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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.

EDITOR'S NOTE: Following are translations from the Italian and French into English of texts of Pope Pius XII in Acta Apostolicae Sedis which Pope Paul VI has reaffirmed as the "norms" with reference to the regulation of births. Dr. Andre J. de Béthune whose Letter to the Editor in the November 1964 issue of *Q* broadly urged that these be made known, has supplied these translations. Copies of the originals are available in bound volumes in the Fathers' library in Saint Mary's Hospital, Boston College.

From the Allocution of Pope Pius XII to the Convention of the Italian Union of Obstetrical Nurses, October 29, 1951. Acta Apostolicae Sedis, Volume 43, pages 835-854 (1951).

Il contratto matrimoniale, che conferisce agli sposi il diritto di soddisfare l'inclinazione della natura, li costituisce in uno stato di vita, lo stato matrimoniale. Ora ai coniugi, che ne fanno uso l'atto specifico del loro stato, la natura e il Creatore impongono la funzione di provvedere alla conservazione del genero umano. E questa la prestazione caratteristica, che fa il valore proprio del loro stato, il *bonum proles*. L'individuo e la società, il popolo e lo stato, la Chiesa stessa, dipendono per la loro esistenza, nell'ordine da Dio stabilito, dal matrimonio fecondo. Quindi abbracciare lo stato matrimonio, usare continuamente la facoltà ad esso propria e in esso solo lecita, e, d'altra parte, sottrarsi sempre e deliberatamente, senza un grave motivo, al suo primario dovere, sarebbe un peccare contro il senso stesso della vita coniugale.

Da quella prestazione positiva obbligatoria possono esimere, anche per lungo tempo, anzi per l'intera durata del matrimonio, seri motivi, come quelli che si hanno non di rado nella cosiddetta "indicazione" medica, eugenica, economica e sociale. Da ciò consegue che l'osservanza dei tempi infertili può essere lecita sotto l'aspetto morale; e nelle condizione menzionate è realmente tale. (From pages 845-846).

From the Allocution of Pope Pius XII to the "Fronte della Famiglia," the Italian Union of Large Families, November 26, 1951. Acta Apostolicae Sedis, Vol. 43, pages 855-860 (1951).

Poichè dunque l'ufficio primario del matrimonio è di essere al servizio

The marriage contract, which confers to spouses the right of satisfying the inclination of nature, establishes them in a state of life, the marriage state. Now, to spouses who make use of the specific act of this state, nature and the Creator enjoy the function of providing for the preservation of mankind. This is the characteristic performance, the *bonum proles*, the "gift of offspring," which gives their state its proper value. The individual and society, the people and the state, the Church itself, depend for their existence on fruitful marriages, according to God's own ordinance. Therefore, to embrace the marriage state, to make use continuously of the faculty proper to it and lawful only in it, and, on the other hand, always and deliberately to avoid, without a grave motive, its primary duty, would be a sin against the very sense of conjugal life.

From this positive obligation (married couples) may be excused, either for a long time, or even for the entire duration of the marriage, by serious motives such as those not seldom found in what is called the medical, eugenic, economic and social "indication." From this, it follows that the observance of infertile periods can be licit under the moral aspect, and, under the aforementioned conditions, really is so.

Since therefore the primary office of marriage is to be at the service of

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della vita, il Nostro principale compiacimento e la Nostra paterna gratitudine vanno a questi sposi generosi, che per amore di Dio, e fidando in Lui, allevano coraggiosamente una famiglia numerosa.

D'altra parte, la Chiesa sa considerare con simpatia e comprensione la reale difficoltà della vita matrimoniale ai nostri giorni. Perciò nell'ultima Nostra allocuzione sulla morale coniugale abbiamo affermato la legittimità e al tempo stesso i limiti — in verità ben larghi — di una regolazione della prole, la quale, contrariamente al cosiddetto "controllo delle nascite", è compatibile con la legge di Dio. Se può anzi sperare (ma in tale materia la Chiesa lascia naturalmente il giudizio alla scienza medica) che questa riesca a dare a quel metodo lecito una base sufficientemente sicura, e le più recenti informazioni sembrano confermare una tale speranza. (From page 859).

From the Allocution of Pope Pius XII to the VIIth International Congress of Hematology, September 12, 1958. Acta Apostolicae Sedis, Vol. 50, pages 732-740 (1958):

La stérilisation directe, perpétuelle ou temporaire, de l'homme comme de la femme, est illicite en vertu de la loi naturelle.

Par stérilisation directe, Nous entendons désigner l'action de qui se propose, comme but ou moyen, de rendre impossible la procréation; mais nous n'appliquons pas ce terme à toute action, qui rend impossible en fait la procréation. L'homme, en effet, n'a pas toujours l'intention de faire ce qui résulte de son action, même s'il l'a prévu. Ainsi, par exemple, l'extirpation d'ovaires malades aura comme conséquence nécessaire de rendre impossible la procréation; mais cette impossibilité peut n'être voulue ni comme fin, ni comme moyen. Nous avons repris en détail les mêmes explications dans Notre allocution du 8

life, Our Principal pleasure and Our fatherly gratitude go to those generous couples who, out of love of God, and with trust in Him, courageously bring up a large family.

On the other hand, the Church can consider with sympathy and comprehension the real difficulty of married life in our day. Therefore, in Our last allocution on conjugal morality, We affirmed the legitimacy and — at the same time, the limits, very broad indeed — of a regulation of offspring, which, contrary to so-called "birth-control," is compatible with the law of God. One may even hope (but in these matters, the Church naturally defers judgment to medical science) that the latter will succeed in giving to this licit method a sufficiently secure foundation, and the most recent information seems to confirm such a hope.

Direct permanent or temporary sterilization of man or woman, is illicit by virtue of the natural law.

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 consequence to render impossible procreation, but this impossibility can be neither 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 question much discussed

octobre 1953 (A.A.S. 45, 673) au Congrès des Urologistes. Les mêmes principes . . . permettent aussi de résoudre une question très discutée aujourd'hui chez les médecins et les moralistes. Est-il licite d'empêcher l'ovulation au moyen de pilules utilisées comme remèdes aux réactions exagérées de l'utérus et de l'organisme, quoique ce médicament, en empêchant l'ovulation, rende aussi impossible la fécondation? Est-ce permis à la femme mariée qui malgré cette stérilité temporaire, désire avoir des relations avec son mari? La réponse dépend de l'intention de la personne. Si la femme prend ce médicament, non pas en vue d'empêcher la conception, mais uniquement sur avis du médecin, comme un remède nécessaire à cause d'une maladie de l'utérus ou de l'organisme, elle provoque une stérilisation *indirecte*, qui reste permise selon le principe général des actions à double effet. Mais on provoque une stérilisation *directe*, et donc illicite, lorsqu'on arrête l'ovulation, afin de préserver l'utérus et l'organisme des conséquences d'une grossesse, qu'ils ne sont pas capables de supporter. (From pages 734-735).

La mise à profit de la stérilité temporaire naturelle, dans la méthode Ogino — Knaus, ne viole pas l'ordre naturel, comme la pratique décrite plus haut [l'utilisation des préservatifs], puisque les relations conjugales répondent à la volonté du Créateur. Quand cette méthode est utilisée pour des motifs sérieux proportionnés (et les indications de l'eugénie peuvent avoir un caractère grave), elle se justifie moralement. Déjà 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 chrétiens, qui l'utilisaient dans leur vie conjugale. D'ailleurs dans son encyclique du 31 décembre 1930, Pie XI

today by medical doctors and by moral theologians. . . . it is licit to prevent ovulation by means of pills utilized as remedies for the exaggerated reactions of the uterus and of the organism, even though this medicine, by preventing ovulation, also renders impossible fecundation. . . . Is it permitted to the married woman who, despite this temporary sterility, wishes to have relations with her husband? The answer depends on the intention of the person. If the woman takes this medicine, not with a view to preventing conception, but solely on the advice of the medical doctor, as a remedy necessary because of a malady of the uterus or of the organism, she brings about an *indirect* sterilization, which remains permitted according to the general principle of actions with a double effect. But one brings about a *direct*, and therefore, illicit, sterilization, when one arranges to prevent ovulation to preserve the uterus and the organism from the consequences of a pregnancy, which it cannot tolerate.

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 contraceptives], since the conjugal relations correspond to the will of the Creator. When this method is utilized for proportionately serious motives (and eugenic indications can have a grave character), it is morally justified. Already We spoke of this in Our Allocution 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 Christians, who utilized it in their conjugal life. Furthermore in his Encyclical of December 31, 1930 ("Casi Conubii"). Pius XI had already formu-

lated the principle: "Neque contra naturae ordinem agere ii dicendi sunt conjuges, qui iure suo recte et naturali ratione utuntur, etsi ob naturales sive temporis sive quorundam defectuum causas nova inde vita oriri non possit." (A.A.S., 32, 561 (1930)).

Nous avons précisé dans Notre Allocution de 1951 que les époux, qui font usage de leurs droits conjugaux, ont l'obligation positive, en vertu de la loi naturelle propre à leur état, de ne pas exclure la procréation. Le Créateur en effet a voulu que le genre humain se propageât précisément par l'exercice naturel de la fonction sexuelle. Mais à cette loi positive, Nous appliquons le principe qui vaut pour toutes les autres: elles n'obligent pas dans la mesure ou leur accomplissement comporte des inconvénients notables, qui ne sont pas inséparables de la loi elle-même, ni inhérents à son accomplissement, mais viennent d'ailleurs, et que le législateur n'a pas eu l'intention d'imposer aux hommes, lorsqu'il a promulgué la loi. (From pages 736-737).

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 of time 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 Creator indeed has willed the propagation 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 involves notable inconveniences, which are not inseparable from the law itself, nor inherent in its accomplishment, but come from elsewhere, and which the legislator did not intend to impose on men, when he promulgated the law.

