February 1961

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Recommended Citation
Available at: http://epublications.marquette.edu/lnq/vol28/iss1/2
President's Page

The continuing growth of the National Federation was well exemplified at the Executive Board meeting held in Washington, D.C. on December 3, 1960. There were 23 Guilds represented; 66 persons were present including officers, delegates, moderators, and observers. Dentists from the National Federation of Guilds of St. Apollonia were present for the first time, to observe the function of your Executive Board. Dr. John Cavanagh, the founder of the Guild of Catholic Psychiatrists was an interested observer.

The Federation now has a membership of 94 Guilds that number 6, 500 physicians. A few short years ago, in 1948 to be exact, there were 15 active Guilds. At present there are several more in the process of affiliation and we are looking forward to our 100th by summer.

We urge all Guilds to participate in Executive Board meetings and the activities of the Federation by appointing their delegates early. The progress of the Federation depends on the help and advice of these representatives and success to date is a tribute to the men who have served as delegates in the past. The next Board meeting is in New York City on June 28, 1961. It will follow the Memorial Mass to be offered at St. Patrick's Cathedral, scheduled for 9:00 a.m. Time: 11:00 a.m. Commodore Hotel.

Last summer, in London, your president conferred with Mr. Vincent Sullivan, the chairman of the X International Congress of Catholic Physicians scheduled for July 9-14, 1962, in London. He asked the support of American physicians in two ways: first, in numbers to attend the Congress and, second, papers to be delivered by our members. The theme of the Congress is "The Catholic Doctor in a Changing Society." I urge you to consider this meeting in making your plans for the summer of 1962.

The Committee for Health of Religious completed a very difficult task assigned in 1959. Under the very able and active leadership of Dr. James T. Nix, New Orleans, the committee set about to establish standards for pre-admission and follow-up physical examinations for all Religious that have been completed and given to The Catholic Hospital Association for publication and distribution. It was at the Association's request that Dr. William J. Egan, our immediate past-president, appointed the Committee, and now their work is done. They deserve a "Well done! Thank you!" for a tremendous undertaking.

In December 1960 through the alertness of Dr. Nick Accardo, president of the New Orleans Guild, we were made aware of the intentions of G. D. Searle & Co. to produce a closed circuit national TV program scheduled for January 15, 1961 on the use of Enovid. It is no secret that the new drug has been talked about as a method of oral birth control. This possible form of use for this purpose disturbed us. Therefore, your president immediately telephoned the officers of the Searle Company making known our objections to the promotion of any drug or mechanical means of birth control, both on moral grounds and as being objectionable to the religious beliefs of our Catholic doctors and Catholic patients. As your president, I would like to advise our members that this matter has been carefully covered by your Federation, and we shall continue to watch this and other proposals that would threaten the basic religious principles upon which our Federation was founded and the moral ideals which have nurtured our continued growth.

EUSEBIUS J. MURPHY, M.D.

LINACRE QUARTERLY

The Waters of Science and the Oil of Faith...

M.OST Reverend John B. Grellinger, D.D.

THERE ARE TIMES when a speaker profits more from an occasion than his hearers. What with the inspiration of this White Mass which has brought so many important and busy members of the medical and nursing professions together before the altar this morning, I feel that I am in this happy circumstance. Besides, I have made an unexpected friend.

When Father Biselius did me the honor to invite me to speak to you, I felt that I should read myself somewhat at least into the medical mind. A friend lent me Sir William Osler's book of addresses given at Johns Hopkins and elsewhere to medical audiences. By such a chance happening, I discovered the delightful mind of Sir William,—a cultured and expansive mind, enriched through a wide acquaintance with the classics, an adroit mind filled with happy references to the literary heritage of the West. Corresponding to this mind was a heart, compassionate, kind, brimming over with a frothy humor at human foibles. Altogether a good spirit to have as a friend, particularly on a dark day, even though Sir William departed this life some forty years ago.

But as I went on reading, Scriptural quotations notwithstanding, and notwithstanding the curious advice that one should hold to some faith, however unconventional, even though "the waters of science and the oil of faith do not mix," a suspicion began to take form in my mind that Sir William was not a Christian at all, but a mere humanitarian. With that came the thought that I might speak with advantage on the difference between Humanitarianism and Christianity, which for me means Catholicism. I know, of course, from personal experience that many physicians and nurses lead admirable Christian lives. Still, the medical type on stage and screen is the scoffer with the heart of gold who often seems to be more Christian than the professed Christians around him. And surely, of all professions, those mostly concerned with the alleviation of human suffering are likely to blur the distinction. May I ask you, therefore, to breathe a prayer that this odd form of sermon by which I hope to clarify the distinction will be eternally profitable for all of us.

We begin, then, to compare two ways of life, the Humanitarian and the Christian. The focus will be...
It becomes all the more urgent, therefore, that men learn to be foreboding and kind. Kindness becomes the great virtue of the Humanitarian and the Golden Rule the ultimate standard of right living: "Do unto others as you would that they should do unto you."

Since the kind man is the good man, and the good man is the saint, holiness is to be measured by the depth of one's kindness. To deepen oneself in sanctity one must have a mind cultured and penetrating enough to see through the differences which divide men from each other so that one can come to the common core of their humanity. We must be able to abstract from the individualizing marks which time and place and race and color and a hundred other influences have left upon us. When we have divested ourselves and our fellow men of all this, we shall see ourselves united in a common humanity. We shall come to the full experience of the fellowship of our kind. The heart will not remain unmoored by this vision of our common core. Out of it will spring the sentiment of kindness to catch the vision. We shall have realized that we are all in the same human condition, moved by the same hopes, harassed by the same imperfections, and that being in the same boat, we would do well to pull on the oars together. This is how the Humanitarian saint is born.

But since it is not easy to arrive at an abstract notion of man in a world bustling with individuals who are often cantankerous, the Humanitarian proposes as his gospel of salvation a common system of education where children under the same influences can learn from childhood to divest themselves of their differences and come to the knowledge of their essential one-ness. From the study of the classics, those works which rise above the limitations of the here and now, we can learn to distinguish between what is accidental and what is essential to the heart of man. In this way we shall foster a deeper humanity among men, and sanctity will flourish.

Humanitarianism has a great weakness at its heart. Not only does it suffer from the error of disregarding the effects of original sin and supposing that we need but educe a man to what is right to have him do it, but it is also built upon an abstraction. Men as such, divested of all their differences, simply do not exist. When men appear on the stage of reality, they are weak or strong, poor or rich, perverse or good, knowing or ignorant. What then? Must one take refuge in an ivory tower to avoid disillusionment? Should one blind oneself to the contradictions between the abstract and the concrete? Would it be well to treat the concrete individual as an objective "case" outside the scope of one's personal philosophy of life? Even the great Humanitarian "held the truth to be self-evident that all men are created equal"—even they owned slaves.

I do not wish to leave the impression that I disparage the good things in this way of life. Humanitarianism has given great leaders to the world. Through them it has wrought great victories in the sciences and in the social order. Some of these leaders regarded themselves as Christians even though their lives lacked Christian motivation. What I am trying to point out is this,—that for all its seeming progress, Humanitarianism is a far cry from Christianity, and that it is impotent in itself to produce fruit for eternity even though its more limited vision has often been productive of more dramatic results upon this earth. Its root is of this earth. Its flower and its fruit are of this earth. If we are to be good Christians, we must be cognizant of the abyss which lies between it and Christianity.

What then is Christianity if it is not a system impelling us to do good to our fellow man? Let me say again, that I am using the word "Christian" as synonymous with "Catholic." I must ask you to think again of the notion of holiness. Who is the Christian saint? He is primarily a work of God, not of man. The Christian defines sanctity in terms of man's ultimate goal. Only he who is holy will enter heaven. Christian Revelation teaches us that the heaven to which men are called lies beyond the reach of every created power. In order to be related to such a heaven, the human person must be lifted above the natural order by a special act of God. God accomplishes this through Baptism, even though the Baptism be only of desire. Baptism incorporates the individual human being into Christ. Through such incorpora-
tion, the Christian saint is born. He is therefore primarily the work of God.

There is a happy analogy which helps the mind to grasp the Christian meaning of holiness. It is taken from the process of grafting. Few roses have roots hardy enough to withstand our harsh winters. They winter-kill. Some roots can survive, but they produce a poor flower. We plant the hardy roots and graft upon the stalk a shoot from a rose we wish to grow. As the shoot becomes incorporated into the stalk and begins to grow, it lives no longer by its own life, not having its own roots. It depends upon another root-stock for its life and its sustenance. By virtue of this borrowed life, it produces flowers in its own kind. So it is with the saints. As men, they have their roots on this earth. To be related to heaven, they must be grafted upon a root-stock indigenous to heaven. That root-stock is Christ. Holiness is therefore Christ living by His actions in the individual. It is Christ within us. It is a union with Christ in which, under the impulse of faith and hope and charity, we produce fruit in the same order of being in which God has constituted heaven.

When we say that a saint is primarily the work of God, we do not mean that the individual has no share in the work of his sanctification. Like the shoot which produces its own flower, but not by virtue of its own life, so we too produce our fruit, but not by virtue of the powers of our natural life. We produce our fruit for heaven through the power of Christ, operative within us. Faith, love, and charity are indeed gifts of God which go beyond what is natural to man. But when we use the light of Revelation to guide our choices, when we use our trust in God to persist in the good, when we use the love of God to urge us on to the doing of God's work, we are sharing in the building of a saint. We do not say that man's goodness of life makes us holy. The good life is indeed a condition of holiness as the washing of a window is a condition without which the sun cannot illuminate a room. But as the washing does not produce the light which comes from the sun, neither does the goodness produce the sanctity which comes to us through Christ.

It is important for us to realize the central place which Christ occupies in our sanctification. The more we realize it, the more conscious we shall become of Christ's abiding presence within us. The more we are conscious of Christ's presence within us, the more we shall be impressed with Christ's presence, actual or potential, in our fellow men. The more we are conscious of His presence in others, the more deeply will we understand His wonderful statement that what we do for the least of His brethren we do for Him. Understanding this, we shall see that the great virtue of life is not kindliness, but charity, the love of God, and that the ultimate rule of right living is not the Golden Rule, but the Great Commandment. "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength." We shall understand how the second part of the Commandment is like the first, that we should love our neighbor as ourselves. For we are all bound together in Christ.

Towards this loving union in Christ, everything in our faith is connotated: the Sacrifice which brings us together this morning, the Sacraments, the chief means by which the life of grace is made to flourish within us, the Holy Scriptures, the devotions, the fellowship of the saints, especially of Our Blessed Lady whose glorious titles tell us more of Christ than of herself, the Church, the projection of Christ into history so that each generation can hear Him speak "not as the scribes and the pharisees, but as one having authority," the good works we do in the name of Christ, — everything underlines the one and great fact of Our Savior's living presence within us.

As a consequence of all this, the tie which binds us to our fellow men is not an abstraction. It is a concrete and infinitely lovable Person, the Second Person of the Blessed Trinity Who became man for us. We work for and with One Who cannot disillusion us. In His spirit and power we go about our tasks hoping by His help to grow into His image. In the words of the Handbook of the Legion of Mary, "Sour looks, the sting of insult and rebuff, ridicule and adverse criticism, weariness of body and spirit, pangs from failure and from base ingratitude, the bitter cold and the driving rain, dirt and vermin and evil smells, dark passages and sordid surroundings, the laying aside of pleasures, the taking on of anxieties which come aplenty with the work, the anguish which the contemplation of irreligion and depravity brings to the sensitive soul, sorrow from sorrows wholeheartedly shared. — there is little glamour about all these things, but if sweetly borne, counted even a joy, persevered in unto the end, they will come in the final weighing up, very near to that love greater than which no man hath, that he lay down his life for his friends."

Members of the medical and nursing professions! When Henry George, of single tax fame, called upon Cardinal Manning in England, he said to his Eminence, "I loved the people, and this love brought me to Christ, their best friend and teacher." To this his Eminence replied, "I loved Christ, and so learned to love the people for whom he lived and died." These two statements sum up what I have tried to say. They do not express two approaches to the same objective. They express two ways of life. The first is the way of the Humanitarian. It is man-centered and has its roots on this earth. The other is the Christian way. It is Christ-centered and has its roots and its chief fruits in heaven. The ancient world had its Humanitarian saints before Christ's coming. If this were all God expected of man, there was no point in Christ's coming. But Christ's death upon the Cross shows that much more is expected. Christ is the bridge across the
great abyss which separates men from heaven. Only through Christ can we become Christians. Only through Christ can we become acceptable to God. Only through Christ can we work for an eternal reward. And only in Christ will men find the love that transcends, but does not abstract from their differences in order to bind them into a fellowship in Christ Our Lord.

PLEA FOR MEDICAL VOLUNTEERS

Last March the Catholic Medical Center in Seoul, Korea, graduated its first class of 39 doctors. This institution founded in 1944 is the only medical college under Catholic auspices on the entire continent of Asia. During this past year Father Peter Ryang, Director, received 2,400 applications for the 70 openings in its PreMed class. The entire student body totals 390.

The great aim at present is to build up medical standards in this hospital and school, which has a decisive influence on medical standards throughout the country. Right now there is a special need for several well qualified American doctors, lab technicians, a dietician and a dentist who could spare from 6 months to two years to update staff doctors and nurses on latest medical techniques and drugs.

Any qualified person, with the time and generosity to help this epochal venture, may learn full details by writing to:

FATHER PETER RYANG
CATHOLIC MEDICAL CENTER
MYONG-DONG
SEOUL, KOREA

Ectopic Pregnancy: A Theological Review

JOHN J. LYNCH, S.J.
Professor of Moral Theology, Weston College, Weston, Mass.

THE MORAL PRINCIPLES

Since the fact of human pregnancy, whether normal or abnormal in its inception and subsequent development, of necessity encompasses not one human life but two, it is most important to stress at the very beginning and to keep constantly in mind a couple of basic principles which admit of no conceivable exception. They are enunciated in sections 12 and 14 of our Directives: (1) The direct killing of any innocent person is always morally wrong. Any procedure whose sole immediate effect is the death of a human being is a direct killing. Every unborn child must be regarded as a human person, with all the rights of a human person, from the moment of conception. Accordingly it follows that no complication of pregnancy, however difficult, is a justification for killing the life of the unborn child. (2) The grave concomitant of this principle is that the medical complications of ectopics are to be solved in accordance with sound morality. If a complication is designed to delay the natural outcome of pregnancy, and if the immediate effect is the death of the child, this procedure is not to be sanctioned. The emphasis of the teaching is on the prevention of the complications by means of prophylactic treatment, and on the proper use of surgical treatment for the medical complications which cannot be solved in any other way.