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PLAN - Protect Life in All Nations, Inc.

world federation of international, national, regional and professional pro-life organizations and foundations

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EXECUTIVE SECRETARY:

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UNITED STATES OF AMERICA
703/659/4171

January 13, 1983

Mr. Morton Blackwell
Special Liaison
Suite 191 Old Executive Bldg
Washington DC 20500

Dear Mr. Morton Blackwell:

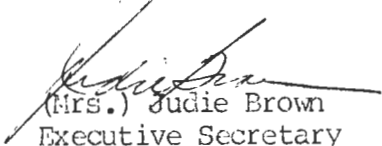
Attached you will find the international report from the many nations which attended the world-wide pro-life leadership conference in Rome last September 27-30.

I would urge you to at least review briefly the content, as you will indeed be shocked at the abortion situation facing the world at this time.

I would ask you to respond to me and advise whether or not you would be interested in hearing the actual tape-recorded reports from the third world nations of India, Africa, Columbia and Mexico with regard to the United States promotion of abortion in their countries.

Your attention to the enclosed plus your response with regard to the taped messages is deeply appreciated.

For life,


(Mrs.) Judie Brown
Executive Secretary

Enc. "The Status of Pro-Life Efforts World-Wide"

International Division of American Life Education & Research Trust

P.L.A.N. ... With God for Life in All Nations

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POPLINE is a monthly news and feature service provided to more than 1,400 daily newspapers worldwide, correspondents in 159 countries and U.S. policy makers. POPLINE explores, analyzes and evaluates facts and public policies relating to the problems of world overpopulation. The Population Institute is a nongovernment public education organization, supported by private funds and does not seek or receive U.S. government grants. Editors seeking verification or additional research on any articles contained within POPLINE may call (Area Code 202) 544-3303 collect.

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1984 World Population Conference Scheduled to be Held August 6-13

The 1983 International Conference on Population will be held, under the auspices of the United Nations, August 6-13 in Mexico City at the nation's Ministry of Foreign Affairs.

Conferees will focus on two major documents:

- A review and appraisal of the World Population Plan of Action, established at the 1974 International Conference on Population held in Bucharest.

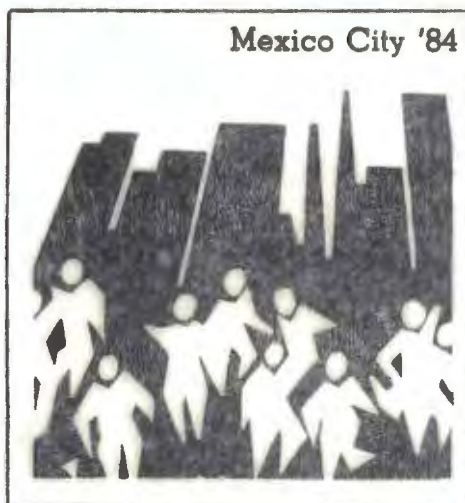
- Recommendations for further implementation of the Plan.

Delegates to the Conference will consider suggestions and recommendations from the regional commissions of the United Nations, which will meet in their annual sessions early next year.

Additional regional meetings will be convened to assist in the formulation of recommendations and to draw attention to population issues in each region.

Drafts of the major Conference documents will be considered by the Population Commission of the United Nations, meeting as the Preparatory Committee for the Conference, January 3-27.

In addition to the two major



Conference documents, the Preparatory Committee will consider the findings of four expert groups, which met during 1983 in preparation for the Conference, on fertility and family; population distribution, migration and development; population, resources, environment and development; and mortality and health policy.

Preparatory meetings will be held a day before the Conference and the UN

Economic and Social Council has made provision for the Conference to run one extra day if it is required.

A briefing to prepare journalists to cover the variety of issues that will be raised is scheduled for August 3-4 in Mexico City.

A short film, focusing on population is being prepared by the United Nations Department of Public Information in collaboration with the United Nations Fund for Population Activities.

The UN Department of Public Information is also preparing a photographic exhibit on the theme "World Population Perspective." A brochure and poster have been prepared for the Conference and sent to all governments and the UNFPA field offices and UN information centers.

Rafael M. Salas, Executive Director of the United Nations Fund for Population Activities, will serve as Secretary-General of the Conference in Mexico City, and Dr. Leon Tabah, Director of the United Nations Population Division, will serve as Deputy Secretary-General of the Conference.

PLAN - Protect Life in All Nations, Inc.

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Zentrale Österreich: A – 4730 Waizenkirchen, Kienzlstraße 30
Telefon 07277 - 301

**Worldwide
Pro-life
Pro-family
Conference**



Rome, Italy
September 27—30, 1983

**Sponsored by
PLAN**

Please List in All Nations the worldwide pro-life and pro-family organizations!

ORCHESTRATING VICTORY OVER PORNOGRAPHY

Rom, 28.9.83

Dear Mr. Brown,
Dear friends from America,
Dear friends from all over the world,

My heartfelt thanks for your honourable invitation.

At first I would like to give greetings to all of you
and want to extend to you the greetings of my co-workers
of the "European Civil Initiative for the Protection of
Human Dignity", section Austria, and
of the Christian Social Workers' Community of Austria.
My cordial greetings to you all! Herzlich Größ Gott!

A lot has already been written about pornography. Therefore
it can't be my intention to give a new lecture on the
essence and the problems of Pornography.

It seems, however, important to me to keep on
finding new possibilities of withdrawing this poison from
public life.

How can we achieve this in a joint effort? This is exactly
the theme which I was given to enlarge on.

It is with great pleasure that I offer my rich experience
to your study and working group, hoping it may be useful.

Your community chiefly cares for the protection of human life.
Discussions about war and death penalty have been going on
for centuries.

What previous spiritual changes had already been made,
so that the life of the unborn child could be handed over
to the whim or the decision of man?

There are several explanations.

The most important, it seems to me, is the self-glorification of man who in our days, full of faith in science, considers everything possible.

God is no longer the creator of the world, but man who with his technologies dominates the world. That is one aspect.

A second, but very important point is the fact that pornography, or more precisely, the mass pornography has become a means for making social policy.

With the help of mass pornography, mass prostitution and mass education of the children in sexual education classes, marxists and free masons destroy the consciousness of values built up by our nations during centuries.

God must be eliminated from the human brains, for only in that way the necessary vacuum can be brought about in man's heart and mind and also the readiness to accept new values.

The marxists replace God by the "comrade". Man becomes an absolute value. This political grouping one calls socialism.

The freemasons, however, have no objections whatsoever against any gods. Everyone may have his own opinion. They attempt to create a humanitarian movement that ranks above religion.

For them God is by no means an absolute value. Their consciousness of value is relative to the particular needs and circumstances.

Their relativism of value becomes especially evident in their attitude towards abortion. The growth rate of the world population seems to them to become too great. The consequence is abortion and contraception, in one word the propagation of vice and evil. This was already suggested as a means of population policy by Thomas Robert Malthus in the year of 1814.

Marxists and freemasons know best how to make use of the sciences of psychology and sociology.

Lenin says:

"If we want to destroy a nation, we only need to destroy its moral. Then this nation drops like a ripe fruit into our lap."

We regret to say that in the western world not only marxists and freemasons have been effectively promoting this process of disintegration and decay. They have also found many idiots among the ordinary citizens, who place their publishing houses, film studios and cinemas at the disposal of the pornocrats.

It is most conspicuous what Leonid Breschnew said about the so-called free western civilisation in his speech on the occasion of the 100th anniversary of Lenins's death:

"In the western hemisphere there is a huge flood of criminality and a dark whirlpool of drug addiction, pornography, perverted feelings and mutilated souls. The moral decay will with absolute certainty bring about the final triumph of the international socialism and communism in the west."

To prove how right Mr. Breschnew was, I need only refer to the thousands of millions of pornographic publications with which the whole of western Europe as well as America has been flooded.

Mass pornography is showing its effects. The consciousness of Christian values is steadily decreasing. The enthusiasm on the occasion of the Pope's visit to Austria may not deceive us. The social-political process of disintegration speaks for itself. The decay is deep-rooted. This is simply proved by the following statements:

In Austria 100 000 unborn children are being murdered each year.
In Austria every third marriage is divorced.
By 1990 only 40% of the Austrian parishes will still have their own priests. The number of the spiritual leaders, namely the priests, is becoming less and less, just now when they are most needed by the people.

Pornography is an important instrument towards the change of society. Since years we have noticed the following mechanism and its effects:

God is to be thrust aside out of man's consciousness of value and to be substituted by other values (by man = socialism, by liberty = liberalism, legal positivism = democratism).

A proved and tested method for eliminating God from man's consciousness of value is sexual liberty. A person who has completely become free in sexual matters does no longer want to hear about God. This experience can be easily proved by anybody.

Pope John Paul II called the sense of shame "a fundamental element of culture". (Osservatore Romano Nr. 18; 1st May 1981)

And he adds, "... The injury of ^{the} bodily feeling of shame is one of the definite methods to destroy the person's sensibility and consciousness of human dignity."

Means are to be found to incite the sexual liberty in the masses of people. These means are not an invention of our times. Their effectiveness was already known in the early history. They were applied when the enemy could not be defeated on the battle-field. (The fall of Troy by mass abortion, 1248 B.C.)

These means are:

mass pornography,

mass prostitution,

the mass seduction of the young by sexual education in school.

When the so-called "Sexual Revolution" has its effects and God is thrust aside out of man's consciousness of value, the spiritual vacuum is built up, which permits the enemies of religions and of the church, to infiltrate the people with new values. For example with the marxists, God has been substituted by man, the so-called comrade. Then we observe a most interesting phenomenon:

In all countries where marxists have taken over the responsibility for the people, they forbid both pornography and prostitution by means of very strong warning of punishment, and one is inclined to reflect that there is no sexual education in school in Russia.

The marxists know that a sexually free man in general loses the capability of personal commitments. If he enters personal relations, these connections don't last long.

The best proof for this are the many, many divorces and breaches of contract. Therefore the marxists know that no state can be built up with morally depraved people.

In conclusion I want to draw your attention to some phenomena which can be useful in discussions:

Artists have at all times shown the naked body in its male or female appearance.

At all times the love between man and woman, and resultingly the giving of themselves in their bodies have been a literary theme.

But when we see a piece of art from the classical antiquity or renaissance we never have the feeling that by this naked representation of men pornography or obscenity were implied. The reason is that the artists succeeded in integrating man's spirituality in their works of art.

Pornographic representation, however, reduce man to a mere object, the sexual act becoming a sole act of instinct, without personal relation or higher spiritual meaning.

The sexual urge of man possesses above all a life preserving function. In the sexual act man is allowed together with the creator of all things to procreate a man, an image of God whose existence is unique and indelible.

UNIQUE, since on the ground of gen-combination there has never been the same man before and also will never be.

INDELIBLE, since man possesses an immortal soul that is destined for eternal life.

The sexual drive has also a social function.

I refer to Pope John Paul's General Audience of 22nd April 1981:

"The human body - the naked human body in the whole reality of man or woman - is an expression of the personal mutual surrender of two people.

The ethos of the body, the moral permissibility of his nakedness on the ground of the personal dignity stands in close connection with the ethos of the matrimonial system where the self-surrender of one partner meets the consent of the other."

Pornography is a sin against God, for it fully desecrates and profanes the creative collaboration of man in the sexual act.

Pornography is a sin against God, for it fully desecrates and profanes the creative collaboration of man in the sexual act.

Pornography is a sin against man, for it degrades man to an impersonal object of lust without dignity and value.

Pope John Paul II says:

"The whole problem of pornovision and pornography has its source neither in a puritan spiritual attitude nor in a narrow-minded moralism. It is rather concerned with the most important, fundamental values to which man cannot be indifferent, namely because of the dignity of being man, because of his personal nature and because of his mode of expression in his body. All contents and values can be formed and deepened by works of art and by the use of audio-visual aids, but at the same time they can be distorted and destroyed in the hearts of men."

(Osservatore Romano, 8th May 1981)

In the middle of the seventies some European countries ruled by marxists began to distinguish between "hard-core" and "soft" pornography.

The indecent or "SOFT PORNOGRAPHY" hurts man in his feeling of shame. This includes the showing of naked bodies and of the sexual act. Nowadays group-sex already belongs to soft pornography.

Anybody who wants it, can quite easily judge whether printed publications or films can be classified as soft pornography by asking himself whether he would show this picture or text to a child or a youngster.

The obscene or "HARD-CORE PORNOGRAPHY" injures the dignity of man. This includes the showing of sexual intercourse with animals, the abuse of children, Lesbian or homosexual activity, violent sex etc.

Such a distinction between soft and hard-core pornography is absolutely illegal in Austria. It is an invention of marxist judges talking politics who misuse their social political positions. This differentiation resulted in a still lasting, juridical insecurity in Austria.

Normal people immediately realise what is pornography or not. They need no explanations.

The pornographs, too, know what pornography is, otherwise they could not produce it and keep on adapting it to the demands of the market.

It is only the consumers of pornography that ask for explanations in order to justify their anomaly and perversion.

Henry Miller, the well-known American pornograph, says, with his tongue in his cheek:

"To discuss the nature and meaning of obscenity is almost as difficult as to talk about God."

Threupon Sir Potter Steward, the judge of the highest Supreme Court of the USA, replied: "I knew it when I saw it."

In Austria there is a group of people who is completely free of doubt regarding the meaning of pornography, because they have been experiencing its effects in their own bodies:

It is the prostitutes to whom their "customers" come with demands more and more perverse and extravagant. They find such stimulation in pornographic literature.

Too many politicians in Austria have difficulties in grasping the nature of pornography and the effects of sexual offences.

Too many politicians are of the erroneous opinion that the liberty for the citizens in a state must be judged by the permissiveness of obscenity.

Once I asked our Austrian politicians whether their wisdom would be worthwhile being inserted in a philosophical encyclopedia. I am afraid, it could not even be summerised in a single fullstop.

As a contrast, I look with respect upon George Washington, the first president of the USA who said the following in his farewell speech to the American nation:

"Religion and morality are the indispensable support of the public welfare. A man, undermining those mighty pillars of human happiness is no patriot... Reason and experience prove that morality in the people cannot exist without religion... It is exactly these that have to give vitality and strength to a democratic government."



• Alliance symbol, the Α — first
 letter of the Greek alphabet,
 representative of the family
 protecting its children, and Society
 tending its weakest.

ALLIANCE FOR LIFE • ALLIANCE POUR LA VIE
 203-379 Broadway Ave.
 Winnipeg, Manitoba R3C 0T9
 Phone 1-204-942-4772

as from: Jacqueline Owen
 President Alliance
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 314 Lake crescent,
 Saskatoon, Sask.
 S7H 3A2 Canada.

PLAN's H... INTERNATIONAL

Conference 27th - 30th Sept. 1983
R O M E

General situation

In the sixties major pressure from influential media:
 Canadian Broadcasting Corporation, Globe and Mail newspaper
 Chatelaine, also from pro-abortion doctors. Western countries
 going through a major social revolution. Canadian legal
 system derives from British laws. In 1938 there was the
Bourne case a minor was aborted. Later came the thalidomide
 case in Belgium. In Canada in 1960 the United Church
 approved abortion for certain reasons and continues to
 support this position in a rather liberal manner.

Alliance for Life came into existence fifteen years ago
 when the Canadian Law was changed by the addition of a
 clause allowing abortion for the 'life or HEALTH' of the
 mother provided the Therapeutic Abortion Committee made
 up of three doctors approved of it. From then on only
 doctors approving of abortions have sat on these committees
 which literally rubber stamp requests very few being
 turned down. There are now two hundred and ten educational
 pro-life groups in Canada and two national political pro-
 life groups: Coalition for Life and Campaign Life. There
 are a number of other groups which are not labelled as
 such but who do a lot of pro-life work, i.e. the Catholic
 Women's League and the Knights of Columbus. The latter
 are also quite generous with their funds in support of the
 pro-life work. We have a few university pro-life groups
 and I would like to see a group on every university campus.
 Some five hundred young professionals have been through
 our Saskatoon group called Joie de Vivre in twelve years
 and this accounts for a lot of professional commitment
 and sometimes financial support.

Every one of the ten Canadian provinces is represented
 on our National Board of Directors hold at least
 three to four year. There six Provincial
 Associations which help coordinate the work done by the
 groups in each province, they are all registered charities
 which means they carry a tax exemption number. On campus
 meetings are held most weeks and tables exposing pro-life
 material to all the students are manned once a week by
 members of the campus club. Every group holds A.G.M.s yearly
 and elect an executive and provinces also hold their own
 A.G.M.

Reporters:

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 Free Methodist Church in Canada
 Kingston, Ont.

FRUITBARS, Inc. d.
 Center for Human Life
 University, B.C.

RALPH C. CHALMERS
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 Church of Jesus Christ
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 Sask., Nfld.

C A N A D A

The case of JOE BOROWSKI

Hon Joe Borowski was a cabinet minister in the socialist (NDP) government of Manitoba, Canada when he came to understand through pro-life lobbying that abortion was abhorrent to the majority of Canadians. He joined the struggle for the protection of life and found that he had to resign his post in the cabinet. He then chose to retain a portion of his taxes saying he was being forced to pay for the killing of unborn babies. He was put in jail a few times. Then he went on a long hunger strike which was much publicised until his doctor warned he might lose his life and the unborn would lose a protector. As a next step he planned to challenge the Canadian Law on abortion under the new Charter of Rights. His case started back in 1978, the Crown used all the delaying tactics available - it was being brought up in the 'wrong court' - Borowski had to fight this argument right up to the level of the Supreme Court. This took years! The Crown next argued that as an individual Mr. B. did not have any status or standing in the Court, followed by round 2 up to the Supreme Court. He won that one. Round 3 started on May 9th 1983 when his lawyer argued that the abortion law was wrong and invalid in that it permitted the killing of unborn persons which is contrary to the "right to life" provisions of the Bill of Rights and Section 7 of the Charter of Rights. His lawyer presented expert testimony from several experts amongst whom were Dr. Jerome Lejeune from France, Dr. William Liley of New Zealand now deceased, Dr. Heather Morris, obstetrician and gynaecologist and past president of Alliance for Life and of Physicians for Life and others. The Crown presented no evidence to the contrary and the learned judge had not brought down his judgement when I left Canada last week.

A challenge has now been started by the Canadian Abortion Rights Action League (CARAL) expected to come in around 1985-86 when the "dynamite" section of the Charter - Section 15 - will come into action.

In the meantime let us make sure we get pro-life cells started in as many schools as possible and in all universities. Let us follow the teaching of the Innocents from Scotland, I really like that approach.

If you would like more information about the educational coordinator for the groups across Canada please write to the Alliance for Life address: Mrs. Anna Desilets, Executive Director, 203 - 379 Broadway avenue, Winnipeg, Manitoba, R3C 0T9 Canada. Tel. 1-204-942-4772

Thank you all for this tremendous get together
GOD BLESS

across Canada. Therefore, where geographic gaps in abortion services exist, it is recommended that Provincial Health Ministers be encouraged to establish clinics which adhere to a high standard of care, specifically to deliver abortion services."

Groups organise activities locally and also join in on Provincial activities and once a year we are now attempting National activities. Last year we had a National billboard designed by Alliance for Life and we are planning another one this year. Every group tries to hold one respect for life week each year and two provinces have succeeded in holding a pro-life month. For these we usually receive the approbation of the Mayor of the city or cities and often a proclamation by City Council accompanied by a photo of the Mayor signing the proclamation. This is good publicity. We give talks in schools, in public and speak on radio open lines once or twice a year. Two provinces have expanded their school teaching by hiring pro-life school teachers to present our programme and Saskatchewan has requested over a period of time, some money from the provincial government and we have just been granted the first \$60,000 to establish an office with a paid executive director, we hope that some of the other provinces won't want to be left behind.

In 1975 Alliance for Life had presented to the Federal parliament and to the Prime Minister personally the Petition of One Million but no action followed. It requested that the same protection under the law benefit the unborn as recommended in the Declaration of Rights of the Child. It was by far the largest petition ever presented to the Canadian parliament and still is:

Publications: Pro-life news Canada and Actualité Vie are the official publications of Alliance for Life. The Human, Lifelines, Vitality, Right to Life News of Toronto, Interim and now Vital Signs of the Physicians for Life Canada are all very informative pro-life publications.

September 17th-24th was pro-life weeknight across Canada and in Saskatchewan it was celebrated with a marathon run with the following main objectives: to communicate to the public the pro-life message to implement a comprehensive pro-life programme of counselling services for teenagers and parents in public and in the school systems and to develop and promote an educational programme radio, television and newspapers. The main objectives were: spiritual, educational and financial.

A recent major blow has been the decision of the Society of Obstetricians and Gynecologists making the following recommendations to the Canadian Medical Association:

- 1) "There is great value and urgency for provincial Ministers of Health, Education and Social Community Services to integrate programmes devoted to sex education with family planning clinics and abortion services."
- 2) "The decision to perform an abortion should be considered a medical one and as such the issue of therapeutic abortion should be removed from Canadian Criminal Law."
- 3) "It is recognized that not all practitioners and perhaps not all hospitals in Canada are supportive of the principles of Th.Abortion



CARRERA 16 No. 55-42 - TELS.: 249 13 83 - 255 89 31

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Es una Institución sin ánimo de lucro, que tiene como objetivo principal luchar contra el aborto provocado, haciendo comprender a las futuras madres, que por difícil que sea su caso, nunca se justifica matar a un inocente.

BREVE HISTORIA DE LA FUNDACION:

Ante la presentación en el Senado en 1.975 de un proyecto de ley - permisiva del aborto provocado y para dar respuesta humana y cristiana al problema del aborto, legalizado o no, se creó por iniciativa de ASTRID TAMAYO DE BAYER, la Fundación Derecho a Nacer, entidad que desde entonces viene ayudando a las mujeres, que a causa de algún embarazo no deseado, se encuentran en conflicto y desarrollando otras actividades que serán enunciadas.

LUCHA CONTRA EL ABORTO Y SU LEGALIZACION:

Uno de nuestros empeños ha sido el trabajo constante y decidido para crear una conciencia en el pueblo colombiano acerca del crimen que se comete cuando se provoca un aborto.

Nuestra campaña a través de los medios de comunicación ha sido ardua y tenaz, especialmente en el año de 1.979 para impedir que se legalizara el aborto en Colombia.

Creemos que la solución no es que se le permita a la mujer someterse a un aborto clínico sino, por el contrario, que se le dé la educación necesaria en los temas sexuales, en el campo de orientación familiar y en cuanto a su responsabilidad frente a la maternidad.

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EL RESPETO A LA VIDA ES EL MEJOR TRIBUTO A DIOS

Sin embargo creemos que aun cuando la ley sea aprobada tendrá - que hacerse más intenso nuestro trabajo para mostrar a la mujer que es un aborto, como lo llevan a cabo y las consecuencias morales físicas y psicológicas que conlleva, dándole así la oportunidad de decidir por sí misma de una manera consciente, para que no cometa lo que es un crimen en el orden moral, aunque no lo fuere en el orden legal.

AYUDAS QUE PRESTA LA INSTITUCION:

1. Orientación sobre la dignidad de la maternidad e información sobre el parto y cuidados del bebe
2. Consejería individual a nivel de pareja y de familia
3. Servicios médicos, psicológicos y psiquiátricos
4. Orientación sobre los recursos de la maternidad y de la comunidad, como centros de salud, hospitales y clínicas
5. Exámenes médicos para la madre y el bebe
6. Facilidades para exámenes de laboratorio
7. Cursos de capacitación en artes y oficios
8. Cursos dominicales de formación moral
9. Consecución de casas para alojamiento durante el embarazo
10. Bolsa de empleo
11. Seguimiento de casos, incluyendo visitas domiciliarias y hospitalarias.

DEPARTAMENTO DE EDUCACION:

Se han organizado dos Seminarios Latinoamericanos con el propósito de crear en los países vecinos una conciencia sobre la necesidad de prepararse para defender la vida que, aunque no está atacada por las leyes, si están las mujeres utilizando el aborto como un medio mas de planificación familiar como solución a un problema.

En estos años de trabajo hemos atendido aproximadamente 4.000 - mujeres encontrando que ellas llegan al aborto por no tener ayuda afectiva y oportuna en el momento del problema.

Son muchas las mujeres que gracias a nuestra ayuda han logrado darle vida a sus hijos, dejar la prostitución, el concubinato, las drogas etc.

Algunas han formado sus hogares con la bendición de Dios, otras han salvado su matrimonio de la desintegración, muchas han sido perdonadas y comprendidas por sus familias y aceptadas luego - en sus hogares con sus hijos.

Como algunas no pueden permanecer con sus bebés por diferentes causas, algunos de estos niños han sido organizados por nuestra fundación, a través de las casas de adopción, en hogares donde ellos encuentran el ambiente propicio para su desarrollo y formación.

Las parejas adoptantes deben llenar requisitos tales como:

Entrevista

Estudio Social

Exámenes médicos y psicológicos

Ser Católicos practicantes

Asistir al encuentro matrimonial

Demstrar la causa de su infertilidad

Todo esto se requiere para darle al niño una mínima garantía de seguridad y protección familiar.

QUE SE ESTA HACIENDO EN DEFENSA DE LA VIDA?

Uno de nuestros empeños ha sido el trabajo constante y decidido para crear una conciencia en el pueblo colombiano acerca del crimen que se comete cuando se provoca un aborto.

Creemos que la solución no es que se permita a la mujer abortar - sino que se le dé educación necesaria en los temas sexuales, en el campo de orientación familiar y frente a su responsabilidad como madre.

Nuestro trabajo se hace muy intenso para mostrar a la mujer qué es un aborto, como se lleva a cabo y las consecuencias morales, físicas y psicológicas que conlleva, dándole así la oportunidad de decidir por sí misma de una manera consciente para que no cometa una falta en el orden moral aunque no lo fuere en el orden legal.

POR QUE DEFENDEMOS LA VIDA?

A esta pregunta respondemos con la conclusión a la que llegaron en octubre de 1.976 en Washington un grupo de autoridades de todo el mundo en el campo de la medicina, leyes, ética y ciencias sociales, en el cual solamente el 20% de los asistentes eran católicos. "La mayoría de nosotros no pudo encontrar ningún punto o etapa en el tiempo que transcurre entre la unión del espermatozoides y del óvulo o por lo menos entre la etapa de implantación y el nacimiento de un niño, anterior al cual pudiéramos decir que esa vida no es humana. Los cambios que ocurren entre la implantación, el embrión de seis semanas, y el feto de seis meses y la persona adulta son simplemente etapas de crecimiento y maduración."

Podríamos citar aquí todos los argumentos filosóficos, morales, teológicos, jurídicos etc, que se dan en pro de la vida; como somos un pueblo católico, solo vamos a hacer referencia a la doctrina de la Iglesia con respecto al aborto provocado.

La Iglesia condena como grave ofensa a la dignidad humana y a la justicia, todas las actividades como el anticoncepcionismo, la esterilización, el aborto provocado, y expresa su preocupación por la vida a través del quinto mandamiento "NO MATARAS"

Atenágoras en defensa de los cristianos en el siglo II, defiende la vida desde el seno materno, diciendo que los fetos ya son objetivo de solicitud por parte de la providencia.

Uno de los documentos más famosos es la Didaché o doctrina de los apóstoles, escrito a fines del siglo I en el cual dice: "NO MATARAS CON EL ABORTO EN EL FRUTO DEL VIENTRE, NO HARAS PERECER AL NIÑO YA NACIDO".

Así podríamos continuar citando documentos de la Iglesia, de San Agustín, de Tertuliano, Graciano, Santo Tomas, Pablo VI etc, hasta llegar a Juan Pablo II, actual Papa y el primer defensor de la vida humana. Argumento jurídico podríamos citar el artículo cuarto de la declaración Universal de los Derechos Humanos, suscrito por Colombia y aprobado por la ley de 1.972, que dice: "Toda persona tiene derecho a que se respete su vida. Este derecho estará protegido por la ley y en general a partir del momento de la concepción.

Nadie puede ser privado de la vida arbitrariamente. La ley está hecha según nuestro código, para defender la vida, honra y bienes de los ciudadanos". Y para concluir queremos destacar las palabras del Señor Presidente de los Estados Unidos Ronald Reagan quien en un discurso sobre el aborto, presentado en el congreso de los Estados Unidos dice: Cúal es entonces la verdadera conclusión? yo he dicho frecuentemente que cuando nosotros hablamos del aborto estamos hablando de dos vidas, la vida de la madre y la vida del niño aún no nacido, si usted no sabe si un cuerpo está vivo, o muerto nunca debería enterrarlo. Pienso que esta consideración por sí misma debería ser suficiente para nosotros para insistir en la protección del no nacido.

A través de nuestro diario convivir con las futuras madres y en los Seminarios que hemos realizado, llegamos a la conclusión que las causas que llevan a la mujer al aborto son las siguientes:

- La liberación femenina mal entendida
- La migración de la mujer campesina hacia las ciudades
- La escasez de recursos económicos
- El honor de la familia
- La violación haciendo culpable al niño y no al hombre irresponsable
- La planificación artificial, que concientiza en contra de la maternidad que lleva al aborto provocado a convertirse en un medio más de control natal. No podemos olvidar que los anticonceptivos y el dispositivo intra-uterino son micro-abortivos.
- El machismo colombiano, que hace que el hombre desconozca lo que es la responsabilidad y la fidelidad.
- El desbordamiento de todo lo erótico y pornográfico, a través de los medios de comunicación en los cuales se presenta el sexo como la panacea de la vida, pero no se habla de responsabilidad.

CUAL ES LA SITUACION DE LA MUJER Y LA MATERNIDAD EN LA SOCIEDAD-COLOMBIANA?

Tomando como base los trabajos de los doctores José Galat, Roberto Cañete y Yolanda Martínez de Samper, así como las historias -

narradas por los cientos de mujeres que han acudido a la Fundación, concluimos que la mujer colombiana atravieza por una difícil situación que en muchas ocasiones la inducen a tomar soluciones fáciles y apresuradas tales como la separación, el aborto, la prostitución el abandono de los hijos etc.

Quizá el aspecto más notable de dicha situación la constituyen la desintegración familiar, con la consecuente deficiencia en la formación de los hijos, quienes generalmente quedan bajo el cuidado de la madre o son abandonados y se convierten en mendigos o pequeños delincuentes.

Por otra parte, la mujer que es abandonada por su compañero se ve en la necesidad de educar ella sola a sus hijos, se siente angustiada y desanimada, en muchos casos no esta preparada para la maternidad menos aun para asumir todas las responsabilidades dentro de la familia, algunas de estas mujeres reaccionan con un rechazo hacia sus hijos; otras se dedican a buscar rápidamente otro compañero y viven un fracaso tras otro.

PROYECTOS

1. Crear la Universidad del Amor
El Dr. Roberto Cañete, en compañía de la directora de la Fundación y otros prestantes profesionales, están trabajando en la elaboración de un proyecto de "Centro educativo para el amor", al estilo de una Universidad a donde puedan asistir desde los niños hasta los ancianos para aprender todo lo relacionado con el amor y la responsabilidad que este conlleva, buscando una formación integral del hombre que le permita ser excelente cónyuge y magnífico padre de familia.
2. Abrir una residencia para madres solteras y madres con niños.
3. Organizar una casa de adopciones para complementar el trabajo.
4. Además se quiere organizar un consultorio matrimonial, que trabajará también en paternidad responsable con los metodos naturales.

NECESIDADES URGENTES

1. Conseguir la financiación de los proyectos existentes.

FRANCE - Present situation on the anti- and pro-life front - September 1983

1. I must point at the fact, first, that the situation in France, although presenting special (national) features, has many things in common with other European countries and even other "developed" countries all around the world. This is to be explained by the worldwide effort to control population - and people's minds!
2. Previous situation: Until the 50's, France had a 1920 law forbidding abortion (already punished by the Napoleon Code, 1810) and contraceptive propaganda. In fact, there was contraception (coitus interruptus & condom), and also an indeterminate number of illegal abortions, as well as a malthusian movement & a trend to find safe methods of birth regulation. Demography was a problem: the Revolutionary and Napoleonic wars had taken their toll (1792-1815: 1,4million dead and disappeared), and also the 1870-1871 war, and above all the 1st World War (1,4M dead, 740,000 disabled soldiers), and finally the 2nd World War (205,000 soldiers dead & 330,000 civilians). A strong immigration had already taken place (1872-1940: 3,5M). Just before the 2nd World War, a "Code of the Family" was set up to encourage fertility and enhance family life.
3. In the mid-50's, a Gynaecologist, Dr LAGROUA WEILL-HALLE, sets up "Maternité Heureuse" (Happy Motherhood), to help couples to plan their family and avoid abortions; she advocates the available means then: the condom & the diaphragm. But her 'MH' (1956) becomes an affiliate of IPPF (1958) and changes its name in 1960 to "Mouvement Français pour le Planning Familial", bringing France into the worldwide population control trend: not only "birth regulation", but birth-control, with a strong emphasis on 'control': the whole outlook of French couples changes and becomes slowly hostile to the child: "unplanned" = "unwanted" = rejected.
4. The availability of the Pill & the IUD in the mid-60's (even if they are used only by a minority), tends to reinforce the trend against Family Planning restrictive regulations; an intense campaign develops whose outcome is the Family Planning Law (Xmas 1967) legalizing contraception; a strong fertility decline has already begun around 64-65 in France (and all European countries, except Greece), meaning that the anti-child mentality is more important than the means used.
5. The anti-child trend is worsened by 'modern' contraceptive practice which by itself cheapens the intrinsic value of the child and tends to mask the natural procreative function of sex; people, more or less unconsciously & helped by clever propaganda, are slowly prepared to reject and 'eliminate' an unplanned child through abortion.
6. At the same time, the population control lobby which wants to curb the so-called "population explosion" in the Third World, encourages that turn of mind which will help to give a useful example to countries historically depending on France (former colonies, Near East, Latin America). Hence, the slow preparation for the legalization of abortion in France.
7. The pro-abortion campaign is set up in the early 70's; it follows the usual lines: 'hard cases', very high figures of illegal abortions supposed to kill or cripple tens of thousands of women among the hundreds of thousands who undergo abortions (our National Institute of Demography says 300,000, but that figure is based, among many 'errors', on male abortion deaths (YES: the French are clever!)): still, that figure is taken seriously by our Parliament and public opinion and is instrumental ('scare tactics') in the passing of the 'provisional' Abortion Law (1974) made 'final' in 1979 (as it had been instrumental already in the passing of the Family Planning Law, 1967)
8. The French Abortion Law is one of the most liberal: abortion on demand up to 10 weeks then 'therapeutic' abortion up to... birth (the law debars any 'time-limit' for late abortion). Social Security pays up to 80% of expenses as of late 1982.
9. Present situation and results of the changes in laws and minds:
 - 60's: illegal abortions: 300,000 (but see 7.); Average number of children per woman: 2,75
 - 1970-1974: " " : d° d° ; " " " " " " ; 2,36 (anti-child mentality at work)
 - 1975-1981: legal abortions: up from 134,000 to 182,000; average number of children : 1,89 (so, the numbers of abortions have been halved by opening abortion wards and clinics everywhere! and we are told that abortion does not result in declining birthrates! The French are clever, I tell you!)
10. Social and regional disparities tend to disappear; brainwashing has been effective, through the media, on all groups (including intellectuals, clergy, M.Ds., political groups of all denominations: leftist, rightists, centrists..; farm as well as industrial workers, etc.

te births (doubling from 6-7% to 13-14% in less than 10 years, without mentioning abortion of these babies; decrease of marriage rate; increase of divorce rate after law reform in 1975 making it easier: numbers almost treble between 1960 & 1980: 1 in 4 marriages breaks instead of 1 in 10, and after a shorter duration; remarriage rate decreases (fiscal advantages for unmarried working persons?); VD 'explosion', etc...

12. Ageing accelerates (even if the good effects of a better birthrate in the 50's are still extant), and euthanasia for 'social' reasons is (cautiously) envisaged: simply allowing the State to choose 'care priorities'.

13. The Churches in France: protestant communities (or leaders?) have been active in the fight for liberalization of abortion, contraception divorce, homosexuality. The Catholic Church has been deeply divided since "Humanae Vitae" (1968: Encyclical rejecting contraception); the bishops have usually worked for life, but have been (and are still?) unaware of the far-reaching international political implications of the problems, hence limiting themselves to moral (and un-effective) statements; priests & religious suffered also, with still less possibilities to understand what is really at stake: most of them, at least among the older, tend to be faithful to the teaching of the Church (and Natural Law & Human Rights), but do not know how to help the laity to fight and to implement (or try to) it through NFP (still in infancy in France). Of course these problems do not help to fill up Seminaries and Novitiates: small families and moral uncertainties do not produce many vocations...

14. French pro-life organizations: they are few and fairly weak: they have been given a bad name & image by the media (rightists, fascists, etc...) to avoid taking them seriously: "Laissez-les-Vivre" (Let Them Live) is the main organization campaigning for the right to life and against abortion (a big success was the pro-Life march on 15 May 1982 in Paris with 50,000 people); "SOS.Futures Mères" (SOS.Expectant Mothers) is the caring branch of the same organization, but saves only a tiny minority of the unborn babies at risk; other organizations ("Emmanuel", "Magnificat"...) try to have babies adopted. But all these organizations have a long way to go to compare to pro-life organizations in other countries.

15. What about the future? Difficult to say! There is worry among demographers and government officials about the declining birthrate and its consequences; so, they are cautiously advocating pro-natalist policies; but this will not be sufficient to change the situation (cf Eastern European countries...). What will have to be done is to reaffirm the right to life as a basic principle on which to rebuild the National Community; but these people are not yet prepared to do that, and it is terribly difficult for pro-lifers to make themselves heard, as the media are adverse to any publication following that line. The international dimensions are generally unknown to public opinion (for the same reasons); our demographers and scientists are careful to avoid any hint at the real causes of the anti-life trend in Europe or/and in the whole world; and they do not waver to issue misleading or false information, for instance they are still denying the obvious links between legalized contraception/abortion and declining birthrates. This must be underlined, as it may apply also to other countries: any statement from our Demographic Institute must be considered unreliable until carefully double-checked... (which is not always easy!). This may seem too harsh a judgment, but there are too many examples of double-talk and lies during too many years!

16. The only real hope is to try to work on the very people who changed the laws: politicians and MPs; and with and through them come back to what is really at stake: the fundamentals of any civilized society; and international justice for the poor who are the ultimate aim of the anti-life population control movement. This is extremely difficult; that is why we must rely on Higher Powers than ours, but also work harder for 'the smallest of our brothers'.

N.B. - This has been written rather hurriedly and is no more than a tentative contribution... Please take it as such...!

September 25th, 1983

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A BRIEF REPORT ON THE INVOLVEMENT OF
CATHOLIC HOSPITAL ASSOCIATION OF INDIA IN PRO-LIFE MOVEMENT

Introduction:

The Catholic Hospital Association of India (CHAI) with its office at present in the CBCI Center, New Delhi (India), is the main coordinating body of more than 2,000 health care institutions, from large hospitals like St. John's Medical College Hospital to small health centers under the auspices of the Catholic Church in the country. This organization came into existence 40 years ago and is steadily growing year by year. Among more than 2,000 health care institutions, including one medical college and over 130 nurses' training schools, more than 1,700 are members of this association. It should be noted that numberwise, vast majority of them is situated in rural areas, where more than 80% of Indian's nearly 700 million people live.

OUR ACTIVITIES

CHAI has varied activities and among them the following three main areas have been taken as our special tasks during the coming years:

1. Promotion of community health and primary health-care program.
2. Promotion of Pro-Life Movement.
3. Promotion of the pastoral and spiritual aspect of health-care.

PROMOTION OF PRO-LIFE MOVEMENT

This has become one of the needs of the times in India, and as the national organization for the promotion of health under the auspices of the Catholic Church, our involvement in the movement became imperative. During our annual convention, held at Coimbatore, South India, in October 1982, a panel discussion was held on the theme, "Respect Life." Consequently, it was decided that the period from the convention in 1982 till the next convention to be held in Bombay in November 1983, should be a time of preparation. These preparations were planned at three levels.

1. LOCAL LEVEL: Each of our member institutions was asked to celebrate one day with the theme "Respect Life" in order to bring to the minds of the people its importance. This was carried out by many institutions and a brief report was published in the journal of the organization (Medical Service), for the benefit of others.

2. DIOCESAN LEVEL: by a circular, each diocese was asked to organize at least one day's program on this theme at the diocesan level. A few dioceses have already done so and others are organizing this program. A report of these activities will also appear in our journal.

3. NATIONAL LEVEL: The national level preparations will be this year's convention that has "Respect Life" as its main theme, to be held at St. Pius X College in Goregaon, Bombay, from November 6 to 10, 1983. We hope to draw up a definite plan of action at the national level under the auspices of CHAI.

PREPARATION OF EDUCATIONAL MATERIALS

While discussing the future activities in this field, it was felt that education of our people on the various aspects of the problem of abortion, euthanasia, etc. and their implications on the lives of our people, is very important in our country. As film, color slides, etc. are very powerful media of instruction, it was proposed to produce a documentary film and a set of slides on the theme of abortion. The preparations of these are on, in collaboration with the Film and TV departments of AMRUTHAVANI Communication Center in Hyderabad and the Xavier Institute of Communications in Bombay. The set of slides will be ready by November in time for the annual convention and the film may take a bit longer and probably will be shown by the end of 1983.

CONCLUSION

While speaking about Pro-Life Movement and, at the same time, being cognisant of the plight of millions of our people in India, I cannot but add a very important dimension of this problem--the problem of justice. We need to be concerned not only with the unborn and the aged, but also with the many millions in the country like ours who are denied of a decent human living because of abject poverty or even destitution. We also hope to add our small contribution in this regard, especially through our community health programs. I do hope that I will get more inspiration, ideas and help from this conference to initiate and sustain this all-important apostolate in our country through the Catholic Hospital Association of India.

Fr. John Vattamattom SVD
Executive Director, CHAI, &
Secretary, Health section of the
CBCI Commission for Justice,
Development and Peace.

New Delhi
September 25, 1983

REPORT : PRO LIFE EFFORTS IN INDIA WITH SPECIAL REFERENCE TO
TAMIL NADU - SOUTH INDIA.

Author ; Dr. Sr. CATHERINE BERNARD., M.B.B.S.

Back Ground Information :

In 1952 India was one of the first countries in the world to implement a National Birth Control program and formulate definite policies regarding population growth.

The national program currently employs all contraceptive methods, sterilization and abortion as part of its population policy and employs these means to reduce its population.

The Ministry of Health and Family Welfare implements its programs through State Branches, which in turn operates through its districts and primary health centres. There are about 11,000 such active units in the country.

The Government owned operational net work further enlists the co-operation and support of private sector agencies and institutions to implement its programmes to reduce the birth rate. There are about 6,000 such branches active in the country.

In 1972 the bill to legalise abortion was introduced in Parliament, and in 1973 it was implemented under the title "Medical Termination of Pregnancy Act".

Legal abortions were permitted :

1. Pregnancy as a risk to the mothers health.
2. Should be performed in a hospital recognised by the Government.
3. In case of rape.
4. The couple having arrived at the desired size of the family ,with the desired sex of the children.
5. Could be performed in the first trimester.
6. With the approval of two physicians, so that illegal abortions can be stopped.

However vague the conditions have been, today none of the conditions hold good nor are they being followed. Over 12 million abortions were 'illegal ' before 1973, today there are over 25 million abortions being performed annually.

Abortion is now a measure and method of population control in India.

With its many associated problems of poverty ,malnutrition ,unemployment etc. the poor are made powerless,life is mutilated and robbed of its value and meaning for them. The subtle pressures of the Government deprive people of their right to life and a better standard of living.

PRO LIFE PROGRAMS IN INDIA:-

I wish to share with you the efforts that are being made with regard to Pro Life efforts in India, in terms of known programs,projects and organisational set up.These efforts commenced in India in the 1960's, through Family Welfare Centres,Family Service Centres, Family Life Centres Family Programs etc.These efforts have progressed steadily over the years both as organised efforts and program expansion,in the different parts of the country.

The programs are basically Church related structures,sponsored and supported by the dioceses with the assistance of funding agencies.Of the 120 dioceses in India,74 have programs/projects related to family life.About 14 dioceses and 1 Region have well organised and comprehensive Family Services while others are essentially Natural Family Planning Programs. The two umbrella organisations under which the diocesan/regional units function are The Department for the Family with its head office in Bangalore, and the Natural Family Planning Association of India with its main office in New Delhi.The Department for the Family (of The Catholic Bishops Conference of India)has annually a meeting of Consultors ,where policies and directives are formulated to the different disciplines of Family Life.The N.F.P.A.I. is directly related to implementation of N.F.P.programs in the dioceses. The current records state that 120,000 user couples are using N.F.P.-primarily the Billings Ovulation Method.

TAMIL NADU - SOUTH INDIA:

I would now like to focus on the State of Tamil Nadu,where the Family Development Centre established by the Regional Bishop's Council is the only region that has an organised regional set up in the country.Located in Tiruchirapalli,the Centre promotes and co-ordinates the activities of the 13 dioceses in the state.Since its inception in 1976, the centre has focussed on a five pronged approach in all its programmes.

1. Family Life Education
2. Preparation for Marriage.
- 3.Natural Family Planning.
4. Counselling

FAMILY LIFE EDUCATION:

The F.L.E. programmes foster an integrated education to Human sexuality and life , as also Marriage and parenthood. These programs are promoted through school and college programs.

MARRIAGE PREPARATION;

These programs focus on a more immediate preparation and deal with more proximate areas of marriage and family life.

The Regional Centre has thus far organised and conducted :

Three leadership programs for Directors responsible for diocesan programs.

- Twelve Seminars for school / college teachers
- Ten programs for parents
- Thirteen programs for Diocesan clergy
- Eighteen school -college programs
- Four training programs for team couples for Marriage preparation.
- Five programs for prospective couples.

NATURAL FAMILY PLANNING;

The intensive program for N.F.P. Was launched in 1978 with the grant received from Misereor -West Germany. The program has 98 full time staff who form the Diocesan support staff. The N.F.P. program (Billings Ovulation Method) has had a definite impact on Family life in the state. (as evaluated -The Impact of N.F.P. on the Family as a Unit.) As per our records there are 43,792 user couples of whom 40,516 are using the method for spacing or limiting pregnancy. 3,276 are using the method for achieving pregnancy. Total number of informed choice pregnancy is 119 ,and no method related pregnancy.

2448 couples have come off contraception and now using the O.M. successfully., and 2101 couples who have had 1 - 10 abortions are now using the O.M. successfully.

The summative and impact evaluation is in progress, and the results will be published in April 1984.

FAMILY COUNSELLING SERVICES :

This section of our programs has not been adequately developed for want of trained and competent personnel.

PRO LIFE SERVICES:

Section to deal with abortion and related issues. The first march for life in India was organised on the 28th. Dec 1979, marking the active functioning of this section. Affiliated to the World Federation of Doctors who respect Human Life, the centre has over the last five years been active in creating an awareness among the public at large on the reality of abortion and the value of Human life.

The Pro-Life Association of Doctors (Tamil Nadu) was established on 28th . August, with 14 doctors as active members. The Association is organising itself to function more emphatically to enlist the membership of more medical personnel, and then to work on an organised level against abortion-contraception programs, primarily among medical professionals.

OVER ALL ORGANISATION AND THRUST OF THE T.N.F.D.C. :

With 12 full time staff, the regional centre concentrates in promoting a PRO-LIFE and PRO-FAMILY mentality in and through all its programs.

A note worthy accomplishment of The T.N.F.D.C . was the First International Congress for the Family of Asia and Australia, that was held in Madras-India in Jan .1983, where 325 participants from 28 countries participated. The Congress focussed on the various facets of Family Life, and creating an awareness about the various factors and realities that are destructive of Family Life in today's world.

An outcome of the Congress is the establishment of the Asian Family Services established in Madras-India, This section of the T.N.F.D.C, co-ordinates and disseminates information , data and assists in services to those centres in Asia that request assistance.

In and through its programmes , the centre focusses on the essence and dignity of human life, and family life , firmly adhering to the teachings of the Church.

Our hope, prayer and vision is to gather strength and momentum, and while we do so, to influence change in the anti-life mentality and programs in our country, and to influence in some way, the camps and campaigns ^{that} in favour of abortion and sterilisation.

Our Vision is one of a more humanised world and society, a society of justice and peace, of hope and love, and we strive to work at it through our motto "WE HAVE PLACED OUR TRUST IN LOVE."

PLAN - Protect Life in All Nations, Inc.
Second International Conference, Rome 27-30 September 1983
Report from the Delegation from Ireland.

You may have heard that Ireland passed a constitutional amendment protecting unborn life from its earliest moments on September 7th last. The amendment became part of our Constitution after a long hard fought political campaign, when at a popular referendum, the Irish people voted 66.45% in favour of the measure in a 53.6% poll turnout.

Only five of the country's 11 constituencies rejected the measure and these rejections were only marginal. On average urban areas voted 53% in favour of the Amendment and rural areas voted 75% in favour. The highest vote in favour was 82.5%.

The campaign was fought in a difficult situation where the Government was opposed to the Amendment and the Prime Minister went on National television two days before polling day to urge the people to vote against it, on the most spurious grounds. The media almost to a man, campaigned actively against the Amendment. The Catholic Bishops, on the other hand, used the pulpits effectively on the Sunday of September 4th to urge the people to vote 'Yes'.

In all, the Referendum showed that two thirds of the people rejected the persuasions of the media, the Government, the Prime Minister and the deliberate confusion sown by the powerful anti-amendment lobby. The victory must be a stimulus to the defenders of traditional values as well as a necessary protection to the unborn child. It is in light of all the contrived confusion, that one must cautiously evaluate the apparently high 'No' vote of 33%.

In the first place, a 'No' vote would not have been perceived by the majority who so voted as a vote for abortion. They would have regarded the fact that abortion was already totally banned by the civil law as adequate. They would not have understood the need for constitutional backing to the Law. Then they were confused by the opposition who said constantly that this amendment would bring in abortion rather than keep it out; strangely at the same time, the opposition claimed that the Amendment was so tight that it would not allow operations for ectopic pregnancies and would ban contraception. The major influence compelling many to vote 'No' however, would have been the opposition of the Prime Minister, Dr. Garret Fitzgerald, his Attorney General and the Government to say nothing of the constant media campaign against the Amendment.

THE AMENDMENT ACHIEVED.

The Amendment which has passed into the Irish Constitution takes its place as Article 40, Part 3, Subsection 3. I will read what Article 40 says about the 'born' and show how the new amendment fits into the general picture.

Article 40 is headed Fundamental Rights and Personal Rights and reads as follows:-

1. All citizens shall, as human persons, be held equal before the law.
This shall not be held to mean that the State shall not in its enactment have due regard to differences of capacity, physical and moral, and of social function.
- 2.1^o Titles of nobility shall not be conferred by the State.
- 2.2^o No title of nobility or of honour may be accepted by any citizen except with the prior approval of the Government.
- 3.1^o The State guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate the personal rights of the citizen.
- 3.2^o The State shall, in particular, by its laws protect as best it may from unjust attack and, in the case of injustice done, vindicate the life, person, good name, and property rights of every citizen.

Next the new subsection created by the Amendment reads:-

- 3.3^o The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right.

You will note that the Amendment protecting unborn life is couched in the same terms as the clauses defending the born. The only new words in the Amendment are 'right to life of the unborn' and 'equal right to life of the mother'. The rest of the words used occur elsewhere in the Constitution and have been so defined by Court decisions that they have a powerful legal history behind them.

Comments on the Amendment wording.

Based on US precedents, the Amendment we had been seeking was couched in the form of: "The State acknowledges the right to life of the unborn child from the moment of fertilisation and guarantees to protect that right by its laws". This is what we had submitted. When the Government of Mr. Charles Haughey, unveiled the present Amendment on 2nd November, 1982, we were mildly shocked until we looked at it more closely.

Looking at our Amendment from the point of view of a person who knows the English language and knows nothing about the Irish Constitution, the word 'unborn' seems to pose problems. Does it mean protection from 'fertilisation' or from some such undefined point as 'viability'? Is it really a protection to the unborn child or is it the gateway to abortion?

The words 'as far as practicable' also seem to open escape hatches. Perhaps it would not be 'practicable' where the mother's 'health' is threatened or in cases of rape or incest etc.?

In this context one has to mention the fact that Ireland has two languages English and Irish or Gaelic. In cases of doubt in the interpretation of a law or a clause in the Constitution, preference must be given to the Gaelic version as that is the first national language.

Now the Irish version of this Amendment is far more precise and unambiguous than the English version and this is the version which will rule in the event of any dispute. In Gaelic, 'right to life of the unborn' is rendered by 'ceart na mbeo gan breith chun a mbeatha' which means literally 'the right of all living before birth to their lives'. This gets over the legal problems of personhood or whether

a zygote can really be called a child. It is widely held that a judicial interpretation of the word "unborn" could only see it as going back to fertilisation. Similarly the words 'as far as practicable' are much stronger in the Irish version and have been rigidly defined by the Judiciary over a long period to mean as far as is humanly and reasonably possible. No State can guarantee to defend anybody's life absolutely, but has to limit such a guarantee in some way. The limitation may be due to riot or civil commotion or something which is beyond the States temporary or permanent ability to control. That does not mean that it must not try its utmost.

After studying the wording which we were offered by the Government, and after consulting with lawyers both inside and outside Ireland, including Professor Charles Rice from Notre Dame, the Irish pro life groups accepted the Amendment without reservations.

That is the formulation which we have had inserted into our Constitution. I shall now speak briefly on the Irish background to the pro life amendment campaign, our social history and the vicissitudes of the campaign. I would like to stress at the outset, that the successful results achieved are not due to human effort though many people worked hard and selflessly. Many mistakes were made, constant infighting took place and there is no doubt that often our greatest problems were internal ones. Yet miraculously, we escaped the natural consequences of our mistakes and divisions and indeed they turned into strengths instead of disaster. That the campaign succeeded is purely a gift of Divine Providence for which no individual or group can claim credit. Obviously in spite of ourselves, God intended that we should have our Amendment.

BRIEF HISTORY OF THE ANTI-LIFE MOVEMENT IN IRELAND.

Whilst in the last decades of the nineteenth century and the first decades of the present century, the philosophy of population limitations took root, in Britain, Europe and the United States, Ireland was almost unaffected. Britain, in 1926, was the first country to legalise contraception. The Family Planning Association was founded there in 1930 and The Abortion Law Reform Association was founded in 1936 to fight for the repeal of the anti-abortion laws. Abortion was legalised in Lenin's Russia in the nineteen twenties; around the same time, in the German Weimar Republic abortion was fairly widely practiced. This was the period in Germany when Karl Binding and Alfred Hoche wrote The Release of the Destruction of Life Devoid of Value. This book has been called the philosophical basis of the anti-life movement. Hitler's euthanasia policies and the death camps were clearly connected with it at the Nuremberg trials. Whilst all this was happening in Britain and Europe, Ireland actually went firmly in the opposite direction. The Criminal Law Amendment Act was enacted in 1935 which forbade the importation and sale of contraceptives. Literature advocating contraception had already been forbidden under the Censorship of Publications Act of 1929. This latter Act was strictly enforced up to about 1967, as regards the advocacy of contraception. It still forbids the advocacy of abortion. Abortion is forbidden by The Offences Against The Person Act of 1861 and the prohibition is total with no exceptions. There are some weaknesses in this Act, however, such as the need to prove intent and the use of the words 'unlawful' and 'unlawfully' when referring to taking drugs with the intent of causing a miscarriage.

In a climate more favourable towards abortion and in the absence of any Constitutional protection for the unborn child, the word 'unlawful', which suggests that the action can sometimes be lawful, could open the door to abortion if challenged in Court. One of the greatest difficulties with this Act is that it does not define abortion. This would have made it very difficult to apply it to the newer early pre-implantation or post-implantation abortion techniques such as menstrual aspiration, I.U.D.'s or to prostaglandin pessaries.

Over the years, only very isolated instances of illegal abortion were evident in Ireland such as the Coleman case in the late forties and the Cadden case in the mid fifties. There is no evidence of illegal abortions being performed there now, due, no doubt, to our proximity to Britain. Abortion did not manifest itself as a problem in Ireland until the British Abortion Act was passed in 1967. In 1968, 64 abortions were performed on residents of the Irish Republic in abortion clinics in England and Wales. This number escalated each year until it reached 3,603 abortions for the year 1981, the latest year for which figures are available. The birthrate for 1981 was 72,355 a rate of 21.0 per 1000 population. The abortion rate for residents of the Republic in 1981 represents 4.97% of the birthrate. It is small by European standards. Abortion runs at 20% of the birthrate in England, Wales, France and Italy, considerably higher in Sweden and Denmark and often exceeds the birthrate behind the Iron Curtain. By international standards the Irish abortion rate is not high and seems to be levelling off. From 1968, however, until the end of September, 1982, the official figures attest that 25,218 women from the Irish Republic were aborted in England and Wales. Since the early seventies, we knew that various family planning clinics had been referring women overseas for abortions. This was done covertly and they would deny doing so when challenged. Since 1980, however, there have been two abortion referral agencies operating openly in Dublin. They publish figures regularly on women whom they have counselled and for whom they have booked abortions in Britain.

The Director of Public Prosecutions takes no action on abortion referral, that is with persons or organisations in Ireland assisting a woman to obtain an abortion outside the country. The Public Prosecutor said that abortion referral is not illegal as a person is being advised to do something which though a crime in Ireland is perfectly legal in the country where it is taking place. He did, however, state, in 1981, in the course of a radio interview that he abhorred the practice and said that there is nothing to stop the legislature from criminalising abortion referral. Such legislative action would not, of course, stop abortion referral. We are too close to Britain and the amount of surveillance which a democratic government could carry out in this area is very limited. From that point of view it is in our best interest to see permissive abortion laws removed from the statute book in Britain. However, criminalising abortion referral would put it beyond the pale of the law and would prevent it being carried out on an openly organised basis as it is now with the two referral centres in Dublin.

Ireland's progress down the anti-life road has been relatively rapid. From a nation where there was practically no contraception and absolutely no abortion fifteen years ago, we have now come to the point where we have freely available contraceptives even in our Third Level Colleges and we are aborting babies to the extent at least of 5.0% of our birthrate.

Another 6% of our birthrate is born outside wedlock, nearly double what it was ten years ago, over three times what it was twenty years ago. When we add the abortion rate and the illegitimacy rate we find that we have 7,514 unwanted conceptions in 1981 increased from 1,157 in 1963.

The First Stage of the Anti-Life Movement,

I know that some here may quite sincerely disagree with me, but for my own part, I regard organised contraception campaigns as the start of the anti-life movement. By this definition, the anti-life movement was formally born in Ireland in 1964 when Dr. Joan Wilson of London who had migrated to Dublin was introduced to Dr. James Loughran of Skerries by a pharmaceutical salesman. Their common bond was that they were the only two doctors he knew who prescribed the contraceptive pill. The Pill was then openly on sale in Ireland as a so-called 'cycle regulator' which function appears to have been quite mythical. Anyhow, Wilson and Loughran met, gathered other like spirits around them and launched the Irish Family Planning Association in 1969 with grants from the International Planned Parenthood Federation.

They took off slowly adjusting their speed to the prevailing climate. What they were doing was clearly illegal although nobody would admit it. The general public was confused and unaware of what was happening. The clergy were still affected by the post Vatican 2 confusion and only sporadic and rare condemnations were made. In 1971, The Irish Family Planning Association persuaded Senator Mary Robinson to introduce a Private Member's Bill into the Senate to legalise the importation and sale of contraceptives. The same year it backed Mrs. Mary McGee in the High Court Case against the Attorney General in an effort to break the existing law. Mrs. McGee was a patient of Dr. James Loughran of Skerries who had prescribed the contraceptives for her. Dr. Loughran is now a subscriber member of the Dublin Well Woman Abortion Referral Centre.

By 1972, The Irish Family Planning Association was fitting, T.D.'s and was trotting out the hoary argument that they were not abortifacient; nobody knew how they worked and anyhow life began at implantation not fertilisation. That same year, Mrs. McGee's case lost at the High Court before Mr. Justice O'Guiv and went onto the Supreme Court. All this time the media were propagandising for the Irish Family Planning Association at every opportunity. The Church gave few utterances on the subject whilst some clerics were attacking Church doctrine in this area with full media coverage. In 1973, Mrs. McGee and her backers won at the Supreme Court and the laws forbidding contraceptives were partially struck down as Unconstitutional. The case was awarded on the basis of a newly discovered 'right to privacy in marriage' wide enough to embrace the use of contraceptives in marriage. Co-incidentally, this newly discovered right which is nowhere explicit in our Constitution had been discovered in the US Constitution only a few years previously and was later used by it as a basis for permitting abortion. This 'right of privacy' discovery in the McGee case has been called a Trojan Horse which might well be used to usher in abortion if a challenge occurred and the climate of opinion on the subject were to change.

In early 1974, following the Irish Supreme Court decision, the Coalition Government decided to bring in a Bill legalising and controlling the sale and manufacture of contraceptives.

The Bill attempted to deal with the problem of abortifacients without any definition of what they were. A spontaneous grassroots campaign was fought against the Bill. The Bill was defeated on a free conscience vote in July 1974 with the Taoiseach Mr. Cosgrave, a Minister and a number of Government Deputies opposing it.

Despite this setback, the contraceptive lobby strengthened. No attempts were made to prosecute even when the law was clearly broken. Legally they still could not sell, nor advertise. It left contraceptives on the fringe of the law. This was a better situation than the legislation which eventually followed. Finally, in June 1977, a Fianna Fail Government swept into power with a massive majority. The Government declared its intention to introduce a Bill which it did in 1978, after consultations with many interests, including four Catholic Bishops who went to the then Minister for Health, Mr. Charles Haughey. The Bishops had previously made a public statement. It is fair to say that the Bishops Statement, despite many reservations and ambiguities was widely read as a green light to the Government to legislate in this sensitive area. After that lay resistance could be disregarded by the Government. Eventually the Health Family Planning Act was passed in July, 1979, and became law on 1st November, 1980.

Contraception is thus past history and was never alluded to in the course of the Campaign for a Pro Life Amendment. I am going over the ground here at such length as background information and because there are close parallels between abortion and contraception campaigns. The same activists surfaced in both campaigns. Also, there are the abortifacients and the abortion referral in which the promoters of contraception have engaged. It is interesting to study how they swung the Irish media in behind them, sapped the public will by erosion and persuasion and eventually won their way. They won two higher court cases both of which had implications for abortion. As it stood in 1981 on the launch of the Amendment Campaign, the majority of the Irish people opposed abortion. That did not mean that they could not be persuaded to make exceptions for rape or alleged life and death situations if worked upon with sufficient vigour. Despite the attitude of the people, influential sections of the media were prepared to promote abortion. Groups like the Wellwoman Centre, The Womens Right to Choose and parties of the extreme left were prepared to raise the flag for abortion. Some politicians in Fine Gael and Labour were prepared to consider 'decriminalising' abortion or took the attitude 'I am personally opposed to abortion but think the woman has a right to have one if she wants to'. There are very few politicians who would talk like that. But all in all, we were probably in the same position regarding abortion in 1981 as we had reached on contraception in 1970 or 1971, unless we tried to change things. During the course of Mr. Haughey's Family Planning Bill through the Dail, two organisations of which I was a member, presented him with Counsel's Opinions showing the glaring weaknesses in his Bill and how ineffectual it would be in relation to abortifacients, early abortion techniques and abortion referral. We argued that if he was bringing in a measure which so many would find abhorrent, he could at least sugar it by strengthening the law in those areas. We lobbied many politicians. We received respectful hearings, but, in the long run, the resistance to any strengthening of the law was hardline. Mr. Haughey was asked to define 'conception' in his Bill as 'fertilisation'.

This would have automatically defined 'contraception', 'abortion' and 'abortifacient'. It would have clarified the banning of abortifacients which the Act purported to ban, but in the wording actually used could not effectively ban. It was spelt out to the Minister that this would also have afforded protection against the coming methods of abortion such as menstrual extraction and prostaglandins.

After the Act became law, we had a meeting with the senior civil servants responsible for its implementation, in January 1981. The civil servants told us that they had not issued any licenses for the importation of IUD's but that this state of affairs might not continue. The Act purported to ban abortifacients and a recent Irish Medical Association Report had indicated that the IUD acted after implantation, and by our definition would have been abortifacient. The administrators did not agree that this was so. Doctors differed on whether it was abortifacient or not depending on whether they regarded fertilisation or implantation as the beginning of life. The Act was silent as to when life began. The administrators thought that where doubt existed, it was impossible to control the IUD or indeed any abortifacient. We realised then that we were nearer to abortion than we imagined.

By 1978, there were ten 'family' planning clinics throughout Ireland many of them connected to International Planned Parenthood. In 1978, the more sinister Dublin Well Woman Centre was established in Leeson Street by the Marie Stopes Foundation of London. Marie Stopes House was in turn controlled by Population Services International whose leading lights were big time abortion promoters Malcolm Potts and Peter Huntingford. It's Managing Director was Anne Connolly -- radical feminist, member of Irishwomen United and Student Activist -- a girl whose parents were good religious people. Soon the Well Woman was dealing publicly in abortion referral and was connected with another Abortion Referral Centre. It was reported in 1981 that women attached to the Irish referral centres had asked Upjohn, the US pharmaceutical firm, to allow them to field test their new prostaglandin 'do it yourself' abortion kits. Upjohn allegedly refused the offer. The women were then reported to be interested in menstrual extraction and were to send someone to the US to study the technique. The equipment had legitimate functions such as endometrial biopsy as well as its purely abortive function. One would be rather fearful as to how our 1861 Act with its lack of definition on the beginning of life could deal with menstrual extraction. One very pro life lawyer attached to the Pro Life Amendment Campaign, who was approached, found the very name of this technique so distasteful that he refused to discuss it, admitting that he did not know what the technique was and furthermore that he did not wish anybody to tell him. Such delicacy may be admirable, but is of little assistance to the framing of legislation to deal with modern abortion techniques.

THE IDEA OF A PRO LIFE AMENDMENT TO THE CONSTITUTION.

In early 1980, the outlook seemed rather dismal to the Council of Social Concern, an organisation involved in the Contraception Campaign. Mr. Haughey's Bill was passed without any effective safeguards as regards early abortion techniques and abortion referral. The abortion referral centres were now operating publicly and the media was opening up the campaign for abortion. Later in the summer of 1980, the Womens Right To Choose Group launched a formal abortion campaign. This group was affiliated to The International Campaign for Abortion, Contraception and Sterilisation which was in turn an offshoot of the National Abortion Campaign in Britain.

The women in the Womens Right to Choose Group were mainly ex-members of a defunct militant feminist group Irishwomen United who had disbanded in 1977 dividing themselves between the Well Woman Centre, The Rape Crisis Centre and The Contraception Act Programme.

Early in 1980, The Council of Social Concern discussed the idea of a Pro Life Amendment to the Constitution which would protect unborn life from fertilisation. It discussed this for some months, obtained some legal advice and explored how such a campaign could be carried. It first approached the Knights of St. Columbanus to front for the operation and to federate other groups behind it. The Knights refused on the alleged grounds that a Pro Life Amendment would probably end up placed side by side with a Referendum to remove the Constitutional ban on divorce. It was argued that the Pro Life Amendment would thus simply bring on divorce legislation. We could not see the logic of this argument at all and it frankly struck us an excellent excuse for doing nothing. A divorce referendum was on the cards anyhow within the next number of years. If a divorce referendum were to come it would be better to have it now when it could be won rather than later, if it were tied up with the Pro Life Amendment at all which we did not fully accept. On the other hand, in three or four years time, it could well be impossible to obtain a Pro Life Amendment because abortion at that time would have become a live political issue the way events were progressing. Around July 1980, the Council began sending out contacts in other organisations about the Pro Life Amendment and prepared a formal circular letter. In September it contacted the Irish Catholic Doctors Guild which had also been thinking about a Pro Life Amendment. In the end of September, after the PLAN Conference in Dublin, many interested groups and individuals got together to discuss the Amendment and continued to meet over the following months.

Following these meetings, thirteen organisations were called to a meeting on 24th January, 1981, to discuss a Pro Life Amendment to protect human life from fertilisation. There was broad agreement. Each organisation named two delegates to the Council of the new body, The Pro Life Amendment Campaign as it was later to be known. At a meeting two weeks later, an Executive comprised of one delegate from each constituent organisation was selected. Dr. Julie Vaughan, a gynaecologist who had recently become interested in the movement was elected as Chairperson.

Over the previous six months, there had been a sudden burst of pro life activity in Ireland. In July, 1980, The Society to Protect Unborn Children began to organise very effectively in Ireland and did wonderful work in the educational and political field. Around the same time, LIFE began to found a base in Ireland. It also shows great promise in the educational and caring aspects. In November, 1980, The Irish Pro Life Movement, based in Our Lady of Lourdes Hospital, Drogheda was launched. There are many facets to the pro life battle and no one organisation can cover them all. A large number of organisations can be effective providing that they have some liaison and common policy to meet major objectives. There is room for everybody and no time for vendettas between the different organisations.

The Pro Life Amendment Campaign was founded against the background of this surge of interest in pro life work. The original plan of campaign as envisaged by the founders was to organise a massive signature campaign nationwide in order to pressurise the politicians into granting a referendum on an amendment of their choice. The logistics and expense of this exercise was daunting.

A long list of patrons drawn from all walks of Irish life was proposed to lend credibility to the necessary fundraising effort. In retrospect, the great advantage of the signature campaign despite its inherent difficulties was that it would have put us in immediate touch with the grassroots. To actually fundraise and carry out the campaign we would have had to build up a tightly knit and well funded organisation which is real political muscle built up from the grassroots. The signature campaign would also have been an educational campaign and one conducted on our own terms at the doors of peoples houses, outside of the ability of the media to distort. The Campaign as it happened was not carried out in accordance with this particular blueprint.

The Pro Life Amendment Campaign was publicly launched at a press conference in Dublin on April 27th, 1981, ostensibly as a signature campaign. A General Election was pending and the organisers decided to approach the leaders of the three political parties to see if they would grant a Referendum on a Pro Life Amendment without launching a signature campaign. The result was that Mr. Garrett Fitzgerald, the Opposition Leader agreed to bring forward an Amendment if he formed the next Government. He also stated that the matter was urgent and that he would bring forward a Private Members Bill if the General Election were not called in June 1981. Mr. Charles Haughey of Fianna Fail the then Prime Minister, also agreed to grant a Referendum. No Commitment but a promise to give favourable consideration was given by the Labour Party.

Six weeks later, the June 1981 Election had taken place. The Prime Minister was now Dr. Garrett Fitzgerald who had formed a Coalition Government with Labour. The Pro Life Amendment did not appear in the Coalition's Manifesto which was an ominous sign. The Pro Life Amendment Campaign wrote to Dr. Fitzgerald in August 1981 and drew attention to this. Dr. Fitzgerald replied that the Government was unalterably opposed to abortion, was committed to the Pro Life Amendment and that the Attorney General was studying a suitable wording.

On September 27th, Dr. Fitzgerald launched his so called Constitutional Crusade to purge our Constitution of allegedly sectarian aspects including the ban on divorce with a view to eventual unity with Northern Ireland. As Northern Ireland had limited abortion, purportedly to save the life of the mother, the outlook for the Pro Life Amendment seemed to be receding.

In October, 1981, the Dail opened and when the legislative programme for the year was unveiled, there was no mention of a Pro Life Amendment. This was picked up by Mr. Haughey as Leader of the Opposition who asked the Taoiseach if he was reneging on his promise. Dr. Fitzgerald said that when he had word back from the Attorney General, he would decide whether to take the Pro Life Amendment as a separate referendum or take it in conjunction with all his other proposed constitutional changes. In December, the Pro Life Amendment Campaign had another meeting with Dr. Fitzgerald and he now told them that he would meet them in mid February, 1982, and let them know if it could be brought forward as a separate issue. In January he was again queried on his intentions towards the Amendment by Mr. Haughey following two Dail Questions. The Government then lost the Budget Vote in January 1982 and went out of office.

After the Dissolution of the Dail in February 1982, the Pro Life Amendment Campaign again approached the Party Leaders and asked them if returned to power would they move the Pro Life Amendment in 1982 as a separate issue. Mr. Haughey replied that he would. Garrett Fitzgerald ignored the question of raising it as a separate issue and promised that he would introduce it in the course of the next Dail, (this meant within the next five years!)

The Elections of February 1982 took place and the results were inconclusive. Mr. Haughey did eventually form the new Government, depending for a slim majority on the votes of a few Marxists. It looked like it would be very difficult for Mr. Haughey to honour his commitment. However, he did honour it on 2nd November 1982, a few days before his Government lost a vote of confidence and collapsed.

The Amendment which Charles Haughey produced was the Amendment which has since been accepted by the Irish People at the Referendum on 7th September last.

The Amendment was almost immediately accepted by the Pro Life Amendment Campaign and all the pro life groups. It was also accepted by the Catholic Bishops. Even the Protestant Bishops who had heretofore objected to the very idea of an Amendment, did not find it too unacceptable.

The Amendment wording had been launched on the very eve of the Elections. Garrett Fitzgerald who had been dragging his feet on his commitment to the Amendment, accepted it also and stated categorically in writing that if he won the Elections he would accept the Amendment and put it to the people before March 31st, 1983. He was full of praise for the wording, said that he had received legal advice on it and that it could not be improved upon. Many people had doubts about Garrett Fitzgerald's sincerity, but it was universally agreed that he would not be able to extricate himself from a promise so solemnly given.

In the elections of November 1982, it looked as if the pro life amendment was a winner whichever party came to power. As it happened, Dr. Garrett Fitzgerald won the Elections and formed a Coalition Government with the Labour Party having an overall majority of about 7 seats. To understand what follows one has to know a little bit more about certain personalities in Garrett Fitzgerald's Coalition Government.

Garrett Fitzgerald himself is totally dedicated to the secularisation of Ireland and breaking the influence of the Catholic Church, all in the interests of some sort of an eventual unification with Northern Ireland. The leading elite in the Labour Party shared these goals. Both parties were dedicated to bring in divorce, liberalised contraception and all the gods of the secular pantheon. The Amendment which Garrett Fitzgerald had promised ran totally counter to these goals. Garrett Fitzgerald is an executive member of the Trilateral Commission; so also was his Minister of Health, Barry Desmond; Mary Robinson, one of the foremost opponents of the Amendment was also a member. This may all be coincidental; then again it may not.

In December, 1982, the new Government settled into office. In late January, the Amendment in its original wording was restored to the Order Paper and everything seemed set to have the Referendum before March 31st. If the Amendment had gone to a Referendum at this stage with the blessings of the two major political parties, the result would have been a landslide. The anti-amendment lobby stepped up its activity to a fever pitch.

Then the resolve of the Fitzgerald administration began to waver. Various members of the Fine Gael Party began to openly disagree with the Amendment. On February 9th, the Attorney General spoke to the Parliamentary Party saying that the Amendment was dangerous, could introduce abortion and would endanger contraception. On February 15th, the same Attorney General denounced the wording of the Amendment on nationwide T.V. The Director of Public Prosecutions made equally spurious objections. The newspapers took up the story. To all intents and purposes it looked as if the Amendment wording of November 1982 was dead and buried and nobody would have confidence in it anymore. Garrett Fitzgerald said that of course the Government was still unalterably opposed to abortion and in favour of a pro life amendment. This one just happened to be dangerous and unsuitable, but the Attorney General would work on a new formulation free of all the dangers of this one.

It all sounded very plausible. However, just prior to the Government's volte face on the Amendment, secret documentation from the Attorney General's Office had been leaked to the pro life movement. This gave in the starkest terms the Attorney General's real reasons for knocking the amendment. The trouble was it was too tight for him. It would not allow abortion for such grounds as rape or the health of the mother, would probably interfere with forms of contraception and would not allow abortion in cases of severe foetal handicap. The documentation showed that what they intended to put in place of the Amendment they were rejecting was an Amendment similar to the Hatch Amendment which would give no constitutional right to abortion but would leave the legislature free to legislate as they wished in that area.

There is no doubt that this is what hardened the resolve of the pro life side. They remained adamantly faithful to the old wording. When the Attorney General's alternative wording was unveiled on March 23rd it was universally rejected by all the pro life groups and by the Catholic Bishops. In spite of that the Government doggedly stuck to its guns.

During this time, the Pro Life Amendment Campaign, through the agency of Mrs. Bernadette Bonar, Chairperson of the Irish Branch of the Responsible Society, had united eight deputies of Fitzgerald's Fine Gael Party who would defy the whip on conscience grounds in order to vote in favour of the old Amendment and vote down the new one. That was a severe jolt for Fitzgerald and could have put the Government out of office. Since the eight were adamant (the Government had only a majority of 7), their demands had to be met. A formula was devised whereby the old wording of the Amendment was to pass both houses with the Fine Gael Party abstaining.

It was a most unique situation. The Bill passed through Dail and Senate against the will of the Government and to the chagrin of Fitzgerald. It passed the Dail on April 27th by 87 votes to 13. It cleared the Senate on May 26th by 14 votes to 6 and went to the President for signature. There was now no reason not to have the Referendum Date named.

Now it happened that it was an anti-amendment Minister who was responsible for setting the Referendum Date and legally there was no set time limit in which he would have to do it. The bizarre then took over.

Two separate High Court cases were taken challenging the need for the Amendment and urging that it be scrapped. Predictably they both failed. Eventually, late in July, the Government named the 7th of September as Referendum Day.

The Pro Life Amendment Campaign, at this stage, had been taken over by a more active group within it. Overnight organisational structures were set up, volunteers flocked in and constituency organisations were nurtured and consolidated. Money was raised with vigour, over £150,000 in about 10 weeks. Literature was designed, printed and distributed to the constituencies. The once staid and moribund organisation was pulsing with life and vigour. A lot of internal problems had to be resolved to make this metamorphosis possible and the credit for that must largely go to Senator Des Hanafin who joined the Campaign at a crucial time in May, 1983. Due to his efforts the means to fight an efficient campaign became possible.

The Campaign was concentrated in a three week period prior to September 7th. The literature and posters used, you have probably seen on display. They were the best for our situation. Literature showing aborted babies do not go over well in Ireland, though we found such literature and films invaluable in strengthening the resolve of the committed. There was a different situation in Ireland in so much as there was no abortion practiced there and the majority of people objected to abortion in principle. Ours was therefore much more of a soft sell than what could be applicable to England or to the US.

The main points we had to emphasise was to vote 'YES' and that the Amendment would not affect existing medical practice or contraception. The necessity for the Amendment was another point we had to hammer. In all we had about 10,000 people working in the 41 electoral areas over the campaign. Our literature went into every house in the country and attempts were made to canvass every voter personally. In all we had quite a formidable political force and one which Ireland had never seen before. Many are now reluctant to return passively to their TV sets and it remains to be seen what impact these people will have on future political life in Ireland.

At this stage, I would like to thank Rev. Fr. Paul Marx, National Right to Life and the American Life Lobby for valuable help received during the Irish Pro Life Amendment Campaign.

The week before the Referendum, an opinion poll estimated that of the sample interrogated who intended to vote, the Amendment would be carried by 69% of those voting. The following Sunday, all the Catholic Bishops issued a pastoral letter to be read at all Masses. That of the Archbishop of Dublin, of which I have copies here, is excellent and asks the people to vote 'Yes'. This should have pushed the percentage voting 'YES' over 60%.

On the following Monday night, however, Dr. Garrett Fitzgerald went on national TV and urged the nation to vote 'NO' because the Amendment would kill women and even bring in abortion. The actual percentage voting 'YES' was 66.45% or a slightly lower poll than predicted. The low poll was in part, no doubt, caused by a national transport strike which would have affected the turnout of the working classes who did not have cars.

We found on the campaign that working class areas were invariably in favour of the Amendment, whilst wealthy or middle class areas tended to be opposed - It is nigh impossible to measure just what effect either the Bishops or Fitzgerald had on the voters. The win was comfortable enough. However, we would not have carried it in 2 or 3 years time.

THE FUTURE.

We are still cleaning up loose ends after the Amendment and have not yet thought seriously of future activities. The Pro Life Amendment Campaign was formally disbanded on September 15th. The internal stresses in the organisation made it undesirable to continue. Another organisation will however have to be formed, perhaps using the structures and grass roots organisations already built up, if at all possible.

We still have many problems. Abortion referral is rife and open. Despite the Amendment, the anti-amendment lobby is united and vigorous and will not go away but will continue to press on other sensitive areas. There is room for more caring organisations for unmarried mothers. There are pressures for sex education and for divorce which should be resisted. There are plans afoot to liberalise contraception even further. And, as the Amendment vote shows, the attitudes of the media are totally out of tune with popular opinion, but if the media remain as they are, popular opinion will eventually take its lead from the media. There are many things to do which must be done. We know that if we retire from the fight, the advantage we have gained will be eroded and that whilst we choose the battleground we have the initiative.

Thank you for listening to me for so long.

Japan Family Life Association

Yuwa Building
Shiba 3-4-18 Minato-ku
TOKYO 106, Japan

Sept. 17, 1983

ファミリーライフ協会

東京都港区芝3丁目4番16号(〒105)
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REPORT ON JAPAN, for P.L.A.N.

Present population: 118,000,000.

Abortion became legal in July, 1948. By interpreting the law loosely, abortion on request is usual. Official statistics indicate nearly 600,000 abortions per year; the unofficial estimate is around 2,000,000 per year. 75-80% of women married 20 years and more experienced at least one abortion. Most abortions are done by married women.

Parents strongly oppose sex education in schools, so it is practically non-existent.

For birth control, about 80% use condom, 8% IUD, 3% Pill, 20% temperature and Ogino, perhaps with condom. Surveys indicate that up to 60% of mothers have tried using the thermometer for temperature method; 2,000,000 women's thermometers are sold per year, and good cheap electronic thermometers are now on the market.

All surveys indicate that the vast majority of women do not like abortion, but accept it as an unhappy necessity.

Japan is unique in having an NFP Research Association among its gynecologists. Also an active interest in NFP by the Japan Nursing Association and Japan Midwife Association is gradually providing knowledge about NFP in medical circles. But there is no great market for its use, and actual practice is scattered and minimal.

A drive to amend the abortion law was made in 1983; a majority of the Government Party agreed to vote for a change. However the media opposition was intense, and among women Diet members a group formed to stop the move. The Party decided to postpone action, perhaps until 1985. In the meantime the Welfare Ministry is asking for an education campaign to achieve a national consensus.

Adoption of illegitimate babies into families is very minimal in Japan; there is prejudice against illegitimates, and the birth records are public. But if the abortion law is amended, something must be done to care for illegitimate babies. A group is studying the adoption situation and pushing for changes. JFLA is associated with them.

NFP teaching in parishes and Catholic hospitals has not proven successful. However, if the NFP Research Association moves for wider adoption of NFP in Japan, especially through public health nurses and midwives and through the 870 public health centers, the possibility that Japan will be the world pioneer in NFP is real.

Fr. Anthony Zimmerman, SVD, STD
Executive Director, JFLA

We need a positive global approach to all the problems of- life and family. With concrete programs directed towards winnable objectives!

1. Organisation to help women in difficulty
2. Promotion of rights of mothers and babies. On all fronts!
3. Promotion of Christian sex ethic, with positive vision of sex
4. Bulletin for the coordination of all activities and spread information

Not having heard all the conferences of this convention it maybe that someone (or more) has raised the questions offered in my short document on "Life and Family". With this reservation it seems to me that while lauding enthusiastically all the speakers who have described their magnificent work, there is lacking a general overall view of the problems of Life and Family. Not sufficient emphasis is given to the need for a crusade for Social Justice. Exploitation and resultant poverty give the Neomalthusians their justification for their campaign to eliminate humanity.

The religious authorities must define the mission of the Church; is it to save souls for a vague future life, while accepting the evils of this world? Or is it to build the reign of Christ in THIS WORLD? While awaiting the return of Christ!

The 10 Commandments seem a sufficient basis for the need of this clarification. The Our Father is unambiguous; "Thy will be done on earth as it is in Heaven."

The family is the basis of society. Even the Russians and Chinese were forced to understand this after their first attempts to eliminate the family. Society is composed of families and we must convince the public authorities that their first duty is to help families to fulfil their mission of generating and raising other human beings. Human beings are not animals. Nor commercial articles disposable in the interests of profit!

It seems to me that the real tragedy is that of the little babies permitted to be born. We should fight to create a better world for them. To reform this society that eliminates them before birth and destroys them after birth! There is not only the menace of an atomic war. There are the underestimated ecological factors that make life impossible.

The more one deepens one's knowledge of the connected problems the more one understands the wider background and causes of the war against life and family. The radical cause is the politico-economic system, based on the "economic man" and operated for profit. Death is more profitable than life. As Neomalthusians and multinationals find!

The educational system, the major expression of that system, needs radical reform, on the basis of 2 sexes. It must be reformed to prepare men and women who will form future families. The Sex War has replaced the Class War, thanks to "Unisex", produced by the educational system. We must insist on the "priesthood of motherhood". Women have become mechanical incubators for clerks and workers. With no preparation whatever for motherhood which requires a vast cultural preparation for its adequate fulfilment!

In the campaigns against contraception, abortion; sterilization, we should subordinate the moral principles to a more efficacious psychological approach, insisting on the damaging effects for women themselves. It would be more effective.

The Feminists are having second thoughts about their "victories". An increasing problem is the solitude of women who do not marry.

Moreover, while the general emphasis seems to be on contraception and abortion, there seems to be little importance given to the other no less important problems; divorce, infanticide, sterility, suicide, euthanasia, prostitution, venereal diseases, homosexuality, lesbianism, transsexuals, white slave traffic (thousands of women disappear every year), the animal cult (dogs).

The specific battles (each of a very different nature) cannot be effectively fought without eliminating their causes. It is necessary to change the general strategy from one of direct confrontation to one that is indirect, selecting winnable objectives. That is why I insist on the priority of general and concrete programs for promoting the rights of mothers and babies. Moreover, with this general and easily understandable objective it would be easier to coordinate all the specific campaigns of the various groups for a common end.

Josef Barneo

Kenya Catholic Secretariat,
P.O. Box 48062, Nairobi,
Kenya.

24th September, 1983

PLAN - Protest Life in All Nations Conference Rome 27-30 September 1983

Kenya Situation on Campaign for the Protection of Life

We the delegates representing the Kenya Catholic Church in this Conference are grateful for the organizers for the invitation which you gave to our country to come and share our experiences and commitments in one of the most challenging task facing humanity in the late 20th Century. Is life sacred? Is it a gift from God? The sanctity of human life and the respect it deserves are some of fundamental issues of modern world debates.

General Overview

Kenya attained her independence on 12th December 1963. The new Government embarked on a policy of working together "Harambee" which sparked off the mushrooming of schools, hospitals, Church buildings, cattle dips, collection of funds for sponsoring students for further studies abroad, etc. Many people got the opportunities to receive school education which prepared them for white collar jobs. The products of the schools and the drop-outs at the examination stages flocked in the towns to look for jobs. Life became more difficult as there were no expected jobs and the able and strong young men and women left the rural homes to the old and the disabled.

The urban life also began to be more complex with all sorts of sophistication and luxury. The aping of diversified life styles of foreigners grew deeper in the lives of both the youth and the old. However statistics show a great number of abortions performed everyday/week and month. People began to wage wars with their natural outlook, despising all that traditions had held dear from time immemorial.

Education which in the past traditional society enabled people to be more responsible and useful members of the community was seen as the source of unique activities in the society. Children stayed in the schools for a longer time of the day and years. Parents also went to work and some came home late. The worst could be when both are employed and had no enough time to give to the young ones. Family life education which the traditional society used to give at the period of initiation was missing both at school and home. The youth began to learn about sex and family from written literature, films and songs and also from their fellow age groups. Pre-marital and married promiscuity became common and the results were having children outside marriage. Many young girls left school because of pregnancy. The parents started complaining. Some girls resorted to illicit abortions to enable them continue with schooling. As life became harder due to socio-economic changes in the country, employed and unmarried found it difficult to have a child or children. The situation was met with an alternative of Family planning using common known artificial methods. Abortion which had a different connotation in the an Society became a new tool to remove unwanted pregnancy (to me a bothersome

Family Planning Association of Kenya

A group of Kenyans mostly private doctors and nurses got together as far as 1956 and established a private organization called Family Planning Association of Kenya (FPAK). This organization was affiliated to the International Planned Parenthood Federation (IPPF). The aim of this organization was to promote artificial family planning particularly among urban upper and middle classes. The FPAK continued with its campaign of artificial family planning establishing clinics for family planning in various major towns of the country.

It was in 1974 when the Kenya Government introduced a 5 Year Maternal, Child Health, and Family Planning programme with funds from the World Bank and other donor agencies. By this time the population growth rate of Kenya was estimated to be 3%. It was hoped that this rate would be reduced to something like 2.8% in 5 years time. However by the time the programme was evaluated in 1979 it was found that the population growth rate had actually gone upto about 3.8%. So it could be said the Kenyans were not particularly impressed by various methods of artificial family planning. A lot of pressure started to grow from various quarters that the government should liberalize the law on abortion. However upto now the law has not been legalized and it is for this that the Church feels very concerned that abortion must never be legalized in Kenya.

Role of the Catholic Church in Kenya:-

The Church's role as mother and teacher has played and is still continuing to do her best to initiate programmes to educate the masses on the dignity and sanctity of human life right from conception to death.

As far back as 1963 the Natural Family Planning was being taught in a number of parishes in Kenya. However its teaching was not coordinated but with the Humanae Vitae coming out in 1968 the Catholic Church felt all the more obliged to encourage the teaching more widely of the method and child spacing which was morally accepted. The 1970s saw mushrooming of small programmes at local level of Natural Family Planning.

The Kenya Catholic Secretariat sought funding to establish a national Family Planning programme. The programme has been operating under the Medical Department of Kenya Catholic Secretariat for the last three years. There are two full-time qualified staff who are organizing and coordinating a series of workshops on national, diocesan and community groups. The workshops are geared towards creating awareness on Natural Family Planning, fertility, and married life. They also train people who can teach Natural Family Planning and help clients who use the method to space birth. The duration of the workshops vary from weekends to three weeks according to the group of the participants.

Through the intensification of this programme the world renowned promoters of Natural Family Planning (O.M.) Drs. John and E. Billings have both visited Kenya twice and conducted workshops and given talks to various groups in the country. Last year in April/May Sr. Dr. McSweeney from PLAN - Pro-Life Association of Nigeria came to Kenya. Those who have undergone the training of Natural Family Planning and accredited as teachers in turn carry on with the running of courses at grassroot level. They visit clients and conduct courses to the various women groups in the parishes. The Catholic hospitals and health services are also involved in the dissemination of ideas on Natural

In 1980 the Pro-Life Committee was started up in the Kenya Catholic Secretariat under the office of the Secretary General. The Committee is composed of various key Catholic men and women. The aims of the Pro-Life Committee were:

- (1) Highlight the sacredness of life
- (2) Informing Catholics particularly and Kenyan citizens at large the values of parenthood and try to create sound awareness that where the law of abortion is being legalized major disasters have followed in terms of family life and respect for individual liberty.

The Kenya Episcopal Conference

In July 1976 the late founder of the nation Mzee Jomo Kenyatta told the Bishops of Eastern Africa (AMECEA) "The Church is the conscience of society and today a society needs a conscience. Do not be afraid to speak. If we go wrong and you keep quiet, one day you may answer for our mistakes". Our Bishops issued a Pastoral Letter in 1979 about Family and Responsible Parenthood. The letter emphasised the Church's concern of family life. They condemned the use of abortion and other forms of contraceptives.

In August 1982 the Bishops also launched a book on Catholic Medical Ethics and Religious Care of the Sick. This year in August another Pastoral Letter on Elections also condemned abortion and appealed to the electorate to consider whom to elect for the maintenance of our moral obligation to life. From their strong sentiments expressed by our leaders and the support we have to execute the programmes and campaigns on community awareness. We are trying on a Church organization to mobilize our resources to articulate the conscience of people in the dignity of human life.

In African traditional society, life in the womb is so sacred that anybody who dared to interfere with it is considered a curse. There is no period in life a woman is more respected than during pregnancy. It defeats the conscience of most of our old parents when they see the present generation paying even colossal sum of money to terminate pregnancies.

While God is associated with many strange things in our culture, there is no comparison to an African in true presence of God and His blessing in giving life. You will hear the whispers of old women and men while referring to a pregnant woman (God has remembered the daughter of so and so).

We hope with God's blessing that more efforts will be geared towards campaign for life in the spirit of our National motto "Harambee, Nyayo".

Submitted by:

Rev. Fr. Maurice Lwanga, Secretary General,
Kenya Catholic Secretariat

CANA MOVEMENT
CATHOLIC INSTITUTE
FLORIANA
MALTA.

Tel: 28942.

WORLDWIDE PRO-LIFE PRO-FAMILY CONFERENCE

Second International Conference - ROME

September 27 - 30, 1983.

N.F.P. Programme Development in Malta

Malta is a small island republic (area 9 miles by 17 miles) in the middle of the mediterranean sea. It has a population of about 320,000, who are predominantly catholic. The Island has few natural resources, and its main industries are agriculture, tourism and light industries mainly textiles.

Family ties in Malta are still quite strong, although the social life of the people is being increasingly influenced by the social changes brought about by tourism, industrialisation and the mass media.

Malta has had a serious population problem especially since world war II when the birth rate was very high and employment opportunities very limited. Emigration was the main outlet to keep the population in balance. In the past twenty years however, the population growth has consistently declined until it is now about 1.7% although there are some signs of increase lately. In spite of efforts to create employment opportunities there is not much chance of Malta sustaining a higher population, emigration has also become very difficult. Family planning, therefore, blends with the needs of the country.

The Cana Movement was for many years the only agency in Malta for the promotion and teaching of family planning.

THE CANA MOVEMENT AND N.F.P.

The Cana Movement was founded in Malta in 1956 by Fr. Charles G. Vella. It is a church organisation, whose principal aims are: 1) to educate young people and engaged and married couples in the christian values of family life and, 2) to offer pre-marriage and marriage counselling services. Since its beginning, the Movement has given special importance to educating Maltese couples in responsible parenthood. Guided by the teaching of the church it sought to spread the teaching of the Natural Methods of Family Planning. At first it taught the Rhythm Method and later on the Temperature Method. In 1975 the Movement introduced the Billings Ovulation method in its NFP programme in conjunction with the temperature method, hence adopting the Sympto-thermic method. The interest generated by lectures on NFP made Cana Movement open NFP centres in various districts, besides the Floriana Centre which was and has remained the national centre. To carry out this work the Cana Movement has seven Centres in various parts of the island. The work carried out in the various Cana Centres always went hand in hand with the pre-marriage courses and meetings for married couples which the Movement organised on a regular basis. During these courses and meetings, NFP is introduced to the audience who are given time for questions and discussion. In the Centres personal counselling about NFP is given to couples.

Before the Cana Movement had trained personnel, NFP was taught by a team of medical doctors who offered their services without any remuneration. Since 1961 the Cana Movement introduced the services of trained marriage counsellors who at the same time were

trained as family planning teachers. At present the Movement has 16 marriage counsellors who also teach NFP.

The Cana Movement has kept in direct contact with the latest development in the field of natural methods of family planning. NFP courses were duly introduced both on a national level and on a district and parochial basis. Each course consists of six fortnightly sessions over a three month period where both theory and practice of the natural methods are taught. During the course the participants are encouraged to make their personal charts which are checked by the tutor who sees to the details of charting and chart interpretation. The courses are held in small groups of about ten couples so that each couple could have individual attention. Materials used in these courses are films, slides, charts, blackboards and books. All NFP methods are taught and the course is free of charge.

It is estimated that to-date 50,000 people have learned the natural methods from trained teachers by the Cana Movement.

The Cana Movement has placed the issue of NFP in a context of traditional and cultural values, so necessary for the psychological and social well-being of the people in a rapidly changing world, where old values must be adapted to changing conditions without losing cherished and valuable elements. Cana is affiliated with IFFLP and WOOMB.

The Cana Movement does not merely provide a family planning service. This is one among the many services Cana offers and is integrated into a complete wide-ranging programme which deals with various aspects

of family life, including marriage guidance, marriage preparation, education for life, interpersonal relations as well as the spiritual, moral, legal and sexual aspect of marriage.

ABORTION

Over the past few years, the Cana Movement in Malta has been offering its services through its priests, doctors and marriage counsellors to a number of women - single and married - who have come forward with an "unwanted" pregnancy. In the opinion of the Cana Movement the number of "unwanted" pregnancies is on the increase. It is a fact that the majority of women with an "unwanted" pregnancy will consult various doctors and marriage counsellors in the hope of 'having something done' to have their pregnancy terminated.

The misconcieved notion that abortion is synonymous with birth control appears to be gaining ground in Malta. Our criminal law considers abortion as a "serious crime" and we hope that it will remain illegal. Faced with this problem the Cana Movement strives at a positive education of our people to make them aware as to the immorality of abortion and through its counsellors and doctors gives practical help to women with unwanted pregnancies.

It is heartening to say that several of the women with unwanted pregnancies who approach us for help carry on with their pregnancy to term. Unmarried mothers either opt to bring up the baby themselves, often in their parent's family, or place their baby in an institution, or have their baby referred for adoption. In other cases once the pregnancy is confirmed the father of the child marries the girl voluntarily.

Unfortunately in not a few cases the girl or her boy friend or both, are forced into marriage either to give the baby a legal status or else to safeguard the girl's name. In these cases pressure is made to bear by the parents on both sides, by priests, and even by some medical practioners.

The programm of the Cana Movement concerning abortion is divided in two dimensions i.e. educational and re+medial. The activities in each case can be summerised as follows:

EDUCATIONAL

1. YOUTHS:

Courses in preparation for life and sexuality in schools, youth clubs etc. Orientation. courses for early days of courtship to couples who have started to go steady.

2. ENGAGED COUPLES:

Pre-marriage courses of eight sossions by married couples, doctors, lawyers and priests The session by the doctor is dedicated to "sex in marriage". The priest speaks about morality in marriage while an NFP teacher introduces the NFP methods to the couples.

3. MARRIED COUPLES:

Seminars for married couples, especially newly married. Intensive NFP courses.

4. PARENTS:

Courses for parents on how to give sex education and how to prepare their children for life.

5. PARENT-TEACHER ASSOCIATIONS:

Lectures to PTA members on sex education, NFP, and abortion. The film "ABORTION - A WOMAN'S DECISION" is a great favourite with PTA members.

6. CLERGY:

Doctors, marriage counsellors and priests give lectures to theology students on family life, NFP, etc.

7. SCHOOL LEAVERS:

These are given special attention by the Cana Movement. Counsellors lecture to them on the immorality of abortion, slides are shown and the audience participates in discussions. The films "The First Days of Life" and "Abortion, a Woman's Decision" are shown.

REMEDIAL

The Cana Movement offers pre-marriage and marriage counselling through its doctors and counsellors. All services are given free of charge.

The services available are the following:

1. YOUTH COUNSELLING: for young people on their problems. Doctors and counsellors are available.
2. PRE-MARRIAGE COUNSELLING: counselling on pre-marriage problems, pre-marriage medical exam, sexual relationships etc.
3. MARRIAGE COUNSELLING: the services are available to married couples on problems of birth control and unwanted pregnancies.

Furthermore the Cana Movement provides a service for moral, psychological, psychiatric and gynaecological cases.

FUNDS

The Cana Movement has no fixed source of income and the services and courses are free of charge. The main source of income is through fund raising activities. This makes it very difficult to attend international meetings. From time to time we receive some grants for particular projects. Our material resources are very poor, mainly due to lack of funds, and we very much need to have at least four new centres as also equipment for the centres and visual aids for use during the programme and other resource material.

We also need to be capable to make use of professional personnel for research purposes. A great aid for us to help us in our outreach will be the distribution of leaflet and posters which, however, we find very difficult to produce due to lack of funds. Sponsorship for the above will be very helpful but we have to find these from abroad as locally it is quite impossible to get.

The Cana Movement serves everyone, regardless of one's religion or political beliefs, and all kinds of people make use of its services, without any distinction. Nevertheless, in this catholic country, with a catholic population of about 95% of the inhabitants, it is natural that the Cana Movement should be of catholic origin. However, it respects people's consciences and the individual's values and offers its services to everybody.

APPENDICES

BIOGRAPHICAL SKETCH

Mrs CARMEN SPITERI, born in Malta 1934. Matriculated from the University of Malta 1953. Studied at the Mater Admirabilis Training College for Women Teachers. Graduated teacher in the principles and practice of teaching in 1955. Qualified as Marriage Counsellor at the Cana Movement in 1973 and subsequently N.F.P. teacher and lecturer. In 1980 attended the Second International I.F.F.L.P. Congress in Dublin, Ireland. Has been very active as a lecturer in marriage preparation courses, NFP courses and counselling. Mrs Spiteri is the mother of two children.

Mrs MELITA BONNICI, born in Malta 1927. Graduated as a school teacher in 1947. Qualified as Marriage Counsellor at the Cana Movement in 1971 and subsequently NFP teacher and lecturer. Mrs Bonnici is the mother of three children.

THE CANA MOVEMENT

1953: Father CHARLES VELLA, founder of the Movement, started organising pre-marriage meetings and counselling couples with pre-marriage or marriage problems.

1956: Official foundation of Cana Movement, started introducing NFP during pre-marriage courses.

1961: Opening of first Cana Centre for teaching and counselling women and/or couples in NFP. Other centres opened in 1963, 1965, 1966, 1970 and 1977.

1978: Started training NFP teacher and organising NFP courses.

1983: Number of teachers: 2 since its foundation.



COMITE NACIONAL PRO-VIDA, A.C.

Apartado Postal 32-129 Tel. 397-29-45

Translation from Spanish

Report on Mexico's situation in relation to the defense of life

In Mexico, the campaign against life is a permanent activity, which has gradually intensified since the sensualist propaganda tolerated by the Mexican government, which has damaged moral precepts. Also because of the economic problems occasioned by political steps with greater State intervention.

In 1976, Mexico was on the road to an economic crisis; the socialist leaning government of President Luis Echeverría had decapitalized the country and the coffers of the Nation were empty; the currency underwent a 100% devaluation, something which had not happened since 1952. We had to take recourse in the International Monetary Fund in order to be able to obtain economic resources. These were gotten by means of a letter of intention which, among the most important points, demanded that the Mexican government implement a demographic campaign so as to reduce population growth.

Thus, the regime began a massive contraception campaign, in every corner of the Nation. The National Council on Population (CONAPO) was created, an organization under the responsibility of the Secretariat of the Interior (Ministry of State) charge with coordinating the campaign. It created a pharmaceut

GENERAL OBJECTIVES:-

specifically:

- to educate people in responsible parenthood;
- help couples adopt NFP as a way of life;
- create a mentality in favour of NFP;
- teach couples, both married and to be married the NFP methods.

In the following periods, the pro-life activity has been permanent and, until this time, attempts to remove the penalty from abortion have not prospered. We have managed to prevent the contraceptive campaigns from having the full impact the regime expected, due mainly to the influence which the Church still has on a majority Catholic population. However, this campaign has had greater results in the low and high social strata.

On another point, the policies put into practice by the pro-socialist regimes led the country in 1982 to the most serious economic crisis in the history of Mexico, which forced it to sign a new letter of intention with the International Monetary Fund, in which there is again insistence on the reduction of the population growth rates from 2.4 to 1.0 in the year 2000; in order to fulfill this commitment and secure the political tendency of the present government, a "1983-1988 population policies" program has been drawn up under the administration of CONAPO, the main purposes of which are the following:

1. To reduce population growth from 2.4% to 1.9% in '88 and to 1.0% in the year 2000
2. To redistribute the population in the national territory in accordance with the needs of economic development
3. To establish social, economic and cultural supervision o
a State

al company responsible for producing contraceptives of all types and of distributing them at low cost, giving them out free in the lowest social sectors, Propaedeutics courses were initiated, directed at physicians and for physicians of the government sector (Secretariat of Health), pressuring them to push forward birth control programs. Changes were introduced in basic education books (free, obligatory texts) concerning sexual instruction and "disorientation", and sterilizations were performed among the indigenous and peasant population.

At the same time, the Popular Socialist and Communist parties, aided by the pro-socialist trends of the Institutional Revolutionary Party (PRI, which has been maintained in power since the revolution of 1910) began a campaign to remove the penalty from abortion with a proposed law presented to Congress in 1977, which they called "voluntary maternity".

In 1977, the National Pro-Life Committee was founded in Mexico City, made up by 40 national organizations with a civic and religious character, with the support of the ecclesiastical Catholic hierarchy. Thus, the Pro-Life campaign was begun. This national activity culminates with the 1st National Pro-Life March, managing to gather the necessary elements in order to avoid the proposed law from prospering in this period.

4. To recognize legally the right of society to control demographic processes
5. To pronounce on abortion
6. To direct a contraceptive campaign toward both men and women
7. To incorporate the demographic criterion in the democratic planning process
8. Induction of social and demographic change through sectoral and State programs
9. To strengthen family planning programs through communication and education
10. To rationalize growth and distribution of the population in accordance with its own and with social needs, without forgetting that constant change is characteristic of both
11. To go from the individual to the family as the unit of analysis.

These measures were partially announced in the Report from the Government given by President De la Madrid on September 1st, 1964, and ratified on the 9th day of the same month by CONAPO, in the Secretariat of the Interior.

Some days before, a draft of an amendment proposal to the Criminal Code was presented, in which the present regime proposed removing the penalty from abortion in four situations:

- a) Economic reasons
- b) Eugenic reasons
- c) Rape
- d) The wish of the couple in the first 60 days of gestation

To this effect, we must point out that for the first time this proposal comes from an organ of the federal government (The General Attorney's Office) which, because of the characteristics of the Mexican political system, where the expression of the President's wish is always accepted by Congress, means the greatest danger which we have confronted, for those of us in favor of life, since the present government has demonstrated an immovable determination in the application of its policies, where the demands of the population are considered in second place, since first comes the salvation of the present political system and afterwards, that of the nation.

The government has copious resources, whether for the control which it has over the communication media, because of the expansion of the health systems under the control of the State (90% of total services), and almost completely over the educational system (95% is in its hands), or whether because it is the largest employer both in the bureaucratic apparatus and in industry, where it has 70% of the national structure. All this has resulted

in the severe economic crisis we are undergoing. In spite of this, the National Pro-life Committee, with the scarce economic resources at its disposal, but with the force of the high values the people of Mexico still have, has the support of the most conscientious sectors of the population, and has increased its activities in favor of life, of the rights of those already conceived, and of those already born.

The following actions are being carried out at this moment:

- a) Denouncement, in the communication media, of the population policies
- b) A Rosary Campaign, with the distribution of one million rosaries
- c) Organization of regional marches
- d) 4th National Pro-Life March on December 3, 1983
- e) Distribution of a pro-life audiovisual program
- f) Installation of Pro-life Centers in the main cities of the Republic, for training of life promoters
- g) Posters and flyers which make the population sensitive to the problem, in a simple way
- h) The attempt to have more social organizations participate in favor of life

The answer which the National Pro-Life Committee has given,

as well as the statements of the ecclesiastical hierarchy, have to date resulted in:

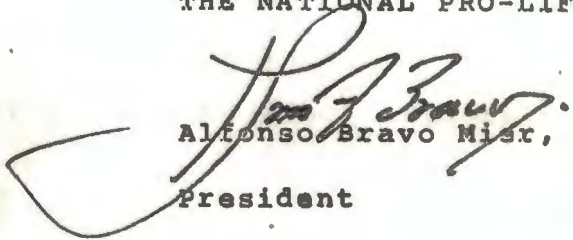
- A fuller discussion on the removing of the penalty for abortion, which has led to official review of the proposals concerning the Criminal Code
- The government has begun to declare that it intends to respect the rights of the person
- Due to the Pro-Life activity, the President of the Republic has asked for a popular opinion

As can be observed, the situation in Mexico with reference to the respect for life and the rights of individuals is difficult and sometimes worrying. But all is not lost, thanks to the protection of our Mother, Santa María de Guadalupe, in whom we find the necessary force and the example, and we are sure of the ultimate triumph of Life, because, joined in sisterhood with P.L.A.N., we believe that "God is Life and Life is Love".

Mexico, Fed. Dist., September 15, 1983

Sincerely,

THE NATIONAL PRO-LIFE COMMITTEE



Alfonso Bravo Mier,

President

Concepción Ortega, Secretary

Copies of press cuttings are enclosed

SEP 19 1983

R E P O R T

"The People's Movement for the Right to Life and Human Dignity" has taken over the work of the former Anti-Abortion Movement of Norway, based on voluntary support by its some 12000 members.

As the Free Abortion Law was passed in 1978, the need to fight for our basic ideas on a broader basis became pressing and we hope to be able to influence people's opinion on these most important topics:

- That Man is created in God's image, and that we find in the Bible the moral guidelines for a good life, -
- To protect respect for human dignity from conception till natural death, -
- To work steadfastly for legal protection of life, -
- To work particularly for the protection of unborn life, -
- To try to prevent abortus provocatus by creating an awareness of the Christian idea of family life and procreation, giving practical help as well as social to pregnant women in difficult situations, and as far as possible in cooperation with any organization with similar intensions.

In our effort to get in touch with the everyday boy and girl, man and woman, our material is being presented at schools, youth-organizations, popular magazines, etc., hoping our ideas this way will become common and finally self-evident on a political level as well.

We are pleased to observe that so far we have been given support by all churches and Christian institutions in our country and look forward to find ourselves included in a world-wide motion for this cause.

Bodil Bø Oftestad

Bodil Bø Oftestad
Manager

REPORT FROM ALTERNATIVES TO ABORTION OF NORWAY

In 1978 the free abortion law was passed in Norway. Today there are about 14 500 abortions per year in Norway. There has not been an increase in abortions since we got the law, but what has increased is the number of women using the IUD.

The office of Alternatives to Abortions in Norway is situated in Oslo. There are four employees and about thirty volunteers.

Our funding is based on official support which is not nearly enough to meet our needs, so we also receive donations from private parties.

Til now, we have been in contact with about 1 000 women. About 50% of these women, after talking to us, have decided to have their babies.

We try to help the women in many ways.

We discuss their problems, give them advice as to what official support is available to them and tell them what they can claim from the baby's father. We have also been able to help them in finding a place to live. We have contact with families where the woman gets support and learn to solve practical problems. In addition to this, we give pregnancy courses to prepare the woman for the birth of her child.

After the delivery we visit mother and child - some in the clinics and some in their homes. We offer her the opportunity to join groups for mothers and children. One day a week we arrange "open house" in our office. The mothers and children are invited, and our volunteers will look after the children while the mothers are out shopping etc.

About every other week throughout the pregnancy, the woman comes to our office for counseling. We discuss how it is to be a woman, why she acted as she did, her relationship to the baby's father etc. We find that there is a great need to discuss how to be a woman. Women are suffering, and we have to give them a new faith - a new way of thinking.

I find it frightening that the society of Norway is getting more and more "cold." The closeness between people are no longer there, and the pregnant woman finds herself in a very lonely situation.

We, in the office, also feel that most people are against us. Sometimes it makes us depressed, but on the other hand we believe in our work which we find extremely important.

We are very happy to find ourselves included in a world-wide motion for this cause - to save lives, give back the respect of human being, and to take care of mother, father and child.

Oslo 22.th sept. 1983
Bente V. Hansen
Bente V. Hansen

Some information on abortion in Scotland

Abortions are notified to the Chief Medical Officer of the Scottish Home and Health Department as having been performed under the provisions of the Abortion Act of 1967, which applies to Scotland as well as to England. (Prior to 1967 the legal position was sufficiently obscure for virtual abortion on demand to be practised in Aberdeen unchallenged; whereas in England Acts of 1861 and 1929 restricted the practice of abortion, and in principle still do.)

The official figures for abortions in Scotland appear in an annual Government publication "Scottish Health Statistics" compiled by the Information Services Division of the Common Services Agency for the Scottish Health Service. The most recent volume is for 1981. Excerpts:

<u>Place of Abortion</u>	<u>NUMBER</u>					<u>Rate per 1000 women (aged 15-44)</u>				
	1970	1975	1979	1980	1981	1970	1975	1979	1980	1981
PHS Hospital	5177	7172	7592	7722	8779	5.1	7.0	7.1	7.1	8.1
Approved places	77	155	192	183	196	0.1	0.2	0.2	0.2	0.2
Age of Women: All	5254	7327	7784	7905	8975	5.2	7.1	7.3	7.3	8.3
Under 16	117	212	176	236	202	Rate per 1000 women in each group				
16 - 19	815	1809	1960	2130	2466					
20-24	1231	1695	2039	2193	2485	6.1	9.3	10.4	10.9	12.4
25 - 29	883	1303	1263	1256	1476	5.4	7.1	7.1	7.1	8.5
30 - 34	918	961	1119	1013	1184	6.1	6.3	6.4	5.6	6.5
35 - 39	823	923	806	714	791	5.6	6.1	5.3	4.7	5.1
40 - 44	381	392	379	326	344	2.4	2.6	2.5	2.2	2.2
45 and over	29	32	42	37	27					
Not stated	57									
<u>Marital State</u>						Rate per 1000 women (15-44)				
Married	2702	3087	2966	2752	2997	4.1	4.6	4.6	4.3	4.6
Single	1980	3325	3845	4211	4877	5.9	9.8	10.1	10.7	12.4
Widowed, divorced, sep	569	913	964	923	1096					
Not known - stated	3	2	9	11	5					
<u>Grounds for abortion</u>										
Risk to life of woman	115	41	28	28	23	2.2	0.6	0.4	0.4	0.3
Risk to physical or mental health of wo.	4700	6835	7347	7581	8641	89.5	93.3	94.4	95.9	96.3
Risk to physical or mental health of existing children	341	335	177	145	166	6.5	4.6	2.3	1.8	1.8
Risk of abnormality to foetus	87	115	231	147	145	1.7	1.6	3.0	1.9	1.6
<u>In emergency - risk to life of woman</u>	3	0	0	1	0	0.1				
Risk to phy or mental health of woman	2	1	1	3	0					
Not stated	6	0	0	0	0	0.1				
<u>Period of Gestation</u>						Cumulative Percentage				
Under 10 weeks	1498	2748	3282	3336	3858	28.5	37.5	42.2	42.2	43.0
10 - 13 weeks	2839	3470	3454	3528	4110	74.0	84.9	86.5	86.8	88.8
14 - 17 weeks	961	845	804	785	790	92.3	96.4	96.9	96.8	97.6
18 - 19 weeks	198	170	154	154	126	96.0	98.7	98.8	98.7	99.0
20-24 weeks	98	89	84	98	85	97.9	99.9	99.9	99.9	99.9
25 and over	4	5	2	4	6	98.0	100.0	99.9	100.0	100.0
Not stated	106	0	4							

Abortion in Scotland - Continued.

percentage

Abortions by parity (i.e. preceding completed pregnancies)	1970	1975	1979	1980	1981	1970	1975	1979	1980	1981
0	1870	3153	3780	4104	4706	35.6	43.0	48.6	51.9	52.4
1	476	952	1102	1136	1349	9.1	13.0	14.2	14.4	15.0
2.	806	1425	1512	1505	1646	15.3	19.4	19.4	19.0	18.3
3.	857	1015	869	732	846	16.3	13.9	11.2	9.3	9.4
4.	616	452	330	266	295	11.7	6.2	4.2	3.4	3.3
5 and over	624	319	188	159	131	11.9	4.4	2.4	2.0	1.5
Not stated	5	11	3	3	2	0.1	0.2			

Estimated Home Population at 30th June each year - thousands

All Ages M + F	1960	1965	1970	1975	1979	1980	1981
M + F	5177.7	5209.9	5213.7	5206.2	5167.0	5153.3	5149.5
M	2481.7	2501.2	2506.7	2503.9	2489.5	2480.3	2484.8
F	2696.0	2708.7	2707.0	2702.3	2677.5	2673.0	2664.7

England
1981

Selected Vital Stats

Total births: No.	103544	102495	88569	68708	68841	69355	69490	602063
Rate 1	20.0	19.7	17.0	13.2	13.3	13.5	13.5	12.9
Rate 2	98.9	98.6	88.0	66.8	64.4	64.2	64.2	62.0
Livebirths. No.	101292	100660	87335	67943	68366	68892	69054	598126
Rate 1	19.6	19.3	16.8	13.1	13.2	13.4	13.4	12.8
Stillbirths No.	2252	1835	1234	765	475	463	436	3937
Rate 3	2117	17.9	13.9	11.1	6.9	6.7	6.3	6.5
Illegitimate No.	4554	6009	6826	6417	7032	7760	8531	77560
Deaths (all ages) No.	61764	62868	63640	63125	65747	63299	63828	541297
Crude death rate per 1000 population	11.9	12.1	12.2	12.1	12.7	12.3	12.4	11.6

Notes: Rate 1 = per 1000 home population. Rate 2 = per 1000 females aged 15-44

Rate 3 = per 1000 total births including still births.

English figures are provisional.

Total women of child-bearing age (15-44) (thousands)	1960	1965	1970	1975	1979	1980	1981
	1047.4	1039.2	1006.3	1028.1	1069.3	1080.6	1083.1

<u>Family Planning Clinic Services</u>	1975	1979	1980	1981
People attending - M + F	127792	137319	141480	136828
F	126562	133966	137947	133781

Women registered with a G.P. for contraceptive services - ordinary	170477	214401	208168	212739
- IUD fitting	919	7664	9059	8847

Estimated no. of women receiving the pill on prescription	219000	203000	191000	200000
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Sexually Transmitted Diseases - New Cases reported at treatment clinics

	1960	1965	1970	1975	1979	1980	1981
All diseases - M + F	6952	8149	13073	16397	18301	18520	19007
M	5064	5674	8822	10642	11853	11850	12391
F	1888	2475	4251	5755	6448	6670	6616

Above excerpts from 'Scottish Health Stats' supplied by Rev. James Morrow, St Andrew's, Braemar, Aberdeenshire, Scotland, AB3 5YS.

Swedish Report for PLAN, Rome, September 1987.

The Question of Abortion

Since the law of free abortion passed 1974 there has been 30-35.000 abortions per year in this country. It's about 30% of the born children. Around 1980 was a great discussion in the country - and to silence the abortion discussion the government started to make a re-valuation of the law, however with the direction not to change the law. This valuation of abortion was published this summer - with hardly any reactions. One thing to be mentioned is the news that 50.000 of the 90.000 born children are "unwelcomed", not planned by the parents. The Society of Sterility and Hostility towards children is something to be aware of.

The Question of Insemination

In the beginning of September there was a state investigation of insemination published. They made some revolutionary statements: The child should have the right to know who his biological father is - of the age of 18. They want to have the same medical-psykological-social examination of the insemination couple as it is for adoption parents. So far there are some children who have been considered fatherless after AID when their social father has brought the case to the court. There are now at least 230 children born per year because of insemination. This is 8-10% of all the children not knowing that their social father isn't their biological father. The political procedure for law-making has started and right now is the important time for "lobbying".

The Question of "Test-Tube Children"

The first official test-tube child of Sweden was born a year ago at the Sahlgrens hospital in Gothenburg. More are coming. The finances for this project was initially designed for contraceptives. IVF has been included in the general health service and in Gothenburg there is now 200 treatments for 100 women each year. Similar programs are being held at two other hospitals in this country. There are - as in most countries - not any juridical regulations of IVF. The scientists, like prof. Lars Hamberger who now has moved from Gothenburg to the Karolinska hospital in Stockholm, find their great interest in experimentation and research. And they want to have a law permitting them to go on as before with IVF and embryo transfer and so on. The same government-group, which has worked with insemination is now starting to investigate IVF and are to make suggestions for law regulations.

The National Committee of Right to Life

The committee is a kind of co-ordinator for Pro-Life activities in Sweden. However during the last year we have recognised a lack of inspiration, activity and economy both from local groups and the National Committee. There is a need of new inspiration, of new viewpoints and new ideas of how to work. In this regard the visit of Dr Overduin in May was very important for us in Sweden. At that time Dr Overduin also met with key politicians and medical scientists. Right after the PLAN conference in Rome there is a two-day conference in Sweden. Dr Overduin will return together with Mrs Hansen and Mrs Oftestad from Norway. Key position people will also be there.

Sincerely Yours Ann-Mari Fagerlund-Wiberg/Pro-Life Sweden

THAILAND REPORT
PLAN'S SECOND INTERNATIONAL CONFERENCE

Thailand has an area of 514,000 sq. km. but only one fourth are suitable for cultivation

The total population is 48 millions.

The Buddhists are about 90 percent.

The Muslims are almost 10 percent.

The Catholics are only 193,522 (1981 statistic.)

There are 10 dioceses in the country.

The Archdiocese of Bangkok is situated in the central part of Thailand. The Archbishop of Bangkok is His Eminence Cardinal Michael Michai Kitbunchu. He was nominated a cardinal by Pope John Paul II on February 2, 1983.

Though the Thai Catholics are in the minority, the schools operated by the religious congregation (e.g. Gabrielite Brothers, La Salle Brothers, St. Paul de Chartres Sisters, Ursuline sisters) have better public reputation than all other public and governmental schools.

The Catholic Office for Emergency Relief and Refugees (COEER) is operated in the St. Louis Hospital compound, headed by Fr. Bunlert Tarachart. The office has done outstanding work for the refugees and the Thai villagers at the border line. Though we earn international respect, it is a heavy burden to Thailand to have about half a million refugees from Cambodia, Laos and Vietnam.

The Catholic Commission for Family Life Promotion of Thailand, first organized in Nov 1976, was chaired by Bishop Bunluek Mansap, with the representatives from the 10 dioceses, related organizations and experts, totalling 21 members. At the present time Bishop B. Carretto is the chairman. The objectives are:

1. To promote and spread the concepts, attitude and the practice of Natural Family Planning according to the Catholic ethics.
2. To promote the family role towards their responsibility to community.
3. To promote the values of life in all aspects so that the people may improve themselves.
4. To co-operate with other organizations with the same objectives.

The Catholic Commission also send delegates to various conferences and training programs.

- | | |
|--------------------|---|
| Feb., 1978. | The International Conference on Ovulation Method and Teacher Training of NOOMB in Melbourne, Australia. |
| June, 1978. | The International Symposium on Family Planning, in USA. |
| July, 1978. | The Integrated Community Base Family Life Project in the Philippines. |
| July, 1979. | The Regional Community Health Consultation in Sri Lanka. |
| March 1981 + 1982. | NFP Development Program in India. |
| Jan. 1983. | The First International Congress for the Family of Asia and Australia. |

The executive committee of the Family Life Promotion has done good work in training of NFP teachers in Ovulation Method for the 10 dioceses.

They also trained the teachers in sex education, home nursing, psychology, nutrition and primary health care, to become leaders in their community.

To provide media for education, various books has been translated into Thai such as:

The Atlas of the Ovulation Method (Billings). An introduction of the Ovulation Method of the Natural Family Planning (Kevin Hume). Humanae Vitae and Familiaris Consortio. They also have books on Family Life and Newsletter.

The committee have co-operated and communicated with many governmental and non governmental organizations local and abroad, eg. the International Federation for Family Life Promotion.

We are fortunate to have the prominent Pro-Life speakers visiting as follows:

Fr. Paul Marx.

Dr. Claude Lanctot and Dr. Seung Jo Kim.

Dr. Kevin Hume who spent two weeks in Jan. 1982. teaching NFP to doctors, nurses, seminarians, students in high schools and vocational colleges.

Dr. Kevin Hume also arranged to send NFP teachers, Dr. Kinga Moses and Mrs. Lyn Weston to teach leaders in NFP for 2 weeks in March 1982, and to invite Professor Robert B. Zachary to help with Pro-Life program.

Thailand is at present an active battle field against anti-life forces. In 1981 a pro-abortion bill was passed by the lower house. A group of very devoted Buddhists, headed by Colonel Chamlong Srimuang. (former secretary general to the Prime Minister, who resigned from his high post to fight against the abortion bill). The Catholic group, headed by Archbishop Michai Kitbunchu, the Catholic Physicians' Guild of Thailand, the Catholic Association, the Legion of Mary etc. The Muslim group headed by Khunying Suwatana Patchthongkam, all joined in the protest by symposiums, lectures through mass media, movies, slides, books etc. We were able to mobilized the senate to vote against, and it was defeated.

The pro-abortionist will certainly try again. It was fortunate to have Professor Robert B. Zachary visiting Bangkok and gave a lecture on "The Integrity of Life Before and After Birth" on August 28, 1983. Followed by a panel discussion on Pro-Life by the representatives of the Buddhists, Muslims and the Catholics in the afternoon.

The outcome was very successful, because the target was achieved. Thai people as Buddhists believe that life cannot be destroyed even at conception. Though the concept is different from Catholic belief in human souls, the means is similar. "Thou shall not kill" Thus Pro-Life is accepted by both Catholics + Buddhists. The Muslims believe in God by whom man is created, thus Pro-Life has to be respected and observed.

You can now visualize the thinking of Thai people regarding Pro-Life. I don't believe abortion Bill will ever materialize. The majority of the population will not have it, and as long as we are not governed by dictatorship, we are safe in this respect.

In the evening the three groups, Buddhists, Muslims and Catholics had a meeting to form a Pro-Life group, to find ways and means to prevent abortion law and preserve dignity of life. I am the chairman of this group.

..../3

I cannot end my report without referring to H.M. King Bhumibol Adulyadej, who is the source of Thailand's stability both as country and people. Thai people are grateful for our long record of independence. Thailand means literally, the "land of the free".

Various governments, civilian and military, have ruled Thailand since the end of World War II. But changes in government do little to disturb the tranquil pace of Thai life, which is built on 3 pillars: the Throne, The Buddhist faith, to which the majority of the people belong, and the land itself.

Although King Bhumibol is a constitutional monarch, holding no political power, he is held in almost universal prestige and honour by his subjects. He does not rule by fear and oppression. The respect for him and his beautiful Queen is genuine. The King and Queen deeply love his people. The people look to their Majesties as the embodiment of all that is Thai. The King is the head of the Thai family - an extended family that encompasses the whole nation. Thus he is also the Patron of all religions in the country.

King Bhumibol and Queen Sirikit and their children dedicated their lives to their people. They travel thousands of miles, by plane, helicopter, jeep and on foot to every corner of the kingdom. The Royal Family spend as much of their time as possible meeting and listening to the people who are the grass roots of Thai society, the peasant farmers, who form 80 percent of the population. The King makes it a point to visit even the remotest areas of the kingdom, appraising himself to the needs of even the humblest of his subjects. The King and Queen serve their people with such love and care that they can virtually be "He who will be the greatest - among you, should be servant of all". Thai Royal Family deserve their honour. Their pictures adorn every home, shop, and offices in the country. No loyal Thai would ever think of speaking against the King, or defacing his picture. In time of peace, the King and Queen provide a focal point for the Thai's love of their country. In time of crisis, it is to the throne that the nation looks for guidance and reassurance.

King Bhumibol has shown the world that long-range practical solutions that take into consideration the well-being of everyone can be made to succeed. It is the way of giving, sharing, helping, encouraging and educating. This is the only and surest way towards Pro-Life and better living. Even the hapless refugees from Laos, Cambodia and Vietnam have received their Majesties' care and attention. The King and Queen have visited many of the camps personally, bringing encouragement and practical aid.

King Bhumibol's genuine attitude of service endears him to his people as the wise King Solomon, summarized three thousand years ago in a proverb: "It is an abomination for kings to commit wickedness, for the throne is established by righteousness."

God has bestowed His great blessing on the Thai with the first cardinal of Thailand, His Eminence Cardinal Michael Michai Kitbunchu. He devoted his whole life with enormous activities especially for the social welfare. It will need a book to describe all his work. He is also the president of the executive committee of St. Louis Hospital, a hospital that belongs to the Archdiocese of Bangkok.

As I have mentioned Catholics are the minority group in Thailand, though catholic missionaries have been in the country doing various missionary works for over 400 years. The characteristic of thai people is easy-going and fun-loving, so much so that the country was called "the land of smiles, and the people of never-mind". We do not take to heart the misdeeds of all kinds.

Catholicism is a religion of love, and it is easy for us Thai to embrace, yet it is difficult to make the fun-loving Thais to seriously undertake the way of the cross. I am ashamed to confess that we have only a few who go out to herald the news of Pro-Life. This does not mean that we do not do anything. It is coming along, not as fast as it should be, but with the grace of God, I am certain that the Holy spirit will descend, and we Thai Catholics will not be behind any other dedicated groups anywhere.

Mana Boonkhanphol
.....

(Dr. Mana Boonkhanphol)

2nd Vice President of the Catholic Commission for
Family Life Promotion.

Director of St. Louis Hospital.

Sept. 27, 1983.

I wish to thank Drs. John and Evelyn Billings and Dr. Kevin Hume of WOOMB for their kind interest and concern for Thailand, and the permission for me to translate their books into Thai.

Atlas of the Ovulation Method and an introduction to Ovulation Method of Natural Family Planning.

C.O.M.E.T.

Tel. No. 729820
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44 WALSINGHAM ROAD,
HOVE, EAST SUSSEX
BN3 4FF
ENGLAND. 13th Sept. 1983

As Mrs Riches is reporting on the situation in England, I will limit mine to personal experiences.

ABORTION: We have a number of private abortion clinics in Brighton and Hove. Most doctors are involved. A nurse has reported that the doctors find the carrying out of abortion distasteful but the money good !.

SEX EDUCATION: In one Catholic school where blunt sex-education, beginning with six year olds was due to begin, my brother and his wife were the only parents who objected. They were harassed in many ways e.g. separated at the Parent-teacher meeting. Happening to be in the area shortly after, I made my convictions known to an influential person, and the programme never went ahead. So even speaking is of ~~benefit~~ ^{practical} benefit. Those few who have the courage to speak publicly are silenced in some way ~~by the Church and the State~~ ^{by the Church and the State}. Fear is preventing the spread of true knowledge in many areas of life.

NATURAL FAMILY PLANNING: There is little support and no funding for groups which are not part of the C.M.A.C. This has been my experience for nine years, and was further evidenced by a Sister in Cheshire, who wanted to open a Centre in the Manchester area, where it is much needed. She published the fact that she failed to obtain the help of the Hierarchy.

Our group, which is a Christian one has been refused funds by the following also:

- The Government: their excuse was that they had already given a grant to the C.M.A.C.
- The Media: refused an appeal slot because the topic was too emotive.
- The Life Group: they help after conception only. It seems that some get excited only when there are bodies around to accuse them. They close their eyes to the abortifacient effect of the Pill and the I.U.D.

The Church in Need is the only Catholic group which has given us some funds. Lack of funds hamper the work. However God has given more precious gifts in leading me to the answers to infertility and difficult discharges. This involvement in healing is the major part of our work.

Two other groups also do some work in this area of helping the quality of life. The Doctors Wynn of London are involved in publicising research which shows the dangers of alcohol, drugs, poor food (processed and refined foods) taken by the parents during the three months previous to conception. They show the same results: malformations and deaths of babies, as caused by the malnutrition of the war years. The Foresight group has been formed to educate parents in good food, mineral and vitamin therapy etc in preparation for pregnancy. They involve doctors, midwives and health visitors in their programmes which are becoming more and more widespread through their use of local radio stations.

At the time of writing, the lease on our Centre is up. I am praying to Pope Paul, who released me from my Congregation for this work, that this Apostolate will be enabled to continue. I am involved full-time.

We have a waiting list for our courses, but people are unable to pay any higher fee than we now charge (to cover materials and rent), because so very many are unemployed.



C. O. M. E. T.

(Christian Ovulation Method Educational Trust Reg. No. 277792)

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Committee

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Mme. Marechal

The Director

Sister A. Hewitt has been trained to teach the Ovulation Method by Dr. P. Harrison (member of the Australian Team). She has attended a further course of training at the Medical Centre of Omaha University under the guidance of Dr. T. Hilgers.

THE CHRISTIAN OVULATION METHOD EDUCATIONAL TRUST EDUCATES MARRIED AND ENGAGED COUPLES IN THE OVULATION METHOD OF FAMILY PLANNING. IT ALSO ADVISES ON NATURAL HELPS TO RESTORE THE MUCUS PATTERN (ON WHICH THE METHOD DEPENDS) TO NORMAL, SO THAT THE METHOD IS EASIER TO LEARN AND MORE ACCURATE TO USE

The natural helps which we provide or advise are available to the public generally, and are suitable for the correction of a wide range of medical conditions. Sister has made a special study of each type after having experienced its good effect on herself. It is because she has also witnessed their good effect on others that she now presents them in her training programme for teachers. Where specialist advice is necessary referral is made to professionals in Medical Herbalism and Homoeopathy.

Sister has over seven years experience in teaching the Ovulation method to couples (over 400 have been taught), and has had complete success for those who kept to the following criteria:

1. Adequate personal instruction to the couple.
2. Careful observation, according to the instructions.
3. Accurate charting, according to the instructions.
4. Mutual motivation and co-operation between partners and with the teacher.
5. Constant supervision while learning.

RESULTS

Planning a Pregnancy

By the 1st January, 1963, 26 'Infertile' couples had achieved a pregnancy. In three instances both husband and wife had been labelled 'Infertile'. (21 of these couples had personal teaching, and 5 were taught by correspondence.)

Avoiding a Pregnancy

*Hundreds
more taught
No failures
D.O.*

Count made in September, 1960. 75 couples (in regular contact) with a total of 171 years 7 months of successful use of the method. Of the remaining 200 couples, 6 reported unwanted pregnancies (unwanted at that time). These had not fulfilled completely the criteria for success. Evidence indicated that each conception was due to the use of a fertile day. Such is not a failure of the method for it must be remembered:

THE OVULATION METHOD DIFFERS FROM OTHER METHODS OF FAMILY PLANNING IN THAT IT CAN BE USED IN TWO WAYS

1. Use the fertile days to plan a pregnancy.
2. Use the infertile days to avoid a pregnancy.

WHAT IS THE OVULATION METHOD?

The Ovulation method is NOT the Rhythm, Temperature or Sympto-Thermal method, but a NEWLY RESEARCHED method, which is reliable and suitable for couples in all circumstances, even at such times as breastfeeding, and pre-menopause. It is based on a mucus secretion which is able to be observed by the woman before, during and sometimes after ovulation, whether she has regular cycles or not.

A fertile ovulation is always accompanied by a particular pattern of mucus secretion. The ovulation method is a distinct method to be used alone; success depends only on it being taught properly to the couple, so that it is understood correctly. Women are infertile most of the time. All women can learn to recognize the symptoms of ovulation.

THE RESPONSIBLE SOCIETY
FAMILY & YOUTH CONCERN

Wicken, Milton Keynes, Bucks, MK19 6BU

THE FAMILY IN BRITAIN

A. AREAS OF CONCERN TO THE RESPONSIBLE SOCIETY

HEALTH OF
THE FAMILY

1. High and increasing breakdown of marriage, increasing number of one-parent families, illegitimate pregnancies, abortions, cases of sexually transmitted diseases and children in care.

ITS CHILDREN

2. Increasing involvement of under-age children in sexual intercourse, juvenile delinquency, violence and other destructive outlets. Breakdown of relationship with parents.

DEFINITION

3. Government departments finance 'family' organisations which are unwilling to define what they mean by "the family"; a trend that is being extended into the health and sex education of children in schools. In this way homosexual relationships, cohabitation and promiscuous relationships are being elevated to family status.

ROLES OF
THE FAMILY

4. Diminishing parental responsibilities:
 - a) Instruction from the Government's Department of Health to health authorities that parents should not be told about the provision of contraceptives (and abortions) to their under-age children without the child's consent (1)
 - b) The introduction of amoral and perverse sex education in schools from which parents have no legal right to withdraw their children
 - c) Husbands now have no rights about the fate of their unborn children

B. PRESSURE GROUPS DAMAGING TO THE FAMILY

STRATEGY OF
IPPF

1. The International Planned Parenthood Federation (IPPF), headquartered in London, was founded in 1952 by eight family planning associations, including the British Family Planning Association and Planned Parenthood of the United States. IPPF is in receipt of vast funds from private sources and from the British and other governments. Its strategy for social and legal reforms are carried out by its worldwide family planning member bodies which are required to find sources of law and arguments upon which to base reforms. (Appendix A).

"REFORMS"

2. Reforms go beyond the popular image of providing family planning to under-developed countries, to the reform of family laws, tax, divorce, abortion, sterilisation, sexual law reforms including the age of consent for birth control services, and compulsory sex education in schools.

IDEOLOGY

3. The British FPA, supported by government funds, is now almost wholly involved in sex education, population control, and provides a propaganda service on birth control facilities for the government. It also has a contraceptive business, Family Planning Sales Ltd., (Appendix B) surplus profits from which are fed back to the FPA to spread its ideology.

This has been stated as: "To provide an incentive to work towards a society in which archaic sex laws, irrational fears of sex and sexual exploitation are non-existent". (2) ("Archaic sex laws and irrational fears of sex" relate to the ages of consent for heterosexual and homosexual relationships, incest, etc.)

See also the attached chart from Planned Parenthood of the United States. A number of the measures predicated in this have been achieved in Britain; others are proposed. (Appendix C)

CHILDREN - THE TARGET

4. The ideology is to be achieved through the young, especially through the sex education of children. Such education is better described as sex instruction; it is wholly value-free, often perverted in content, and generally subversive of marriage and the role and structure of the family. The contraceptive industry backs the promotion of the FPA's sex education activities because they "widen the market for contraceptives". (3)

NETWORK OF GROUPS

5. The FPA has set up a number of offshoots and works closely with inter-related groups involved in population control, birth control (contraception, abortion and sterilisation) and sexual law reform. The FPA has infiltrated extensively into committees of national bodies to further its aims. Civil servants from relevant government departments are totally sympathetic to the aims and activities of the FPA, and are represented on their executive committee.

TACTICS

6. Working closely with a sympathetic media, the FPA softens up the public and politicians by means of the use of hard-cases, repetition of catchy slogans, exaggerated statistics and false research, etc.
- By these means the FPA and its associated bodies have achieved a series of social and legal reforms of great damage to the family; including the Divorce Law Reform Act 1969, The Abortion Act 1967, a free family planning service to all irrespective of age and marital status, (National Health Reorganisation Act 1973), the provision of free contraceptives and abortions to under-age children without parental knowledge or consent, sterilisation and vasectomy, etc.

C. CONTRIBUTING FACTORS

SEXUAL LAWS

1. Disregard of sexual laws by official bodies, e.g., the ages of consent relating to heterosexual and homosexual behaviour; the laws affecting obscenity; the Abortion Law (1967). There is widespread abuse of these laws but no action is taken. Moreover, the State's position on marriage can be seen in the fact that the married man's Income Tax allowance is less for a couple who are married with 2 children than for two people who are living together.

THE MEDIA

2. The media generally and radio and TV particularly, undermine marriage, the family and the life of the unborn child. Of special concern are magazines published for teenage girls and young women.

THE CHURCHES

3. The silence, the ambivalence and lack of guidance by the Established Church and other Churches in making clear statements on divorce, abortion, homosexuality, the provision of contraceptives to under-age children, etc.

**MEDICAL
PROFESSION**

4. Decline in medical ethics: acceptance by the profession of abortion, the provision of contraceptives, sterilisation, vasectomies (for which doctors receive additional money from the government); the destruction of new-born handicapped babies by some paediatricians.

PUBLIC FUNDS

5. The granting of public funds by successive government and local authorities to pro-abortion and anti-family organisations, thus giving public respectability to the aims and activities of these organisations.

- References:
- (1) Memorandum of Guidance on Family Planning Services (Section G: The Young) issued by the Department of Health in 1974 and revised in 1981.
 - (2) FPA Statement on Sex Education 1974.
 - (3) Monopolies Commission Report (1975) on the Contraceptive Sheath, HMSO.

SOCIETY FOR THE PROTECTION OF UNBORN CHILDREN
7, Tufton Street, Westminster, London, SW1P 3QN

SPUC first came into being at the end of 1966 and was publicly launched on January 11, 1967. In this paper, however, I am giving a brief summary of developments of our work in Britain in the last two or three years:

GENERAL ELECTION: In spring of this year a general election was held in which we ran campaigns of one sort or another in over 250 constituencies (there are over 600 constituencies in the country). In the main we concentrated in marginals or in those constituencies where there were strong pro-life MPs.

It was without doubt, the most successful election campaign we have ever held. The measure of our work can be seen by the fact that for all the swing to the right (which was very considerable) we lost only one of the 32 pro-life Labour MPs. He was Frank White of Bury constituency: however, his majority had been only about 50 votes - added to which all four candidates in his constituency were pro-life so that abortion as such was not an election issue in the usual sense.

I would like to make a few points about our election campaigns: it has taken us sixteen years to learn our techniques and in the last general election they appeared to be really effective. We concentrate on informing the electorate by means of leafletting only. For three weeks leading up to the election we distribute leaflets on the humanity of the baby. Then beginning at the last week-end before polling day (which always takes place on a Thursday in Britain) we begin distributing leaflets giving the views or parliamentary record of candidates on the abortion issue. In other words we do not shoot until we see the whites of their eyes! Over the years we have had so many experiences of candidates telling bare-faced lies, denying statements about them and thus confusing the electorate. By deliberately playing the whole thing quietly we get far greater results.

Whereas in the normal way we do all we can to court newspaper publicity - at election periods we adopt exactly the reverse procedure, refusing even to make any newspaper statements (excepting through lawyers). In the past we have found that newspapers at the time of elections will quite deliberately distort information on our campaigns, usually using terms such as "bullying" and "hectoring" with regard to our approach to candidates. The type of people we are trying to motivate are usually the most decent of all our citizens and repeatedly we have found them "frightened" off, and refusing to have anything to do with us if they feel we are bullying.

In addition, we aim our campaigns at citizens of all ages: however, it is noticeable that the people who turn out to vote pro-life are the young, the disabled, and the immigrants (black and brown).

SPUC HANDICAP DIVISION: Without doubt our most successful development has been in the fight against abortion of the handicapped and the killing of newborn handicapped babies. Nine years ago we launched a Division for people who are handicapped or the parents of disabled people. It proved to be one of our most difficult undertakings mainly because handicapped people were reluctant to "make a show of themselves." It meant that literally we had to build the membership one at a time, finding people and persuading them...but we knew that unless we persuaded the disabled to speak out for themselves as a body we had no hope of persuading the British public that the handicapped felt that they had as much right to life as anybody.

Finally, we decided to run an independent pro-life candidate in a by-election at Croydon North in the Greater London area. We quite deliberately opted for somebody handicapped and approached one of our members, Marilyn Carr, who was born without arms and who has a delightful personality asking if she would undertake the role. We warned her in advance that she had no hope of getting either a large vote or the seat. The aim was to show society what handicapped people had to offer. Marilyn, fortunately, had the courage to accept and we were delighted with the results in terms of television and newspaper publicity (all coverage displayed respect for Marilyn).

At the time that the by-election was running, Dr. Leonard Arthur was also on trial for the attempted murder of a Down's baby boy by overdosing him with drugs and underfeeding him.

He was acquitted and we immediately responded by placing a half-page advertisement in the TIMES (copies available) which was written by Marilyn.

From that time onwards our Handicap Division really "took off" and it is now the fastest growing section of the society. We have held a silent picket outside the annual conference of the British Medical Association in which those who took part were almost all handicapped people or parents of handicapped people. The vast majority of letters in medical journals in relation to the disabled come from members of our Handicap Division and we are beginning to see a marked change in attitudes.

For example the British Medical Association (which really did not enjoy being greeted with banners declaring "PROTECT THE HANDICAPPED FROM DOCTORS") have changed their Code of Ethics, making it clear that it is totally unlawful not to give proper food and treatment to newborn handicapped babies.

However, we have certainly not yet changed public attitudes towards the abortion of handicapped babies and we are hoping within the next year or so to organise a mass lobby of MPs at Westminster on this issue, with the bulk of the lobbyists being people who are disabled.

This summer we launched the first issue of the SPUC Handicap Division Newsletter which has so far proved very successful. Organiser of our Handicap Division, is a young spina bifida woman, Alison Davis, who happens to be an atheist. She is highly articulate and a great asset to the cause.

STUDENTS DIVISION

Americans and other overseas visitors to our annual conference were enormously impressed by the number of young people attending our conference (about 70 per cent were under the age of thirty - and about 40 per cent were students from universities, colleges and schools).

In fact, we feel it is a tragedy to see the manner in which students have been syphoned off from the mainstream of the pro-life movement in so many countries. Although in Britain we have pro-life groups of students which are not attached to the main-stream organisations, these are diminishing in number mainly because the students themselves have seen the manner in which the vast majority vanish into the blue once they leave school, college or university losing all contact with the pro-life movement. On the other hand, if student branches hold membership of one or other of the main pro-life organisations (e.g. The Innocents, Life, SPUC, Women for Life etc) they retain their links (e.g. through receiving membership circulars etc) and frequently take senior office in the organisations (some of our most intelligent activists are people who became involved as students). It is important to recognise that most students when they first leave college or university and begin their professional careers need a period to settle into their new lives and during this time will drop pro-life work. We find that they usually take up reins again after a period of eighteen months or more - and 99 times out of a hundred they return to the battle in response to our newspaper or some other circular from the society.

However, it is important to stress that while in the last two years we have had a concerted campaign developing SPUC branches among students - we continue as always to provide leaflets and all other material free of charge to student groups regardless of whether they are affiliated to SPUC or not. Neither have we made any attempt to persuade students in existing groups to form SPUC branches: this we feel would simply create a split in the movement. If an organisation produces material attractive to the young - they will come, without being pressured.

In this work we feel that it is important to stress that Divisions such as those established for the Handicapped and for Students should be given "their head".

TRADES UNION DIVISION

This - like the Handicap Division - has been slow in developing. However, we have had three major successes in the last year, defeating pro-abortion motions by overwhelming majorities.

A week-end conference for trades unionists is being organised later this year.

As in the case of students we provide material free of charge to trades unionists regardless of whether they are members of SPUC or not.

ADVERTISING

This year we launched a national advertising campaign (the first pro-life campaign of this nature that we have seen).

It cost about £50,000: we booked full-page advertisements in major newspapers and magazines covering a very wide political spectrum: The Sunday Telegraph (Conservative); the Daily Mirror (Labour); The Observer (trendy left); The Spectator (right wing); Private Eye (which is critical of everybody!), etc. The impact has been tremendous and we find that we are now in an entirely different ball game with fairer coverage than we have ever had (even when the stories are opposed to us).

Our advertising agency has one of the finest creative teams in Britain and has tremendous respect in the media.

We are determined to raise funds to continue the campaign. Any pro-life groups in other countries are at liberty to use our advertisements (although we would like to hear about it) free of charge. They are our copyright. I mention this because we have already had applications from groups asking for permission to reproduce in other countries.

Earlier under the Handicap Division I referred to a half page advertisement we ran in The Times: this was the creation of the same team that is handling our work now - WIGHT COLLINS RUTHERFORD & SCOTT - and won two major national awards: the Best Public Services Award 1981: the Best Open Category Advertisement 1981. The awards were made last year.

HUMAN CONCERN

Our newspaper, HUMAN CONCERN, is produced on a quarterly basis and has a print run of 110,000 per issue. It is sent to all members (about 30,000) and sells through churches, on the streets etc. In addition, we send it to all Catholic priests; selected Anglican priests (about 10,000); Baptist and Pentecostal ministers, and we are hoping to extend this list.

DIRECT MAIL

Since the PLAN conference in Dublin we have been investigating the possibility of developing Direct Mail tactics. Unfortunately, this is entirely new in Britain and we therefore are hoping to employ an American company for the purpose. We are now waiting for them to begin work.

PARLIAMENTARY

Following our general election campaign the standing of SPUC in Parliament is higher than it has ever been. Although we know that we have more pro-life MPs than ever before, we are holding a mass lobby at the end of October to ascertain just how far they will go in supporting our fight against abortion. A number of bills have been prepared to be presented and we hope in the next five years (the length of this parliamentary term) to have made considerable headway in achieving changes in the law.

Report on the pro-life movement in the United States
(including the Pacific Northwest)

by

Gabrielle T. Avery

All across this country the grassroots people are asking if the pro-life movement is dead. How can this be true when Congress has regularly voted for the Hyde Amendment to cut off federal funds? How can this be true when we elected so many pro-life senators and congressmen to replace the old pro-abortion gang? How can this be true when the first pro-life president sits in the White House and, every time he is questioned by the media, speaks out in favor of the unborn? How can this be true when there are thousands of conservative Christian electronic churches spreading the pro-life message in daily broadcasts that reach 27 million people?

A review of the situation is most apropos. You will recall that everything was going great guns in January of 1981 when the Human Life Bill was introduced into the Congress of the United States. Co-sponsored by Senator Jesse Helms and Congressman Henry Hyde, the HLB would have used Congress' power to enforce the 14th Amendment to define, as a matter of law, that all human beings are persons from the moment of conception. Unlike a Constitutional amendment, which would have required a two-thirds vote in each House of Congress and approval by three-fourths of the states, the HLB, as a statute, would require only a majority vote in each House. Besides, incoming President Reagan was on record as supporting it. The HLB had momentum, especially in the wake of the 1980 Reagan landslide and, in January of 1981, there was strong support among the pro-life leaders.

At that point in time, however, the Catholic bishops turned their backs on the HLB and they threw their support instead to the Hatch Amendment. Subsequently, the HLB was defeated by the Senate on a 47-46 vote to table. The massive power of the bishops' Washington operation was then used to push for the Hatch Amendment which never went anywhere in 1982. Then, the following year, the Hatch-Eagleton compromise constitutional amendment with a state's right feature was blasted by many pro-life leaders all across the land but, once again, was endorsed by the U.S. Catholic Conference of Bishops with spectacular assistance from the National Right to Life Committee. The result: the Hatch-Eagleton went "down the Hatch" by a vote of 50 to 49, 18 votes short of the two-thirds majority it needed to pass a constitutional amendment.

Then it happened! History must record that all over this country the right-to-life movement splintered into hundreds of tiny groups in desperation over what had happened. Here in my state of Oregon, the fighting has driven out many hallowed "old timers" whose voices were once heard loud and clear on the abortion issue. The state president

of Right to Life/Oregon was one of the lobbyists for the Hatch Amendment in Washington and, at the earliest board meeting of the NRLC in December of 1981, she voted for the Hatch even though she did not have the consensus of her state board to do so. I personally sent the NRLC board a telegram (which cost me \$40.00) to appraise them of the situation in Oregon and it was never read to the assembled delegates. Since that time, there has been a split here in Oregon and it keeps getting wider. The group that I am associated with, and of which I am the international spokesman, is the OREGON PRO-LIFE ACTION LEAGUE.

Meanwhile, the country is once again appalled and outraged that the most recent U.S. Supreme Court decision struck down minimal attempts by local and state governments to regulate the practice of abortion by requiring informed consent for women. This is not a victory for women but a victory for the rights of abortionists. It was the abortionists who forced the case and it is they who benefit at the emotional and physical expense of women. The decision is further evidence that the abortion debate is not merely another medical procedure but Court-created super-rights for abortionists which fuel society's pressures on women to abort their children.

Where are the protections for the health and lives of women to come from? How are unregulated legal abortion clinics different from the so-called back alley abortion clinics if there need be no objective minimum standards of quality in either? Women die in both. Both require cash. We commend Justice Sandra Day O'Connor, the sole woman on the Court, for her attack on the 1973 decision and her dissent from the June 15th majority opinion. We commend Justices White and Rehnquist for joining her in the minority.

The Court's rejection of informed consent is a new milestone in the regression of women's rights. Women have the right to know about any medical procedure that is to be performed on their bodies. Women have the right to adequate knowledge of the medical, social and moral significance of the procedure. (Here in Oregon, as perhaps elsewhere, a minor cannot get her ears pierced without the written consent of her parent or guardian.)

Abortionists cannot stand the light of truth! They know that when a pregnant woman sees for herself what her unborn baby looks like she will opt for the baby to be born. Women have fallen prey to the deceitfulness of the abortion mentality which seeks to obscure clear thinking by the use of such euphemisms as "uterine contents," "product of conception" and "pregnancy tissue."

Fetology, which is the study of life before birth, is one of the fastest growing specialties in medicine. Every day the media reports accounts of new discoveries about the complexity and majesty of pre-natal life and of medical treatments - even surgery - being given babies before they are born. Last year, Newsweek magazine featured

a photograph of an eight-week old human fetus on its front cover. Last month LIFE magazine's cover was a photograph of the exquisitely formed hand of a six-week fetus. How does the Supreme Court suppose that we are going to protect women from this evidence? Those magazines were displayed everywhere, even in grocery stores. How can we prevent those women who have had abortions from making the obvious conclusions? Women will figure it out for themselves and come to realize that "pregnancy tissue" has hands and feet, a heart and a brain - and a life of its own. How sad for the millions of women who have already had abortions without the benefit of enough information to make choices that they can live with for the rest of their lives.

And what is the solution to this mess that we find ourselves in? Let us face the fact that abortion is merely a symptom of secularism which is a denial of God but, more important, a subjection of civil affairs to His law. We must conclude that contraception and abortion come from the same root and that contraception requires abortion as a safe, backup measure. So much for denying God and becoming your own arbiter of right and wrong. If that's the way our society is going, then Planned Parenthood has done its job well!

Is the pro-life movement dead? I don't think so. It just needs to be re-vitalized and re-energized but from a different perspective. Let us, first of all, declare that THIS IS A RELIGIOUS WAR. Let us proclaim from the housetops that every single abortion is an OFFENSE AGAINST ALMIGHTY GOD, the Creator of all life. If every life belongs to God and we are fighting for those lives to exist from the moment of conception, then God is the true "leader of the pro-life movement."

Let us go after the religious leaders in our local communities and bring them the message of what it means to be living in a nation that aborts 15 million precious American babies in 10 years. Let us courageously show them, through pictures, slides and films, how horrible the American holocaust really is. Also, let us promote our leaders in every way we can, as they are the ones in the front lines and they need our support and prayers.

And finally let us remember the words of Pope John Paul II when he said: "I do not hesitate to proclaim before you, and the whole world, that human life - from the moment of conception and through all subsequent states - is sacred because human life is created in the image and likeness of God. Nothing surpasses the greatness or the dignity of a human person."

Respectfully submitted,

Gabrielle T. Avery

Rome, Italy

September 27, 1983

Mrs. Gabrielle T. Avery
2031 Cedar Court
Lake Oswego, Oregon 97034
U.S.A.
Phone: 503/636-7293

REPORT REPRESENTING CENTRAL NEW YORK STATE

Because of my particular circumstances, I can present only a sketchy report. Specifically, I live in the Roman Catholic Diocese of Syracuse, but I can report some activities in other cities in the general "Central New York" area, as well as in New York City.

<u>Negative</u>	<u>Diocese of Syracuse</u>	<u>Positive</u>
RENEW program		Sponsoring Natural Family Planning activities
HOPE fund		
Sadlier parochial school texts		
Prohomosexual activities, through the Justice & Peace Commission (diocesan) and the Syracuse Gay Freedom League		
Sex education programs (?)		

Unfortunately there are a number of prohomosexual groups active in this area, most notoriously in Rochester, N.Y., but also in the cities of Ithaca, Oswego, Binghamton, and Geneva.

Certain "pockets of resistance" do exist. There is an active pro-life group working around Utica, N.Y. (this is also Central New York), specifically Oneida County Right to Life.

In Ithaca, N.Y., a newly organized pro-life coalition, involving many faiths, has formed around Mr. Norbert Schickel, a young lawyer, who attempted to prevent Planned Parenthood's opening an abortion clinic in that city. The Knights of Columbus of Ithaca has just decided to join the action by challenging the decision of ten days ago by the Zoning Board of Appeals to favor PP.

In Cortland, N.Y., a young Logos Bookstore owner, Mr. Robert Trexler, is quietly amassing a list of pro-life people in the area who would like to do something about the state of affairs.

In New York City, Mr. James P. McFadden is continuing his apostolate as editor of the "Human Life Review" and with his work with the National Committee of Catholic Laymen. His group is active in helping young women who want to keep their expected babies rather than have the unborn babies' lives ended.

(See over, please.)

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(See over, please.)

RECOMMENDATIONS FROM THE ITHACA PRO-LIFE COALITION - "THE ABOLITIONISTS",
Mr. Norbert Schickel III, Director

- 1) We have been too closed and defensive so far; however, we should not become obnoxious. We cannot impose our ideas or be judgmental.
- 2) We must improve the general climate around us. Pro-life attitudes have to become in vogue. People who are fundamentally pro-life have to become able to express in public their opposition to abortion.
- 3) We should use humor whenever possible. We should describe reality with accurate, specific phrases.
- 4) Do not be side-tracked by "red herring," tangential issues (for example, rape or incest).
- 5) Efforts should be made in the area of semantics: use the term "death" or "to end a life," not "murder" or "killing." Use terminology correctly: "little babies," not "fetus" or "by-product of conception." "Abortion" has become ineffectual and antiseptic as a term. Use "death clinic" rather than "abortion clinic".
- 6) We should use valid analogies and not be dislodged from them. A very effective one is slavery. In the Lincoln-Douglas debates in the late 1850's, Douglas was pro-choice regarding slavery: one should be free to have slaves or not. Lincoln believed that no one had the right to choose to own another man. Was Lincoln "imposing his morality" upon the country?
- 7) The beauty of the pro-life view has to be presented by whatever means. Use musical, literary, theatrical, and artistic compositions of all kinds.
- 8) The work must be done with and in the secular media.

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- 1) The Unaborted Socrates, by Peter Kreeft, Intervarsity Press, Downer's Grove, Illinois - humorous "dialogue"
- 2) The Myth of Neutrality, A Time for Anger, Franky Schaeffer, Crossway Press, Westchester, Illinois
- 3) An Even Dozen, Ellen Wilson, Human Life Press, New York City - essays
- 4) "The Human Life Review," quarterly - " "
- 5) "Assignment Life," film containing controversy by a reporter, New Liberty Films, Burbank, California

Respectfully submitted,
Miss Mary E. Gilles

Sept. 17, 1983
Revised Sept. 23, 1983

85 Tompkins St.
Cortland, N.Y. 13045

PLAN - Protect Life in All Nations, Inc.

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