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10. Syntex Laboratories, Inc., Dr. Boutselis is Assoc. Prof.-Dept. of Obst. & Gyn, Mt. Carmel Hospital Co. Family Planning Center, Columbus; Dr. Vorys is Assoc. Prof. and Chairman, Department of Obstetrics and Gynecology, The Ohio State University College of Medicine. The authors thank S. Merrell Co. for supplying clomiphene citrate for this investigation.

An Intellectual Spiritual Week-End

PHILIP C. ROND, M.D. AND EDWARD R. SCHUMACHER, M.D.

In place of a yearly retreat, the Diocesan Retreat House, the Guild of Catholic Physicians held an Intellectual Spiritual Week-End at one of the more quiet, modern motels in the Columbus, Ohio area. The resulting spiritual uplift was highly rewarding. An enthusiasm was generated we have never seen in a retreat.

During the planning and discussion phase, in the winter months (it was held in April, 1966), there was a good exchange of ideas on pros and cons of substituting this type of week-end for the annual retreat. It seems in retrospect that it was the institutionalists versus the prophetists. Father Murchland points out "there are two such inevitable dimensions to any religious or moral position."

Since institutional thinkers tend to conform to current patterns, they wanted an accepted routinized retreat. The prophetic minds were for reform and change. They wanted a new type of experience. They wanted to generate a Western religious cultural reform, rather than conform to the old norms. Again, we say, this was done without conscious awareness, without being aware, as Murchland points out, that the prophetic "argues for a serious revision of thought away from purely juridical modes of thinking, towards modes of thinking that better reveal the spiritual and ethical substance of our tradition. The prophetic is grounded in the priesthood of all the faithful and is historical. It is essentially dynamic and incentive."

The week-end as it finally developed was held at a modern motel, in a section that provided an attractive meeting room, and a high degree of privacy. It was attended by Catholic physicians and their wives. Non-Catholic physicians and other Catholic non-medical scientists were interested in participating; however, because it was the first venture in a new endeavor, they were not included. In the future it would seem advisable to expand the registration to include them.

The participants registered Friday evening at 7 p.m., remained through Saturday, and checked out Sunday at noon. All meals were served on the premises. The only trip away from the meeting place was for Sunday Mass.

The week-end was a crowded one, with the emphasis on talking rather than silence. It was not just a matter of listening to the spiritual leader, in this case Father William McNamara of the Spiritual Life Institute, Sedona, Arizona, but rather a matter of listening to and exchanging ideas. Father McNamara shared the speakers table with three of the physicians who presented topics for discussion.

The conferences, seven in number, were held in a round table fashion. After each conference topic had been presented there followed group discussion which always had to be
terminated. They were quite animated and stimulating. There was one conference and discussion Friday, five conferences and discussions Saturday, one conference and discussion Sunday. The topics were on such things as Prayer, the Sacraments, Freedom of Conscience, the Constitution of the Church.

The spoken theme of the week-end was the intellectual spiritual renewal of our faith. The unspoken theme of the week-end was Theology and Science Make Friends, post Teilhard de Chardin. By stimulating discussion of religious issues in such a setting it was hoped renewal would occur. The consensus of opinion afterward was that it had. The setting was quite orderly — no religious paintings, statues or other similar embellishments. Much discussion of spiritual material occurred between doctors and wives in the absence of the week-end spiritual leader (in small groups). Although the meetings were opened and closed with prayer, meditations were carried out privately rather than as a group.

The theme of "theology and science make friends" implies the added stimulus of Teilhard de Chardin. By stimulating discussion of spiritual material occurred two confessions and discussions Friday, five conferences and discussions Saturday, one conference and discussion Sunday. The topics were on such things as Prayer, the Sacraments, Freedom of Conscience, the Constitution of the Church.

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The intellectual spiritual week-end, when well organized, can provide a tremendous source of renewal of faith. It seems, after our first experience, it should be planned by the members who know their own needs. Our spiritual adviser, Monsignor Hugh Murphy, gave us a free hand in the planning. At no point did he try to impose himself on us. (A living example that science and theology are friends who respect each other.) The local Bishop John Carberry approved the week-end in good faith, again in evidence of a growing mutual respect.

The Sunday Mass was held in a small chapel at the nearby hospitable Pontifical College. Father McNamara offered the Mass, and gave an excellent interpretation of it in keeping with our intellectual spiritual theme.

In conclusion, our participating members have voiced a desire for a similar program next year; they were so stirred by this initial experience. It certainly falls within the direction of Pope John and Paul, as well as the Ecumenical Council documents, for Catholics to engage in that sincere dialogue which knows how to listen humbly as well as how to speak candidly.

Dr. Rond, a former president of the Columbus, Ohio Catholic Physicians' Guild, is a psychiatrist and Dr. Schumacher, a general practitioner, is current president of the Guild.

Leviticus: An Affirmation of Faith

WILLIAM SCHWARTZ, M.D., F.A.C.A.

PART I

When Moses led the children of Israel out of bondage during the Exodus, entire communities were wiped out by plagues attributed to the ire of vengeful gods by the Egyptians, and to the punitive power of Diety by the Israelites. No thought was given to improper public sanitation. The combination of warm climate and fecal contamination made the water and soil excellent culture media for pathogenic bacterial growth. The spread of parasitic intestinal disease due to pin, round, hookworm and a host of other allied worms was rampant.

The Priests of the Temple were aware that the consumption of swine, canine, feline and rodent flesh was somehow responsible for an agonizing death by suffocation. Centuries later, the causative organism was identified as the Trichinella spiralis which inflame the muscles of respiration of its victim's chest. Tapeworm, noted in beef, pork and fish was linked to the carcass, the lungs, large organs, the glands and viscera for any evidence of disease. Finally, the housewife soaks the meat in water and then salts it to remove any vestigial remains of blood or lymph. The procedure of the religious inspection is now augmented by microscopic and other laboratory examinations of the animal by the U.S. Department of Agriculture. However, in spite of all vigilance, pork should be cooked and maintained at a high tempera-
ture to destroy any remaining encysted larvae of Trichinella Spiralis, otherwise when the unsuspected contaminated pork is consumed, the cycle of trichinosis repeats itself. One method of controlling outbreaks of typhoid, dysentery and ptomaine poisoning years ago, was to restrict the sale of shell fish during the warm summer months. The signs "Oysters R in Season" displayed during the colder months, containing the letter "R," September to April, can be nostalgically recalled by those of another generation. However, with adequate refrigeration and supervision by the Department of Fisheries prohibiting the raising and harvesting of shell fish in polluted waters, these outbreaks are reduced to a minimum.

ABROGATION OF LEVITICAL LAW?
Did not Jesus abrogate these ancient Levitical Laws? In the Sermon on the Mount, Jesus said these meaningful words: "Do not think that I am come to destroy the law, or the prophets. I am come, not to destroy, but to fulfill. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven." Saint Joseph, his foster father, led the simple and uneventful life of a Jew, supporting himself and the Holy Family by his work and he was faithful to the religious practices commanded by the Torah, the law observed by pious Israelites. From the days of Saint Joseph to the present, it is just as hazardous to partake of these forbidden foods in those areas because of the warm climate, flies and fecal contamination. American military personnel stationed in Egypt, the Near East, the Gaza strip, etc., dare not eat of the local shell fish. Frozen lobster is served at delicacy, flown in by military transport from the United States. While there may be no hygienic reason to continue the observance of these ancient Levitical practices in countries with moderate climates, the adherence of these health rules are just as pertinent now in Semitic Arab lands and are practiced as a religious rite by Moslems as well as by Monotheistic Catholics.

Is it conceivable that Jesus the Healer would advise the people of the new Israel to eat the forbidden pork and contaminated shell fish with the risk of trichinosis, dysentery, plague and death? The Hebrew dietary laws are based upon the ancient laws promulgated 5,707 years ago of Leviticus. Chapter I deals with the distinction of clean and unclean animals for sacrificial offerings at the Temple and for the consumption of food. Leviticus mentions mammals, fish, reptiles and creeping animals in that order. While it is quite close to the classification of vertebrates in zoology, Leviticus was not meant to teach science. God spoke in the language people understood, as in Genesis, where appear the words the "Sun Stopped," God knew the sun did not stop. He knew also that this classification of vertebrates was inaccurate so far as the interpretation by the people of that day. God was simply giving a lesson in obedience, not science.

The spiritual reason for the Jew, Moslem or Maronite Catholic to refrain from eating of prohibited beasts, birds and fishes is most significatly described in a commentary of the Douay Holy Bible.3

1. To exercise the people in obedience and temperance.
2. To restrain them from the vices of which these animals are symbols.
3. Because the things forbidden were unwholesome and not proper to be eaten.
4. The people of God, being obliged to abstain from things corporally unclean, might be trained to seek spiritual cleanliness.

CONCLUSION
What meaningful words of inspiration and wisdom from the Catholic to the Jew! These are valid spiritual reasons for the continuation of the Levitical laws for the faltering Jew. The Catholic commentary challenges any bankrupt Hebrew reasoning. Like its legal counterpart in civil law, Chapter II allows a floundering business near the brink of bankruptcy to reorganize and restore its financial integrity without closing its doors, so Chapter II of Leviticus can revitalize spiritually the faltering Catholic, Moslem or Jew.

Since there is no valid reason for the modern Jew to observe the Levitical dietary laws as a health measure, they are primarily observed as a religious rite to promote abstinence, self discipline and obedience in order to attain spiritual grace. Eating is a good and necessary act, but habitually to eat to excess is to misuse this tendency implanted in us by God. To our Catholic brethren, the sin of gluttony will similarly lead to the path of religious neglect, intemperance, dullness of the mind, strife, the ruining of health and to premature death.4

PART II
While studying the Douay text of Leviticus, I was surprised to find two apparently glaring errors in Chapter 12, Verses 6 and 8. This chapter is concerned with the purification of women after childbirth and the Hebrew version traditionally specifies that an animal, such as a lamb, turtle-dove or a young pigeon without blemish, may be an acceptable sacrificial offering to the Lord.

Verse 6 in the Douay text states, "she shall bring a lamb for a holocaust, and a young pigeon or a turtle for sin, to the priest," while Verse 8 states, "she shall take two turtles or two pigeons." What blasphemy to the Orthodox Hebrew! A creeping turtle, a reptile, like the serpent that tempted Eve, the diabolic initiator of original sin, a Levitical abomination, unfit for human consumption, offered as a sacrificial obligation to the Lord!

Surely this must be a printer's error, missed in the galley proof, an isolated mistake; but the word turtle seemed to creep into seven other passages referring to the sacrificial offering of the poor in Leviticus, in chapters one—v. 14; five—v. 7 and
11; fourteen—22 and 30, and finally chapter fifteen—v. 14 and 29.

I then turned to the notes of a Greek physician, according to the Gospel of St. Luke, regarding the offering presented by St. Joseph in behalf of the Blessed Mother after the birth of Jesus. He wrote, "and after the days of her purification, they carried him to Jerusalem to offer a sacrifice, in the law of God, a pair of turtle doves or two pigeons," certainly not a reptile to desecrate the Holy Tabernacle.

Had I found nine errors in the Holy Catholic Scriptures? I asked a few priests to explain the discrepancy of the Gospel of St. Luke and that of Leviticus, but they seemed too prudent or aloof to discuss a theological question with an uninformed layman. I then studied the Masoretic text of Leviticus chapter 14, verse 30, and the passage read, "and he shall offer one of the turtle I asked myself? Biologically, is it a reptile, a creeping animal, unfit for sacrificial offering. According to nomenclature, I had to admit this, but my reverence and my faith in the word of God could not accept it. My aim, because of the significant difference of the turtle and the turtle-dove as the proper choice of a sacrificial offering in the Douay Bible, was to consult other language versions of the Bible.

"In the Bible of Jerusalem, so rich in connotations, the same translation of the Aramaic for turtle was found. "Then realizing that the Bible was not meant to teach science, but religious truth, I asked to be given time to meditate and reflect. I then consulted Webster's Dictionary and here found the answer. TURTLE: from the French tortue, altered after turtle-dove.

The German version of the same text from Die Heilige Schrift des Alten das Neuen Bundes reads: "Dann richte er von dem Turteltauben oder Tauben, die er sich leisten kann." Turteltauben is the turtle-dove, Tauben—a pigeon, whereas die Schildkröte, a turtle has both a different meaning and another root origin.

In the Latin Holy Scriptures, after the Vulgate, the verse read: "et turtur eum sive pullum columbae offeret." Turturum is the Latin for turtle-dove, testudo, the Latin for turtle, was not in evidence in any of the text.

I triumphantly pointed out the "nine errors" to a patient min, a Dominican religious. What had this good sister to say about these apparent untruthful allegations in the Holy Book of Truth? Her sister, what explanation could she give, except that her faith would not let her question the statements of an Imprimatur. The following are the words of a dedicated science teacher, Sister Mary Benedict, O.P., who taught many years at the Dominican Academy in Fall River, Mass.

"The Douay version of Holy Scriptures was placed in my hands, opened at Leviticus which had that a turtle could be a sacrificial offering of the poor. Now what is a turtle? I asked myself? Biologically, is it a reptile, a creeping animal, unfit for sacrificial offering. According to nomenclature, I had to admit this, but my reverence and my faith in the word of God could not accept it. My aim, because of the significant difference of the turtle and the turtle-dove as the proper choice of a sacrificial offering in the Douay Bible, was to consult other language versions of the Bible.

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