

# Pope Gives Rules On Saving Dying

Vatican City—(RNS)—Modern techniques of artificial respiration "contain in themselves nothing that is immoral," Pope Pius XII said here. But he stressed that physicians may abandon further efforts at "reanimation" when life is ebbing hopelessly, or relatives ask them to desist, "in order to permit the patient, already virtually dead, to pass on in peace."

The Pope spoke in French to delegates attending the International Congress of Anesthesiologists in Rome. He received them in the Consistory Hall of the Vatican Palace. The Pontiff said he was answering questions raised by Dr. Bruno Held, chief of the anesthesia section of the surgical clinic at the University of Innsbruck, Austria, on behalf of Catholic anesthetists.

## THE QUESTIONS submitted to the Pope were:

1. Is there a right, or even an obligation, to use modern apparatus for artificial respiration, even if the case is considered hopeless?

2. Has one the right or obligation to remove such apparatus when, after several days, unconsciousness continues in Extreme Unction still valid at this moment?

3. When can an individual whose circulation depends entirely on artificial respiration be considered dead?

Pope Pius made it clear that his statement dealt with cases in which a patient was kept alive only through artificial methods. He said the "reanimation" process he was referring to was not to be understood as bringing a person back from the dead.

THE TECHNIQUE of reanimation "is not in itself immoral, because the patient, if capable of personal decision, could give the doctor authorization," the Pope said.

"On the other hand," he said, "since this form of treatment goes beyond ordinary methods, one cannot maintain that it would be obligatory."

Turning to the wishes of the family, the Pontiff said "the rights and the duties of the family stem in general from the presumed wish of the unconscious patient."

Because of this, he stressed, the family can, if the attempt at reanimation constitutes a burden which in conscience they cannot accept, "legitimately insist that the doctor cease these efforts and the doctor can legitimately comply."

"In such a case," Pope Pius explained, "there is no direct disposing of the life of the patient, and no euthanasia, which would ever be legitimate. Thus, although a cessation of circulation of the blood is caused, the ceasing of

the attempt (at reanimation) is only indirectly a cause of the cessation of life."

THE POPE SAID the duty to defend God given life necessitates only treatment of the standard type for the person, age, epoch and civilization in question. However, he added, "it is not forbidden to do more than what is strictly necessary to conserve life and health," unless higher duties are neglected.

Artificial respiration in seemingly hopeless cases and other advanced reanimation techniques go beyond generally accepted medical standards, the Pontiff said. It is, therefore, "not obligatory to adopt them or to authorize the physician to adopt them," he said.

"The physician, with regard to the patient, has no separate or independent right to use such treatment," the Pope said. "The physician may resort to it when he has been expressly authorized to do so by the patient's family."

POPE PIUS said doctors should make every effort to keep a patient alive until Extreme Unction—the Last Sacrament of the Church—has been administered. But he left to doctors the decision as to the point at which life finally ceases, after which the rites can no longer be administered.

"Considerations of a general nature," the Pontiff said, "permit the belief that human life continues as long as its vital functions—as distinct from the simple life of organs—manifest themselves spontaneously or even with the help of artificial proceedings."

ROMAN CATHOLIC doctrine teaches that death occurs at the moment of "complete and definitive separation of body and soul." But the Pope explained that, if



POPE PIUS XII



## The Bell Tower

### Choice

Bride: "The two things I cook are meat loaf and apple dumplings."

Groom: "Well, which is this?"

### Stretch or Shuffle

The woman was applying for a job as maid but she seemed to have some doubts. "Before I take the job," she said to the mistress of the house, "I'd like to ask you something. Do you do your own stretching?"

"Our own what?" asked the somewhat taken aback lady.

"Stretching," the prospective maid said firmly. "Do you put all the food on the table at dinner or do I have to shuffle it around?"

### Accomplishment

Harry: "Can you do anything that other people can't?"

Larry: "Why, yes I can read my own handwriting."

### Elderly Pup

The salesman stared doubtfully at the rather formidable looking animal on the doorstep. "What breed is your dog?" he asked, the little old lady.

"Don't rightly know," she said. "My brother sent it from Africa."

"Well," the salesman hesitated. "It's the oddest dog I've ever seen."

The prim lady nodded her head. "You should have seen it before I cut its maine off."

## Army Chaplain Plays Santa Claus For German Children

Ursburg, Germany—(NC)—Santa Claus came early this year for the children of this village in southern Germany.

He came by helicopter in the person of Father (Capt.) Joseph Natale, a U.S. Army chaplain stationed in nearby Augsburg.

Father Natale, who is from Rochester, N. Y., flew over the village and dropped bags of candy to the hundreds of boys and girls under the care of the Sisters of St. Joseph in Ursburg's Catholic institutions.



## They All Came To Bethlehem...

### THE MOTHER OF CHRIST

(Continued from page 1)

Mary, Mary was troubled, not by the presence of the Angel but by the strangeness and the reverence of his words.

The Angel calmed the troubled girl. "Do not be afraid, Mary," he assured her, "for thou hast found grace with God."

"And behold," the Angel continued, "thou shalt conceive in thy womb and shalt bring forth a son; thou shalt call his name Jesus."

"He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be the king over the house of Jacob forever; and of his kingdom there shall be no end."

MARY UNDERSTOOD the words of the angelic messenger. They were clear enough. She was to be chosen as the Mother of the Redeemer. She was to be the Mother of the Son of God. The Messiah promised to the Patriarchs, the royal Son of David, would be her son.

But what about her vow of virginity? How could her conscience solve the dilemma of virginity and motherhood? She placed her difficulty of conscience before the Angel.

"How shall this happen since I do not know man?" Even though betrothed to Joseph, Mary had surrendered all nor-

mal use of the marriage right. As the delicate but realistic speech of the Jews expressed it, Mary "did not know man." Neither would she know man in the future.

ONCE AGAIN Gabriel assured Mary. Her vow to God was safe.

"The Holy Spirit," he explained, "shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God."

This was God's plan for the incarnation of His Divine Son. Seven hundred years before, the prophet Isaiah had forecast the plan of God to the Kingdom of Judah: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel (God with us)."

Now the prophecy of Isaiah was explained. God's secret was out. God's proposal was before Mary. She must accept or reject it. She must speak for herself, for her nation, for the world. The Angel awaited her answer. God and heaven were listening.

Mary's answer was prompt, emphatic and humble. "Behold the handmaid of the Lord," she told the Angel; "Be it done unto me according to thy word."

"The Word was made flesh and dwelt among us."

NINE MONTHS after the Annunciation in Nazareth, travellers passed almost without notice a humble couple wending their way southward to Bethlehem, a little town a few miles south of Jerusalem.

This couple was Mary and Joseph. Why were they, taking the rugged and tiring journey to Bethlehem, the ancient city of King David?

The imperial arm of pagan Rome had touched their lives. Caesar Augustus had ordered a census of all those living within his far-flung domains. Every man, the Emperor had decreed, must register in his native town. Joseph, therefore, was on his way to Bethlehem because he was of the house and family of David.

Perhaps, because of her condition Mary could have excused herself from this journey but she insisted on going. In the decree of the Emperor Mary saw the hand of God.

No doubt the Virgin-Mother was happy to escape the prying eyes and gossiping tongues of her neighbors in Nazareth but she also had more serious reasons for wanting her son born in Bethlehem.

She was mindful of the Angel's promise that God would give her Son "the throne of David his father." She remembered, too, that the ancient prophet Micah had pointed to Bethlehem as the birthplace of the Redeemer.

"And thou, Bethlehem Ephrata," he had said, "art a little one among the thousands of Judah. Out of thee shall he come forth unto me that is to be the ruler of Israel; and his going forth is from the beginning, from the days of eternity."

God wanted the Christ born in Bethlehem.

MARY AND JOSEPH, therefore, arrived at the gates of the city of David. It was the winter season in the Orient, rainy and chilly.

Bethlehem was crowded with others who had come to enroll in the Emperor's census. The village inn offered no privacy for the expectant mother. There was no place for Mary in the public inn that was only a walled court yard crowded with animals, rough men, dirt and confusion. Neither did the private homes, crowded with visitors, offer a proper place for the birth of Mary's Child.

In desperation Mary and Joseph were forced to find refuge in the hills outside the

town. Here in a barren cave, dug out of the hillside, Mary and Joseph found shelter and privacy. Here they hid themselves from the world to await the coming of the Son of God and Mary's Son.

Here in this cave, a few nights later, the Son of God was born. The Virgin-Mother was alone with only Joseph guarding the babe's entrance. Mary did everything herself. She wrapped the Infant in swaddling clothes, binding His arms to His body, and laid Him in a manger—a fitting crib for One who would die on a cross.

JOSEPH WAS the first to behold the Virgin-Mother holding the Divine Infant. Gazing reverently upon the Mother and Child Joseph saw the fulfillment of God's ancient and eternal dream—the love of God incarnate—the Son of God.

It was a dark night in Bethlehem but in this cave under the world, Mary and Joseph looked upon the face of the Infant and saw the Light shining in the darkness.

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