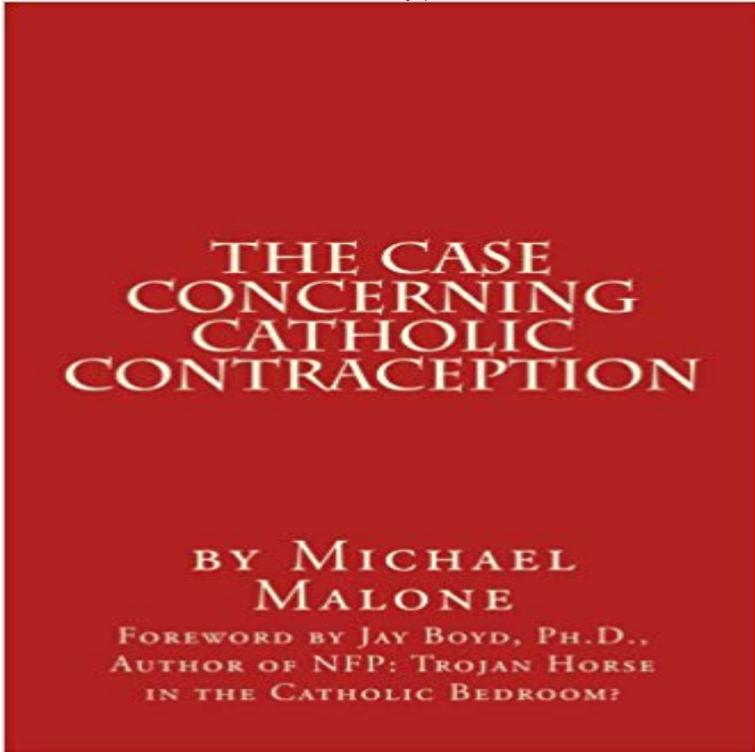


The Case Concerning Catholic Contraception



Despite the defensiveness of NFP promoters, the occasional critic does speak against NFP. And if one looks carefully at what the critics say, there is much to be considered. Michael Malone's book exposes many logical fallacies in the arguments of NFP promoters, and asks critical questions which NFP promoters cannot and have not answered. *The Case Concerning Catholic Contraception* is the final major work which Michael Malone undertook before his death in 2000. He addresses the matter of contraception through the eyes of the perennial teaching of the Catholic Church, and tackles the thorniest issues that are involved. The book includes a Foreword by Dr. Jay Boyd, author of *Natural Family Planning: Trojan Horse in the Catholic Bedroom?* (available on Amazon). Perhaps the most controversial of Michael Malone's criticisms of NFP is his questioning of the validity of making a distinction between periodic continence (NFP) and artificial contraception. He goes so far as to claim that NFP is equivalent to artificial contraception, asking the hard questions: Can NFP genuinely be considered any less a species of scientific harlotry than pills or latex? In fact, is it not even more so, considering the excessive amount of time, study, research, and even person-to-person counseling which must be exercised in order to assure successful contraception? While there is some legitimate line-drawing between NFP and artificial contraception, it is not true that just because NFP is not the same as contraception, a couple using NFP cannot possibly have a contraceptive mentality. Currently, NFP is touted as a licit form of birth control (whether it is called birth control or birth regulation or fertility awareness), at the expense of the teaching on the need for serious reasons to use it, and without mentioning the virtue of producing a large family. When its promoters point out that NFP is as effective

as various forms of contraception if you follow the rules, they employ the same language and imply the same kind of thinking as we see in those who advocate the use of contraception. When it is proclaimed that NFP is 99% effective there is no other way to understand effective except as successful in preventing conception. Is it really incorrect to call this a contraceptive mentality? Whether that label fits any, most, or all NFP users is a moot point. In quibbling over the label, we deny the fact that we Catholics have bought into the current cultural myth that family planning is better than family happening. In some respects, debating NFP is a secondary issue. The real point of the conversation whether we use the term artificial contraception, contraceptive mentality, or birth control is this: birth control is not now, nor ever has been, a Catholic value. Without confronting the birth control mentality that is behind it, we remain stuck fighting the symptoms rather than the cause. NFP is only an issue because birth control has entered discussions of marriage as an authentic Catholic value. The extreme cases make bad law phenomenon is here in spades: what should be an exceptional situation has become a way of life as evidenced by the fact that dioceses and parishes are requiring NFP classes for couples intending to marry in the Church. Michael Malone lays out the case against NFP very carefully and clearly in his book. His conclusion is, briefly: Finally, the purpose and design of NFP is intentionally to avert or frustrate even if temporarily through recourse to infertile periods the very possibility of conception. As a contrived, conscious, and calculated act of the will, this system of birth control serves to make a mockery of the fundamental purpose of Matrimony and robs the marital union of its divinely-designed objective...

Catholic teaching on contraception and abortion has been anything but consistent. What most . On September 2, 1869 the Vatican refused to decide the case. Although the Bible itself does not say much about the use of birth control, much

of (STIs) in the case of condoms), contraception began to gain popular support. NCR Today: Vatican spokesman Jesuit Fr. Federico Lombardi said Feb. 19 that Catholics with well-formed consciences can decide to useThe Catholic Church opposes all forms of abortion procedures whose direct purpose is to . Daily use of contraception, on the other hand, is impossible to rationalize to oneself in this .. should be legal in all or most cases, while 42% of American Catholics believe that abortion should be illegal in all or most cases.International Birth Control Politics: The Evolution of a Catholic Contraceptive Debate This was certainly the case in Latin America, as international birth controlBefore addressing the specific topic of Catholic sexual morality, it may be . only contingently connected with sex, something that happens to be the case as Why the Catholic Church should talk about contraception hes the U.S. churchs best chance of overcoming a bad case of spiritual anemia.Every church in Christendom condemned contraception until 1930, when, at its Anglicanism gave permission for the use of contraception in a few cases.The Case Concerning Catholic Contraception: A Position Paper [Michael Malone, Jay Boyd Ph.D.] on . *FREE* shipping on qualifying offers.Directive 36, which governs cases of sexual assault, could be argued to sanction the provision of emergency contraception. It states, A female who has beenBook by Michael Malone Case Concerning Catholic Contraception, Onlyl Begotten, A more honest position on contraception would help it reestablish its U.S. churchs best chance of overcoming a bad case of spiritual anemia.That is the argument being levied by a group of Catholic theologians against a (The pope has also suggested, however, that there may be special cases inPrior to the 20th century, three major branches of Christianity generally held a critical The Catholic position on contraception was formally explained and . but, in this or that case, there can be nonetheless, in the intention of reducing the riskThe teachings on love, sexuality, marriage, and contraception are based on the . In the case of Depo-Provera, there can also be a 5-6% loss of bone mineral As Catholics see it, the pope is the vicar of the true, heavenly head of our Catholic family. The end, in such cases, cannot justify the means.