means available to limit man's fertility. Progressively, the undertaking is denuded of its spiritual elements and reduced to a consideration of the most efficient technology capable of achieving the desired goal of "no-baby". In the initial stages, the fearful contraceptionist is often tempered in his selection of means by his respect for human life which he, like everyone else, knows is present from conception. He will therefore usually combine the dual attitudes of acceptance of contraception with rejection of abortion.

However, the continued effectiveness of contraception usually assumes increasing importance in a couple's life as the years go on. Increasingly the baby is seen as a threat rather than a blessing. There is a progressive devaluation of new life in the couples' scale of values accompanied by a deep centered anxious awareness that a new baby would tend to disrupt the stable pattern of life for which the couple have struggled over the years.

In this atmosphere the occurrence of an unplanned pregnancy often constitutes a moment of truth. For an increasing number of people in our society this point marks the transition from the acceptance of contraception to the acceptance of abortion. The desired goal - birth prevention - has been elevated to an almost absolute position in their scale of values and any discussion of the difference between contraception and abortion of a very early fetus seems irrelevant. For many, it appears sufficient to say "abortion is the only solution for failed contraception" for the self evident moral correctness of their decision to be acknowledged.

I am asserting, therefore, that there is an intimate interdependence between the attitude we have to the transmission of human life and the value we place on human life itself. Reducing the former to a mere technological undertaking will invariably result in the devaluation of the latter. An "anti-baby"

mentality is perilously close to the "anti-life" mentality. The surest way to prepare an individual or a community for the acceptance of abortion is to dilute his pro-life attitude by the wide spread popularization of contraception.

The Lesson of History

It is interesting to see this process operating over several generations. There is little doubt that man's respect for human life is a hard won cultural value which must struggle to contain man's aggressive attempts to solve his problem by the killing of those who oppose him. Civilization is a thin veneer and the barbarian is always threatening to break out of control. So it is not surprising to note that killing as a method of family limitation is not unknown. In fact, infanticide was widespread in the late nineteenth century. It was during this period that the law and public opinion combined to reject infanticide and abortion as acceptable methods of family limitation.

Contraceptive propaganda commenced in the nineteenth century and accelerated in the first half of the twentieth. It is interesting to note however that the contraceptive propagandists - even as late as the 1960s - consistently rejected abortion as an acceptable method of birth control. As one reads their writings, one is impressed in fact, with the intensity of the moral fervor with which abortion is rejected and contraception is lauded as the death knell of the abortion mentality. But one can trace an unbroken continuity from the early contraceptive propagandists to the modern anti-life lobbyists. This continuity can be illustrated by considering the various elements in the two undertakings:-

1. Practice: (a) It has been repeatedly demonstrated that abortion is much more common in those who have used contraceptives than in those who have never used them (b) Despite the development in recent times of the most technologically efficient contraceptives man has ever known - and despite their popularization and ready availability on a scale never seen before, the demand for more and more legal abortion continues to escalate.
2. Personnel: Almost without exception the modern day proponents of legalized abortion have emerged from the movement which popularized contraception over the last two generations. The International Planned Parenthood Federation is an illustration of this process occurring on an international scale.
3. Propaganda: There is an amazing similarity in the writings of the contraceptionists and those of the pro-abortionists. In many cases, it is possible to substitute "abortion" for "contraception" without in any way destroying the sense of the article.
4. Paraphernalia: Increasingly the paraphernalia of the contraceptive expert is, in fact, abortifacient. Originally, the plastic loops inserted within the uterus, were described as I.U.D.'s (intra-uterine devices). As it became widely realized that their action was almost certainly abortifacient the name was changed to I.U.C.D. intrauterine CONTRACEPTIVE DEVICE) so that an abortifacient could be used under the comforting euphemism of a contraceptive., This technique of confusion is further illustrated by the euphemisms used to cover aborti-facient techniques which are being popularized as "contraceptive" procedures, e.g. morning after pills; once a month pills, "menstrual extraction".

3. NATURAL FAMILY PLANNING - A PROPHYLACTIC?

For those involved in the teaching of Natural Family Planning a fundamental question is whether Natural Family Planning is immune from the danger of inducing an abortion mentality.

In this context it is worth stressing that accepting periodic continence as a way of life results in the couple being regularly confronted by a phase in which they are intensely aware of their procreative potential. When one reflects on the power of the human sexual drive it is no small choice the couple make when they elect to be continent rather than initiate a new life. This is a profound human experience and it recurs cycle by cycle in the couple's intimate life. It inevitably deepens the couple's awareness of sex as a value-conditioned activity. The approach to sex as instinctive, reflex or "instant" is rejected; the couple's awareness of their ability to integrate sex into their total personality is deepened; and from the repeated exercise of moral choice, the couple's intuitive moral sense is progressively developed.

Moreover, since the choice of continence is based on a respect for their creative power - a choice which is made in the face of the powerful drive to sexual union - there is a definite - even if not consciously expressed - growth in the couple's reverence for their creative powers. In the face of this experiential affirmation of the goodness of human life, it is not surprising that abortion almost always fills such couples with a sense of repugnance.

A Possible Danger

On the other hand I see no reason why Natural Family Planning dissociated from its attitudinal framework and practiced as a technological method of conception control with a small but definite failure rate, is immune to the erosive shift towards the abortion mentality.

Any prophylactic effect against abortion lies in the attitudinal framework, not in the 'technological efficiency of any particular mode of natural family planning. In fact it would be the common experience of most workers in the natural planning field that abortion was almost unknown in those days when natural family planning measures were much cruder in their technological efficiency than they are today.

This question is not irrelevant - for it is a very real problem as to the best way of making natural family planning widely available while retaining the highly important complex of values which set this method of family planning in a class of its own.

4. CONTRACEPTION AND MATURE SEXUAL LOVE

Male Sexual Development

The male sexual drive is characteristically "orgasmically centered". It is so easily aroused by a wide variety of erotic stimuli that it acquires an "instinctive" or "reflex" quality. In its earliest form, it is a self-centered activity, having no clearly demonstrable interpersonal dimension. Even when it evolves an interpersonal dimension, it is highly undifferentiated as to its object - it is woman rather than a particular female person that activates it. Moreover it has a strongly developed imaginative component that makes it as easily accessible as the young male's next fantasy. Finally, it has an intensity which makes it one of the most powerful forces in the human personality.

This type of sexual drive, if not integrated in a healthy fashion into the developing personality, will inevitably result in (a) a preoccupation with sex as an experience, with a tendency to devalue the PERSON of one's partner, because one's partner becomes a means to the end of our experience rather than an end-in-herself; and (b) an overemphasis on sex as a hedonistic experience with an almost insatiable need for new sources of stimulation up to and including the ultimate novelty - a new partner.

Female Sexual Development

In contrast with the male, orgasmic experience is a relatively late development in most girls. The girl tends to stress sex as inextricably bound up with love. She sees it as a way of making her partner happy by satisfying what is so obviously an intense need for him; and, also, as an activity in which she feels deeply accepted as a human person. In addition, she usually has a strong sense of sex as creative, she tends to be "baby conscious" and the baby is seen as being bound up with her ultimate development as a woman.

The "love" we refer to here is a highly subjective, unreflective emotion - a "funny internal feeling" rather than a realistic commitment to a shared life with the beloved. However, despite its vagueness, despite its obvious over emphasis on feelings, it tends to become the fundamental principle by which the girl guides so much of her interpersonal life.

The obvious weakness of this type of love is its lack of objectivity. It is always at the mercy of that well known psychological mechanism - RATIONALIZATION - by which we produce any amount of apparently irrefutable logical argumentation for decisions which are actually made for other unadmitted reasons. In other words, the emotions set the course; our rationalizations alter the compass to agree.

The Christian View

The first point to be stressed is that it is the entry into the act of intercourse which is the subject of moral evaluation. An act of sexual union is considered mature (or moral) only if it takes place within marriage and is open to the possibility of procreation. An act of intercourse premaritally is immature whether or not a baby is conceived, whether or not V.D. is contracted; whether or not the act results in our sexual activities being discovered by Parents or others. To the Christian, fornication is immature even if it is secret, hygienic and sterile.

The Christian is concerned with channeling the primitive sexual drive in terms of LOVE AND PROCREATION. Being a totally realistic approach, it is aware of the dangers of an imperious, almost reflex urge, and of an easily rationalized love. It therefore places great emphasis on the acceptance of concrete reality and the confrontation of our subjective feelings with objective norms. The restriction of sexual activity to the married state is an immediate challenge to our attempts to rationalize all sorts of inferior relationships as "love". There is no equivocation: sexual activity must be formed by love and authentic human love involves a lifelong commitment of myself to the good of my partner.

This is a challenging ideal and one that tends to be poorly perceived by the couple even at a time when their personal interaction is urging them to sexual expression. At such a time, it is easy to swear undying love late at night. Recantation is not difficult in the cool light of morning when last evening's passions are but a memory. However important love may be as the ultimate norm in sexual relationships, any attempt to erect the psycho-sexual personality on a foundation of adolescent love is fraught with danger when the waves of sexual passion unleash their fury.

Let us not, therefore, underestimate the reinforcement added to these foundations by an unwavering insistence on the creative potential of our sexual action. "Love" may be easily feigned or rationalized - but the possibility of a baby being conceived as a result of our union is a very sobering, highly concrete reality. It is a potent challenge to the sincerity of our protestations of love involving as it does some reflection on the drastic impact such an event would have in our partner's

life and in our own life; and upon the fundamental question as to whether we are sufficiently mature to enter marriage.

Many try to reject this approach as unworthy of consideration because it is based upon "fear" - "The fear of pregnancy". In the Old Testament we are reminded that "the fear of The Lord is the beginning of Wisdom". Fear in this context implies a profound respect. It is my contention - borne out in the lives of many people - that "the fear of pregnancy is the beginning of sexual wisdom". Keeping alive in the heart of the developing adolescent a deep awareness of the serious creative implications of his sexual activity is a highly important - for a time, I assert the most important - element in the evolution of a mature psycho-sexual personality.

The Viewpoint of the Contraceptionist

Before a Royal Commission enquiring into the desirability of a licensing law for prostitution, John Stuart Mill insisted on distinction being made between "making arrangements beforehand which will enable the objectionable practices to be carried out without incurring the danger of the evil" and "attacking evils when they occur in order to remedy them as far as we are able." He considered that the former approach tends to do moral injury because "I hardly think it possible for thoughtless people not to infer, when special precautions are taken to make a course which is generally considered worthy of disapprobation safer than it would naturally be, that it cannot be considered very bad by the law, and possibly may be considered as either not bad at all, or at any rate a necessary evil".

The contraceptive mentality operates exactly in the way that Mill predicted would lead to moral injury. Its whole emphasis is placed on preventing what it sees as an undesirable outcome of the act. Responsibility does not refer to not having intercourse - but rather to not having babies from your intercourse.

The attitudes to the premarital sexual act varies. Some explicitly condone it; some make no comment on it; some judge it immature - but inevitable. Whatever position is taken the emphasis is promptly switched to making sure that no unwanted babies are conceived. As J. S. Mill pointed out, this approach cannot help but give the impression of condoning, even encouraging, the entry into sexual union. The widespread dissemination of contraceptive propaganda therefore inevitably contributes to a weakening of the social sense of premarital intercourse as immature behavior.

Devaluing Sex

Moreover, when the baby is removed from one's sexual framework, one is left to evaluate one's sexual response in terms of either (a) the intense "instinctive" type of desire or (b) of a "love" which is subject to every known form of human rationalization.

There is an inevitable drift towards the use of sex as a "release" or as an accompaniment of shallow relationships which are rationalized as "being in love". The trend is therefore steadily towards a trivialisation of the whole sexual relationship one of the most characteristic features of our contraceptive age.

The net effect of the imbalance produced by the contraceptive mentality is the establishment of a vicious circle. The drive to sexual expression before marriage is an ever present reality. In a permissive society, the characteristic public reaction to this reality varies from an active encouragement to an acceptance of it as inevitable because of a pessimistic assessment of mankind's inability to discipline its sexual behavior.

In either case the baby represents an unwanted intrusion - so contraception is popularized as a necessary counterbalance - the only way to stop the copulation ,explosion causing a population explosion. As indicated above this type of propaganda results in a further trivialisation of society's approach to the sexual act and, in addition, adds a further emphasis to society's apparent tolerance of premarital sexual union. The outcome is more and more immature sexual behavior.

Since contraceptives are neither technically perfect, or universally used, there occurs an escalation of "unwanted pregnancies" which evokes an even more ardent response by ,contraceptive groups and the cycle commences again. By this time a new element has been added - an awareness that no matter how energetically they propagate their contraceptives, the unwanted pregnancy continues to haunt them. In this mood of pessimism and frustration, the necessity for legal abortion seems self evident.

5. CONTRACEPTION AND CONJUGAL LOVE

A fair conclusion from the last section would be that the emergence of a mature sexually integrated personality by the time of marriage is quite uncommon. It is important to realize that "instant maturity" is not given with the marriage certificate. In fact, many (if not most couples) enter marriage with a sigh of relief, the reflection of an unspoken attitude that now the restrictions are removed and sex can have its way. An interesting indication of the lack of insight of even good couples in this area, is the resounding rejection given to St. Augustine in the writings of some such couples - because he dared to suggest that one of the primeval penalties of the Fall, viz. concupiscence, would still be present to mar the perfection of man's marital act.

In one of the movie versions of D. H. Lawrence's "Women in Love", a divorced woman goes off to a seaside resort with the male of her choice and commits adultery. Next day on the beach they begin to quarrel. At the height of the argument she cries out "What do you really love, me or it?" This is a fundamental question in the quest for a mature sexual love. It sums up in a challenging way the difference between sexual intercourse as a mode of expressing love for another person and sexual intercourse as a self-centred experience in which one's partner becomes a means to an end rather than the end itself - a devaluation of the human person to the status of a thing, an "it".

The Challenge to Continence

There is only one way in which a couple can answer this question and that is by demonstrating that they can love one another at times when sexual union is not occurring. The crankiness and short temper which is so often the response to even short periods of continence are a living witness to the reality of the challenge. There can be no genuine sexual love without some continence. The periodic continence demanded in the first instance by a respect for one's creativity is therefore a simultaneous challenge to the purifications of one's sexual love. The widespread antagonism to natural family planning is related to this demand for continence - and it is a pertinent indicator of the widespread lack of integration of the sexual drive in our society.

Contraception removes this challenge to continence. The sexual drive once again is allowed to express itself in terms of the "reflex" type of urge or in terms of a "love" subject to every form of rationalization. There is gradual shift towards an experimental hedonism, as an ever expanding range of novelties are tried to maintain their sexual release at its initial high level in the face of the law of diminishing returns. Masters and Johnson became the prophets of a new age and the Marriage Manual (or the latest commercial pornographic erotica) becomes the new Bible. The

personhood of the partners is progressively swamped as sexual intercourse becomes a swapping of orgasm rather than a language of love.

Since there is a limit to the number of positions in which the male and female bodies can be coupled and also to the number of ways in which sexual excitation can be produced the initial high level of pleasure ultimately suffers the fate common to all repeated human experiences and becomes dull and boring. So even at a hedonistic level "mankind's no. 1 sport" ultimately proves itself self defeating. Introduce into such a sexual life a significant interval of continence and a remarkable change occurs. Over and above the reaffirmation of the person contained in the very experience of a personal love not dependent upon sexual release there occurs a rising expectation, an anticipation which heightens the delight of the subsequent sexual union.

Continence contributes positively to sexual love both at the level of meaning and significance and also at the level of human delight.

6. CONTRACEPTION AND FAMILY LIFE EDUCATION

The greatest gift we make our children is what we are - and we are what we have made ourselves during the course of our lifetime. The couple who have used natural methods to Plan their family have personal experience of a Profound human truth - that the sexual drive is our servant at the disposal of our total personality to express love for our partner.

In the course of this lived experience, they have known weakness,. they have doubted their own ability to succeed; they have felt themselves reeling under the impact of their own powerful desires and emotions. Often, in this situation of crisis, they recognize their own inadequacy and opted to put their trust in God's love and continuing providence. In the turmoil of their daily life, they learnt to seek God in prayer and the sacraments and to trust Him.

When the time comes to pass on attitudes to love, sex and family life, such a couple are unafraid to set a high standard. They know the dangers to which their children are exposed but they have an experiential confidence that God's grace can enable their children to achieve the ideal.

On the other hand a couple who have had to use contraceptives during their married life - have - even if they do not state it explicitly - experienced sex as a drive that they were unable to control, except by amputating its creative potential. They have experienced the enslavement that invariably occurs unless one makes sex a servant of love. Their sexual life has been corroded by fear of pregnancy - and this will remain one of the functioning realities of their lives when it comes to passing on attitudes to their children.

No matter how explicitly they may set the goal of pre-marital chastity, they cannot eradicate the deep anxiety, engendered over their conjugal lifetime, of sex as dominating human decisions. As they were afraid of an un-wanted pregnancy in their own lives, so they will live in fear of an unwanted pregnancy in the lives of their children.

This trend can be seen operating in contemporary society. It is present not only in parents, but also in doctors and social workers. The characteristic feature is a profound pessimism about mankind's ability (or even desire) to bring sex under the control of the human will.

Unwanted pregnancies are then seen as inevitable and, in a sense, not really the fault of the couple. This engenders a sense of compassion which leads a person to intervene so as to prevent this unfortunate event occurring in the lives of others. So gradually, the decision of one's children or

one's patients to enter into sexual union, is accepted as a *fait accompli* and contraceptives are seen as the logical prophylactic. We have seen the progressive erosion that has occurred over the last ten to fifteen years, with the Pill being demanded for younger and younger girls, even those under the age of legal consent. We have seen the gradual recommendation by parents to their teenage girls to try to avoid intercourse but if they decide on it to see the doctor for the Pill.

It is this same fear which lies at the root of much of the present day demand for sex education in the school. Some parents hope that some other teacher may be able to impart values that they have not had the confidence to transmit themselves - but in many cases, the demand is nothing more than a thinly veiled desire for contraceptive information to be made available to younger and younger children. It is no accident that some of the most vociferous advocates of sex education in the schools are the very same people who are in the forefront of the drive to popularize contraceptives and to remove all restrictions on abortion as a "back-stop to failed contraception".

Contraception and a Coherent Sexual Morality

In 1930, as the Anglican Lambeth Conference moved towards an acceptance of contraception, an Anglican Archbishop stressed that the use of the unitive aspect of sexual activity as the criteria for a moral sex act left him in serious doubts as to how one could exclude a homo-sexual act from the range of moral sex acts. One has only to scan the correspondence columns of our news-papers and note the references to the uplifting nature of homosexual love to realize that the passage of a mere forty years has amply confirmed that his fears were not unfounded. Even in the writings of eminent churchmen of all faiths, we are seeing emerge an inability to specify the normative criteria for a moral sex act.

Sigmund Freud when discussing sexual perversion took as the criteria for a perverted sex act the dissociation of the pleasure producing aspect of sex from its pro-creative aspect. It is interesting that this would lead to listing contraception among the sexual perversions.

The gradual confusion in the moral evaluation of various forms of sexual activity derives in large part from the rejection of the age old view that the primary purpose of sexual activity is procreation. Nothing has done more to erode this almost intuitive insight than the wide-spread popularization of contraception.

There is always a tendency for any principle to be pushed to the limits of its logical consistency. It is the perceived cause and effect relationship between sexual intercourse and the subsequent pregnancy that leads us to accept almost intuitively that the way in which love is to be expressed sexually is by an act "apt for pro-creation". If the bond between sexual union and its pro-creative significance is disrupted - as it is by contraceptives - then the normative act of love becomes dependent upon whatever modes of coupling appear to satisfy various people's idea of unity. This flight from one of mankind's most profound insights should warn us of the almost insuperable difficulty of devising a coherent consistent sexual code if the primary significance of sex as creative is not insisted upon.

Conclusion

In this paper I have suggested that the acceptance of contraceptive methods, contributes significantly to the development of an abortion mentality; to a maturation arrest of psycho-sexual development at an adolescent level; to a dysequilibrium in the exercise of sex as a servant of love in marriage; and to a weakening of the witness of parents to their children in the area of sexual values,

and finally to a progressive disruption of the whole body of objective norms in the area of sexual morality.

The temptation to flirt with contraceptives may be to many an appealing one. May I suggest, however, that we recall again the ancient Arabian wisdom concerning the best way to react to the intrusion of a camel's nose into your tent - lest we learn too late of the "hump and the thump" and find ourselves tossed out of the warm security of Christian home life into the dehumanizing chill of the sexual wilderness.

SOME NATURAL FAMILY PLANNING CENTRES

VICTORIA

Melbourne Family Life Centre (Head Office), 86 Wellington Parade, East Melbourne 3002. Phone 41-4323.

Catholic Family Planning Centre, 21 Brunswick Street, Fitzroy 3065. Phone 41-7478.

St. Vincent's Hospital, Victoria Parade, Fitzroy 3065. Phone 41-0221. Ext. 349.

Geelong Natural Family Planning Centre, Holy Cross Hospital, Myers Street, Geelong. Phone 21-6914.

Bendigo Natural Family Planning Centre, Mt. Alvirnia Hospital, Bendigo. Phone 43-9691.

Colac N.F.P. Centre, 11 Fulton Street, Colac. Phone 31-3799.

Traralgon N.F.P. Centre, Lending Library, Traralgon. Phone 74-1515.

N.S.W. Sydney St. Margaret's Hospital, Bourke Street, Darlinghurst. Phone 31-0466.

Waverley Waverley Family Centre, 63A Carrington Road, Waverley 2024. Phone 389-8980.

Albury N.F.P. Centre, 556 Green Place, Albury 2640. Phone 25-3144.

FURTHER READING

(Available from A.C.T.S. Publications) Box 2854 AA Melbourne. 3001. Vic.

Encyclical - Christian Marriage, Pope Pius XI

No. 1581. Marriage, Sexuality, Love. Address of Pope Paul VI

No. 1560. Abortion - A Matter of Life and Death, Dr. R. S. J. Simpson .

Also Recommended:

Encyclical on the Regulation of Birth (*Humanae Vitae*), Pope Paul VI

DOCUMENTS OF CATHOLIC SOCIAL TEACHING

(Available from A.C.T.S. Publications) Box 2854 AA Melbourne. 3001. Vic.

ENCYCLICALS:

On the Social Order, "*Rerum Novarum*", 1891, Pope Leo XIII

Reconstruction of the Social Order, "*Quadragesimo Anno*", 1931, Pope Pius XI

World Peace, "*Pacem in Terris*", 1963, Pope John XXIII

Apostolic Letter: New Social Problems, Pope Paul VI, 1971

Pastoral Constitution: The Church in the Modern World, Second Vatican Council, 1965

Population in Perspective, Social Justice Statement, 1973. Australian Episcopal Conference.
