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A Life of Commitment

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yet, when the physician considers methadone maintenance therapy ethical, and exemplary service for the welfare of the community, and the State of New York finances his methadone clinic. The parent medical association, the American Medical Association, has been aware of this divergence of opinion among its component societies regarding methadone therapy for two years, and probably also aware of the advantages of methadone therapy in the control of heroin addiction. It has been aware for two years that possibly the adamant ignorance of the Board of Directors of component societies has suppressed methadone therapy in certain sections of the United States, thereby unnecessarily destroying thousands of American families, sending thousands of sick American citizens to penal institutions unnecessarily, and imperiling the existence of our nation condoning the expansion of heroin addiction in the absence of methadone programs. Physician members of the AMA who are also members of component societies outlawing methadone therapy have, on occasions, followed their conscience rather than the dictates of boards of directors regarding the ethical heroin addiction with methadone. When the board of directors of component societies labeled methadone treatment as unethical for members of this society, the physician is automatically liable to criminal federal treatment by the Federal Bureau of Narcotics and Dangerous Drugs — as mentioned previously, the Federal Bureau considers whatever is ethical in the opinion of the Medical Society is legal for the physician. The American Medical Association does not necessarily speak for the majority of American physicians; in fact, it does not speak and thundering silence can only mean diluted integrity.

Amazingly, many physicians feel that the only apparent interest the American Medical Association has shown in health rights is in their traditional denial to minority groups. In the past, a quota system limited the number of Jewish admission to medical schools, and even if it is present, the negro is often labeled a doctor and patient second-class. Times have changed, and the enlightened citizen now knows that health is a community affair, and medicine is for the people, not the people for medicine. Actions taken by organized medicine have not always been approved by the average American physician; let us hope that the American Government and the American Citizen give the minority group — the American physician — a fairer treatment regarding its civil and health rights than organized medicine has given other minority groups. "Physician, heal thyself."

A Life Of Commitment

Joseph R. Stanton, M.D., F.A.C.P.*

Father Gilday, Guild members, friends and most warmly wives of Guild members already called to their eternal reward.

At the instruction of William Cardinal O'Connell, the Guild of St. Luke of Boston was organized and first presided over by Dr. Thomas Dwight, Professor of Anatomy at the Harvard Medical School, author of *Thoughts of a Catholic Anatomist,* and a man who once entering a procession room where a certain levity was going-on — struck the table forcibly and said, "Gentlemen, silence! This body once contained an immortal soul!"

The story is additionally told of Dr. Dwight that each year in the month of November he would have mass offered in the Cathedral of The Holy Cross for the souls of the bodies that were the subjects for dissection that year. It is undoubtedly from that source of inspiration that some members of this Guild keep a list of all those who die in their care during the year and in November have mass offered for their souls. I suggest to you that this custom and the mass for deceased doctors we offer tonight are part of a noble tradition that is eminently worthy of survival.

*Address given at the Carney Hospital Chapel, Boston on November 13, 1969. Dr. Stanton is an associate clinical Professor of Medicine, Tufts Medical School.
What word does one say to his peers, their wives and widows in the quiet of a chapel remembering the deceased doctor he has been privileged to know? One could reflect on the nobility of the calling of the physician — the total dedication that marks his entire professional life if he but remain true to his earliest inspirations and aspirations. One might speak of the long years of difficult preparation occasionally longer than the years left to practice and of the seeming waste of a short medical life viewed in the eyes of the world. One could in this day of discovery and seeming love of particular words — mention the words conscience, commitment, involvement and bearing witness and indicate that the worthy physician has lived these words in their fullest meaning through the centuries. What doctor's wife or widow among you has not known the delayed or missed meal, the cancelled social engagement, the putting the children to bed alone, the shortened evening, or witnessed the bone weary fatigue due to medical conscience, personal involvement and commitment and all because, "Someone was sick — I was needed." And with what magnificent generosity of spirit have not you wives and widows responded? I suggest to you that it probably will not be a dedicated doctor or his wife who will say "Lord when did we see you sick or suffering or in want". For by the nature of his calling rivalry only by the priesthood if he but be spiritually perceptive the doctor has been and served Christ in the sick, the suffering, the dying.

I would then pass these things by and give to you words of hope — literally the promise of salvation from the gospel of this mass, "No need for surprise — an hour is coming in which all those in the toms will hear His voice and will come forth..." And finally the liturgical reflection that is the raison d'être for this evening, "It is a holy and wholesome thought to pray for the dead" and wait that the quiet prayer Oh Lord remember in your kingdom, the deceased member of The Guild of St. Luke of Boston.

**The Sleeping Giant**

Eugene F. Diamond, M.D.

One great legacy left by the Catholic community to the American historical scene is a succession of great legacy left by the Catholic community to the American historical scene is a succession of political leaders. A procession of political leaders, usually operating from a minority political base, have achieved positions of influence and control through a combination of organizational drudgery and an inborn devotion for the unspoken will of the people. To a large extent, these political leaders have been first or second generation products of European societies which were characterized by persecution and coercion of the disenfranchised. Though their pursuit of power was born of a desire to escape certain vulnerabilities, their use of power has, by and large, been characterized by a sensitivity of the needs of the underdog and a dedication to the obligation of government to protect the defenseless elements in the society. Since most ethnic politicians achieved office after a power struggle with an entrenched Anglo-Saxon Protestant adversary, there was little occasion to agonize over the proper role of a Catholic minority in a pluralistic society. Fierce identification with a conspicuous Catholic position was frequently the key to amalgamating a coalition of other minority groups against an intolerable and oppressive overlord. The infrastructure of this Catholic political system still exists in many areas although there has been a dilution of its homogeneity by the need for some of its principals to broaden their appeal in order to fulfill national aspirations. There has also been a modification of its social preoccupation as its constituents move from the sweat shops to the country clubs. The most unfortunate development in the function of the Catholic political system, however, has been its estrangement from the institutional church during its current epochal battles.