February 1965


Catholic Physicians' Guilds

Follow this and additional works at: http://epublications.marquette.edu/lnq

Recommended Citation
of all charts has proved far more effective than the previous system in preventing surgery of questionable necessity or morality.

There are three Catholic Physicians' Guilds in Canada but currently only the one in Manitoba is affiliated with the National Federation. However, I believe all members subscribe to The LINACRE QUARTERLY. Several years ago the Manitoba Guild staffed a booth at the national C.M.A. convention and recently the Guild in British Columbia held as part of the official C.M.A. program a panel discussion on medical practice in a Catholic hospital. Excellent cooperation was obtained from the executives of the C.M.A. and this may help establish a precedent for the inclusion in future scientific programs topics pertinent to religion, ethics and medicine.

In non-Catholic hospitals tubal ligation is a frequent procedure, requiring only the written consent of the parties involved and of two consultants. It is nearly a routine procedure at third caesarean. So-called “therapeutic” abortion is becoming less frequent as the consultants seem to be finding less reason to be able to justify it; however, press releases from our official medical organizations would give the impression that the medical and legal profession are 100% in favour of blocking abortion and sterilization legalized procedures.

The absence of a moral code in helping to regulate people's lives is reflected by the statements of some doctors. Their suggestions are the current epidemic of illegitimacy and the rising venereal disease rate are the provisions of sex education by the schools and birth control information in the schools. Pregnancy is presented as the problem, the morality is not even recognized.

It is in a background such as this that our Guilds have had the largest role to play—not to enter into a newspaper debate with those suggesting but to develop leaders of thought in all fields and to educate the public by cooperating with people of all faiths, advocating moral solutions to all problems.

This is our problem in Canada and I am sure it is not ours alone, or for long. By further communication I am sure we can help each other meet local problems and provide leadership to overcome the decline of morality throughout the world.

J. Bernard Cotello, M.D.
Vancouver, British Columbia,
Canada

DR. CUNNINGHAM IN AUDIENCE WITH POPE PAUL VI

On November 25, 1964 it was the great privilege and honor of Dr. Clement P. Cunningham, immediate past president of the National Federation to meet our Holy Father, Pope Paul VI. He is photographed here presenting His Holiness with the Manual of our Federation activities. Speaking in English, the Pope conveyed his great happiness to learn of the numerous Guild projects and their development. He asked Dr. Cunningham to convey to all the members and their families his special Apostolic Blessing along with good wishes for the success of the works in which the organization is engaged.

Following the audience, Dr. and Mrs. Cunningham left by plane from Rome flying to Bombay, India to attend the Third Asian Congress of Catholic Doctors and the Eucharistic Congress then in progress. The trip to Bombay was very delightful and made even more impressive as they traveled in the company of the Papal Delegate, His Eminence, Cardinal Agagianian, who is aware of the efforts of our Federation in the medical mission world.

The Third Asian Congress provided three days of intensive study of the population problem, particularly as reflected in India. It seemed somewhat ironic to Dr. Cunningham that in the United States where so many consider family planning the country's most pressing problem, in India it occupies seventh place with priorities given to more urgent needs such as food, education, health, economics, and others.

The inauguration of the Asian Federation took place during this meeting and plans are being developed to join the International Federation of Catholic Physicians. From observing the activities of this newly formed group, Dr. Cunningham feels it is the responsibility of American doctors to communicate as much as possible with physicians in other areas of the world. Opportunities will be available during the next four years when the International Federation will meet in October 1966 in Manila and two years later the Fourth Asian Congress will meet in Tokyo, Japan.

February, 1965
Da quella prestazione positiva obbligatoria possono esimersi, anche per lungo tempo, anzi per l’intera durata del matrimonio, serii motivi, come quelli che si hanno non di rado nella cosiddetta “indicazione medica, eugenica, economica e sociale. Da ciò consegue che l’osservanza delle tempi infecondi può essere, insieme con le condizioni e le condizioni umane, realmente tale. (From pages 845-846).


Poiché dunque l’ufficio primario del matrimonio è di essere al servizio della vita, il Nostro principale compito è quello di rendere possibile la procreazione e di lasciare una famiglia numerosa. (From page 857).


La sterilisation directe, perpétuelle ou temporaire, de l’homme comme de la femme, est illélique en vertu de la loi naturelle. (From page 733).

Direttamente o temporaneamente sterilizzazione di uomo o di donna, è illecita per virtù della legge naturale. (From page 733).

By direct sterilization, we intended to designate the action of him who proposes, as an end or as a means, to render impossible procreation. Man, indeed, does not always intend the result of his action, even if he foresees it. Thus, for example, the removal of diseased ovaries will have as a necessary and inevitable consequence to render impossible procreation, but this impossibility can neither be willed as an end, nor as a means. We have repeated in detail the same explanations in Our Allocution of October 8, 1953 (A.A.S., 45, 673) to the Congress of Urologists. The same principles, permit the solution to a most delicate question.
octobre 1953 (A.A.S. 45, 673) au Congrès des Urologistes. Les mêmes principes... permettent aussi de ré-
soudre une question très discutée aujourd'hui chez les médecins et les
moralistes, Est-il licité d'empêcher l'ovulation au moyen de pilules utilisé
tes comme remèdes aux re-
actions exagérées de l'utérus et de l'organisme, quoique ce médicament,
empêchant l'ovulation, rende aussi imposible la fécondation? Est-ce
permis à la femme mariée qui malgré cette stérilité temporaire, désire avoir
des relations avec son mari? La ré-
ponse dépend de l'intention de la per-
sonne. Si la femme prend ce médica-
ment, non pas en vue d'empêcher la
conception, mais uniquement sur avis
du médecin, comme un remède néces-
saire à cause d'une maladie de l'utérus
ou de l'organisme, elle provoque une
stérilisation indirecte, qui reste per-
mise selon le principe général des ac-
tions à double effet. Mais on provoque
une stérilisation directe, et donc illi-
cite, lorsqu'on arrête l'ovulation, afin
de préserver l'utérus et l'organisme
des conséquences d'une grossesse, qu'elles
ne sont pas capables de supporter.
(From pages 734-735).

La mise à profit de la stérilité tem-
poraire naturelle, dans la méthode
Ogino-Knaus, ne viole pas l'ordre
naturel, comme la pratique décrite plus haut [l'utilisation des préserva-
tifs], puisque les relations conjugales répon-
dent à la volonté du Créateur.
Quand cette méthode est utilisée pour
des motifs sérieux proportionnés (et les indications de l'égénique peuvent
avoir un caractère grave), elle se
justifie moralement. Désir Nous en-
'avons parlé dans Notre Allocution du
29 octobre 1951, non pour exposer le
point de vue biologique ou médical,
mais pour mettre fin aux inquiétudes
de conscience de beaucoup de chér-
tiens, qui l'utilisaient dans leur vie
conjugale. D'ailleurs dans son en-
ceinte du 31 décembre 1930, Pie XI
me dit que parmi les médecins et les moralistes, il est licite de
pratiquer la contraception par la méthode de la pilule, mais qu'il est
impossible de rendre la stérilité.

The taking advantage of natural
temporary sterility, in the Ogino-
Knaus method, does not violate the
natural order, as does the practice
described above [the use of contracept-
tives], since the conjugal relations cor-
respond to the will of the Creator.
When this method is utilized for pro-
portionately serious motives (and eugenic indications can have a great
character), it is morally justified. Al-
ready We spoke of this in Our Allo-
cution of October 29, 1951, not to put
forward the biological or medical
viewpoint, but to put an end to the
anxieties of conscience of many Chris-
tians, who utilized it in their conjugal
life. Furthermore in his Encyclical
of December 31, 1930 ("Casti Con-
nubii"). Pius XI had already formu-
lated the principle: "Neither are those
spouses to be said to act against the
natural order, who use their right
correctly according to natural reason,
even though a new life cannot spring
forth because of natural causes either
time of or of whatever defect."

We have stated precisely in Our
Allocution of 1951 that spouses who
make use of their conjugal rights, have
the positive obligation, by virtue of
the natural law proper to their state,
not to exclude procreation. The Cre-
ator indeed has willed the propaga-
tion of the human race precisely
through the natural exercise of the
sexual function. But to this positive
law, We applied the principle valid
to all others: they do not oblige to
the extent that their fulfillment in-
volves notable inconveniences, which
are not inseparable from the law it-
self, not inherent in its accomplish-
ment, but come from elsewhere, and
which the legislator did not intend to
impose on men, when he promulgated
the law.

The making advantage of natural
temporary sterility, in the Ogino-
Knaus method, does not violate the
natural order, as does the practice
described above [the use of contracept-
tives], since the conjugal relations cor-
respond to the will of the Creator.
When this method is utilized for pro-
portionately serious motives (and eugenic indications can have a great
character), it is morally justified. Al-
ready We spoke of this in Our Allo-
cution of October 29, 1951, not to put
forward the biological or medical
viewpoint, but to put an end to the
anxieties of conscience of many Chris-
tians, who utilized it in their conjugal
life. Furthermore in his Encyclical
of December 31, 1930 ("Casti Con-
nubii"). Pius XI had already formu-

La mise à profit de la stérilité tem-
poraire naturelle, dans la méthode
Ogino—Knaus, ne viole pas l'ordre
naturel, comme la pratique décrite
plus haut [l'utilisation des préserva-
tifs], puisque les relations conjugales répon-
dent à la volonté du Créateur.
Quand cette méthode est utilisée pour
des motifs sérieux proportionnés (et les indications de l'égénique peuvent
avoir un caractère grave), elle se
justifie moralement. Désir Nous en-
'avons parlé dans Notre Allocution du
29 octobre 1951, non pour exposer le
point de vue biologique ou médical,
mais pour mettre fin aux inquiétudes
de conscience de beaucoup de chér-
tiens, qui l'utilisaient dans leur vie
conjugale. D'ailleurs dans son en-
ceinte du 31 décembre 1930, Pie XI