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Invocation Delivered by Cardinal for American Medical Association

Francis Spellman

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temporary sterility in order to avoid conception, the action would even then be sinful for them by reason of that sinful direct intent.

Hence, fertility control, as it is presently envisioned, derives its initial and essential maleficence from its opposition to the fifth commandment in its precept against that form of self-mutilation known as direct sterilization. Far from confounding Catholic morality, as one prominent educator has already implied that they would, these antifertility techniques are patently at odds with elemental moral principles.

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REFERENCES

1. Cf. "A New Antifertility Factor" in Science, Oct. 10, 1952 (pp. 373-85), a preliminary report from which the following clinical data have been extracted. For one rather skeptical reaction to the doctor's report, see the newsmagazine Time, Oct. 20, 1952, pp. 85-87.

2. Theologians, it is true, are not unanimously agreed as to the precise extension to be accorded the concept of mutilation. However, as Fr. B. J. Cunningham, C. M., demonstrates in the Morality of Organic Transplantation (Washington, D. C.: Catholic University of America Press, 1944, pp. 1-17), modern authors, keeping pace with advanced medical and surgical methods, are generally agreed that the elements included in the above definition represent the minimum essentials for an adequate definition of grave mutilation in the theological sense of that term.

3. Acts Apostolicae Sedis, 32 (1940), p. 73.


5. Dr. Sieve in his report mentions 3 couples who, prior to the hesperidin diet, had experienced a long period of questionable sterility, and who after terminating the diet required but one menstrual cycle before impregnation. The doctor's own conclusion: "Apparently some correction has occurred, which suggests the possibility that phosphorylated hesperidin may possess fertility-stimulating, as well as antifertility, activity. However, further study is essential before a definite explanation can be elicited." o. c., p. 384.

INVOCATION DELIVERED BY CARDINAL FOR AMERICAN MEDICAL ASSOCIATION

The following invocation was given by His Eminence Francis Cardinal Spellman, Archbishop of New York, at the inaugural convocation of the American Medical Association in the Hotel Commodore, Manhattan, on Tuesday, June 2:

O God of Science! Bless Thy servants Foregathered in Thy presence, Thy servants of science Dedicated to service In the cause of healing, Bless them with light, The light from Thy mind In their search and research Into regions of mysteries Of laws and functions Of the human body, So wonderfully ordered Under the rhythm of health, So fearfully disordered Under the discord of disease, Grant them Thy light To see by Thy light And work by Thy light, True servants of Thy science.

Who framed the laws Controlling the energies In cell and atom. Guide the servants of Thy science To use the skills of knowledge For humanity's help. Guard the servants of Thy science From misusing the uses of knowledge To humanity's hurt. Man's happiness is Thy glory. God of Science! Grant Thy servants of science That they magnify Thy glory Through alleviation of pain. Bless them with zeal And unflagging devotion To meet the challenge Of life's great mysteries: The mystery of human illness. The mystery of human health. Bless them with knowledge And abiding love, The love that knows no fear, The love that brooks no barriers, The love that bears in patience. Bless them with love, The love from Thine own heart To love the service of science And the science of service, Amen.

Addressing the Catholic doctors and friends who attended the annual luncheon sponsored by The Federation of Catholic Physicians' Guilds, on Wednesday June 3, Cardinal Spellman exhorted the doctors to place their reliance on God. "With this motivation," he said, "knowledge and skill can be brought into proper prospective and focused to bring about the greatest good for the physician and the community."