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Practice Rhythm? - Why Not?

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At times such as these, when the spirit of ecumenism has been misconstrued as a reason for abandoning all Catholic action, it should be hastened that in Buffalo we feel there is greater need now, than ever before, to have strong Catholic action groups which our Christian brethren may emulate.

This issue is dedicated to the Catholic physicians in Buffalo who are imbued with the thought that, in the light of the directive of Vatican Council II counseling greater participation in the lay apostolate, organized effort through Catholic Physicians' Guilds provides excellent means for effective action and responsible leadership.

DR. BAUDA is the associate editor of this August issue of LQ.
that the Catholic is held in degrading bondage; that inwardly he is bitter, resentful, fearful, rebellious; that he must aware of the demonstration of democracy in action that has marked harbor these delusions?

discuss briefly the concept of obedience. The obedience of the Catholic to the and unreasoning. It bued with dignity, and positive. I love, the more I can understand. Understanding is not always easy or of any two humans. They help, obey ; assist one another because they they come to know and understand one another better.

Rev. John Thomas, S.J. a world renowned demographer, sociologist and marriage counsellor has repeatedly reaffirmed his conviction that discussions about sex tend to be remote from reality, lacking in honesty and unreasoning. Obedience is the union of mind and will through love. It is not abject or negative, but imbued with dignity, and positive. I obey because I love, and the more I love, the more I can understand. Understanding is not always easy or immediate, but it develops and unfolds as love deepens.

A parallel can be drawn to the relationship of husband and wife, or of any two humans. They help, obey, assist one another because they love, and then through their love, they come to know and understand one another better.

The Christian ideal of the Catholic Church recognizes the need for controlling family size. The Christian ideal of the family does not imply that all families must be large. The decision of family size is a matter of individual conscience, and may be influenced by medical, social, economic or eugenics factors. Indeed, the Church recognizes the need for complete and permanent avoidance of parenthood under special circumstances.

The Catholic position on artificial birth control has too often been inaccurately presented. Actually, until recently moral opposition to artificial birth control was the consensus of the entire Christian community. In 1920 the first Lambeth Conference held by leaders of the Episcopal Church declared: "We utter an emphatic warning against the use of unlawful means of avoiding conception, together with a warning against the grave dangers, physical, moral and religious thereby incurred." This decision was reversed by a subsequent Lambeth Conference.

The history of mankind is replete with man's effort to control population growth. Even in primitive times and primitive cultures man's concern for and fear of over-population is recorded. His efforts then as today, were directed at preventing conception, interrupting pregnancy, and in some cases infanticide and patricide. It is the extreme measures that I, as a Catholic, find untenable.

The cardinal truth is freedom of the individual conscience with preservation of human dignity and respect for God's gift of life. The doctrine that "Conscience is Supreme" implies the obligation of bringing conscience into conformity with the law of Christ. Persons truly convinced of the correctness of practicing at odds with Catholic teaching authority are certainly obliged to follow their sincere conviction.

The events of past centuries have borne out the wisdom of the Church's policy of careful study and deliberation before far-reaching and important changes are made. The Church is not indifferent to this crucial problem. Will her teachings change? Time alone will give that answer.

As far back as 1853 the Bishop of Amiens established the validity and morality of natural methods of avoiding conception. Some 30 years later, this concept was reaffirmed by a Sacred Penitentiary in Rome. Pius XI (Casti Conubii) and Pius XII ( Allocution to Midwives) and Paul VI have also reiterated this statement.

Reflect soberly for a moment upon the activities of some of the individuals who are critical of the current Catholic viewpoint on birth control. They have run the gamut of chemical and mechanical devices, pills, intrauterine devices, surgical procedures of various types, and more recently, abortion and techniques which suspend or destroy the physiologic function of the reproductive organs. Hopefully these changes are only temporary.

The Catholic Church is not insensitive to the problems of population control. If a safe, moral, natural, harmless effective method of conception control can be perfected she will not be content to be bound by traditional teaching of the past.

The easiest and most direct solution to a problem is not always the most effective and safe one. Many techniques have been offered to solve the child-spacing problem. Some of them have been direct and seemingly safe, easy and effective. As of today, however, no medical, mechanical or chemical technique of birth control enjoys a use of effectiveness greater than 80%. Even supposedly ideal contraceptives such as the pill or the intrauterine contraceptive device, which are unquestionably more than 95% effective have not been successfully applied by more than 80% of would-be users. The medical safety of the use of the pill has not been established to the satisfaction of all men of science, Catholic and non-Catholic alike. The long term effects of these powerful steroids may not be fully understood for another 10 years.

Invariably couples who turn to the Family Life Clinic for help in birth control have failed to use effectively one or several techniques. A majority of them initially protest the inadequacy of Rhythm. Very few of this group were found to have understood Rhythm well enough to warrant success. You have heard of the organization "Parents Without Partners." Today, users of the pill, the loop, diaphragm and condom are flocking to join a new club "Parents Despite Planning."

It is quite obvious that the perfect child-spacing technique has not yet been developed. This goal may one day be achieved by one of two possible methods:

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1. The use of a single dose safe medication that will cause ovulation to occur at a predictable time.

2. The perfection of a simple test easily done on one of the readily accessible body fluids such as saliva or urine that will anticipate ovulation by at least 48 hours.

Until that day comes however, the practice of periodic continence with coitus limited to the post ovulatory phase is as effective as any of the methods available today. There is only one important prerequisite for the successful use of Rhythm: the effort by man and wife. When each is sincerely motivated and can understand and communicate clearly, Rhythm does work.

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Observations on The Buffalo Council of Catholic Men and The Catholic Physicians’ Guild of Buffalo

JOSEPH A. E. SYRACUSE, M.D.

The first ten years of existence of the Buffalo Council of Catholic Men has been most interesting, productive, and surely a most promising catalyst in the crystallization of the integral facets of the Buffalo Catholic Diocese. The Buffalo Council of Catholic Men was chartered and became an affiliate of the National Council of Catholic Men in 1956. The latter, was a Department of the National Catholic Welfare Conference, which was instituted by the National Conference of Catholic Bishops soon after World War I. The National Council of Catholic Men is a federation of Catholic laymen’s organizations. In the Diocese of Buffalo, the Council is composed of the following interparochial organizations: The Catholic Physicians’ Guild, The Guild of St. Apollonia, Knights of Columbus, Knights of St. John, Order of the Alhambra, St. Columban Laymen’s Retreat League, Serra Club, First Friday Club, Desmond Debating Society, Polish Union of America, Catholic War Veterans, Knights of Equity, Polish Roman Catholic Union, St. Vincent de Paul Society, Leo Knights, Canistus Alumni Sodal, ity, Diocesan Labor College, and Diocesan Union of Holy Name Societies combining the parish Holy Name Societies which are recognized as the parish affiliates. The activities of all these organizations cannot be enumerated in this short paper. However, of all these, the Buffalo Catholic Physicians’ Guild which is a constituent member of the National Federation of Catholic Physicians’ Guilds, has had such a symbolic relationship with the Buffalo Council of Catholic Men that it merits more consideration later.

The Episcopal chairman and head of the Buffalo Catholic Council of Men was His Excellency, The Most Reverend Joseph A. Burke, D.D., Bishop of Buffalo. The Diocesan moderator was The Right Reverend Monsignor Francis A. Growney. The original officers of the Buffalo Council of Catholic Men were: Rupert W. Welch, president; Edward Hyzy, vice-president; Joseph Klocke, treasurer; and Humbert J. Campana, executive secretary.

The present Episcopal chairman and head of the Buffalo Catholic Council of Men is His Excellency, The Most Reverend James A. McNulty, D.D., Bishop of Buffalo. The Diocesan moderator is still the very ebullient Right Reverend Monsignor Francis A. Growney. The present officers are: William D. Flore, president; Alfred S. Scialfo, vice-president; Joseph Klocke, treasurer; and Albert G. Wozniak, marshal and Humbert J. Campana, still the omniscient executive secretary.