

GUILD OF ST. LUKE

Established 1912



The Illuminated Manuscript shown above is the first letter of the first word "Quoniam" of the Gospel of St. Luke as depicted in the Book of Kells at Trinity Library in Dublin.

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The Guild of St. Luke Board of Directors would like to thank C&C Consulting Group for their assistance in compiling and designing this newsletter.

Letter from the President, Helen T. Jackson, M.D.

Dear Colleagues and Friends,

In this New Year may The Lord Bless you abundantly. As Catholics let us be the beacon for others. As Physicians may our work in the healing arts reflect the discipleship with the Divine Healer.

At the Annual White Mass, Celebrated by His Eminence, Sean Cardinal O'Malley, we recognized the 25th anniversary of his Episcopate. Ad Multos Annos, Your Eminence! Myles Sheehan, S.J., M.D., our keynote speaker, shared with the rapt audience his perspective on how spirituality can enter our professional lives as well as our personal ones. In the days ahead we will be drawn to discussion on the civic front, thus one should be informed. Please join us for future scheduled events listed in this newsletter.

The Guild of St. Luke of Boston,

established in 1912, has enabled innumerable Catholic Physicians to follow the guidance and perspective which is achieved by experiencing collegiality with women and men of similar Moral persuasion. Let us reach out to our colleagues and encourage them to join and actively participate in the Guild of Saint Luke. Visit our website at www.guildofstluke.org. You may download the application form there, or contact me at 617-277-7583.



Respectfully,

Helen

Benedict XVI Urges Doctors to Serve Life

VATICAN CITY, MAY 6, 2009 (Zenit.org).- Life is a value that shows the wisdom and love of God, and every doctor in the world should be at the service of life, says Benedict XVI.

The Pope said this today to a numerous group of Italian doctors who were among the pilgrims gathered in St. Peter's Square for the general audience.

He told the health care professionals that the defense of life is "an eloquent testimony of human and Christian solidarity." And he asked them to put their skills "at the service of the human being from conception until natural death."

The Holy Father invited the doctors to "carry on with generosity in your precious service to life, a fundamental value in which the wisdom and love of God is reflected."

"May your work be enriched every day with a deep spirit of faith," he said, "and animated by fidelity and consistence with the principles that should inspire the activities of every doctor."

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“The manifold talents of intellect and will that doctors possess should work in a focused way for the benefit of society as we struggle to regulate and direct our efforts in healthcare generally.”

“Your faith never asks you to put aside your skill, your art or your experience.”

Message from the Chaplain, Rev. Msgr. Timothy J. Moran, J.C.L., S.T.D.

In the midst of the current health care debate in our country, it is obvious that medical doctors are in a privileged position to contribute to the discussion. Doctors are undoubtedly a rich resource of insights arising from their skills, their art and experience. They are also in a unique position to witness to important dimensions of the issues in ways more telling and pertinent than are others. The manifold talents of intellect and will that doctors possess should work in a focused way for the benefit of society as we struggle to regulate and direct our efforts in healthcare generally. Too often other voices, also important but less so, are the prominent forces in the debate, solving it from political, financial and technical points of view. Doctors need to speak up more clearly, and the organizations of doctors, including our own Physicians’ Guild, could well witness more tellingly for the good of our society and its future.

More than others, doctors discover themselves in a role of service: service to patients and, through them, service to life itself. Employing the skills, art and experience of healing brings one to recognize that life is a gift beyond our skills, our art and our doings. We serve a good greater than ourselves. Would not our arguments and oppositions over the “life” issues that play themselves out at the heart of the current national debate be enriched and guided towards a more fruitful outcome if doctors would give voice to the wonder and awe that it is to stand before the mysteries of life and to attempt to serve its good? A deeper appreciation and valuation of life-as-gift, measured and celebrated by all of the skills, arts and experiences of doctors over the years would help society recognize life as a reality that is of a different order than the political, financial and material issues that are also in the flux of this debate. Contrasts over abortion, euthanasia and other such key dimensions cannot be solved merely by political accommodations, financial allowances or technical know-how. What is most needed to move beyond present impasse is to rediscover the gift that life itself is. To discover that gift anew the voice of faith is already a largely lone, but brave, voice in our midst. That witness must be accompanied by the voice with which doctors can credibly speak, putting in terms drawn from their skill, their art and their experience what it means to stand before the gift of life and to attempt to serve its good. Society needs to hear this part of the story and in a moving, telling manner.

As members of the Guild of St. Luke, doctors have a double contribution to make. You bear a double promise for a better future for healthcare in our American context. You can speak and, more urgently, our society needs you to speak both with the voice of faith as well as with the voice of science. Your faith never asks you to put aside your skill, your art or your experience. Right now your faith asks you to give renewed voice to your skill set, to your art and to your experience to help others understand the realities with which we deal in life and to encourage them to serve a beautiful, true good – greater than ourselves – that we receive each day as gift.



Pictured L to R; Msgr. Timothy Moran, GSL Chaplain, Sean Cardinal O’Malley, Archbishop of Boston, Gerald P. Corcoran, MD, GSL Past President, and Helen T. Jackson, MD, GSL President at the Guild’s Annual White Mass, celebrated on October 23, 2009. The event was held at St. John’s Seminary in Brighton, MA and featured Myles Sheehan, S.J. as the keynote speaker.

Annual White Mass

The uniquely beautiful St. John's Seminary Chapel was the setting for the annual White Mass sponsored each year by the Guild of St. Luke of the Archdiocese of Boston. Over one hundred Catholic physicians and their families attended the Mass celebrated by his Eminence, Sean Cardinal O'Malley. In his homily His Eminence commented on how the Gospel of St. Luke reflected both the physician's upbringing and training. Luke was a Gentile and his writings gave particular attention to the Blessed Mother and the Holy Family and to miracles which, of course, captured his attention as a physician and man of science. A recurring theme was the life of Christ as a manifestation of God's universal love for mankind. The mission of Catholic healthcare springs from this tradition. It was also appropriate in this Pauline year to quote 2 Timothy where Paul writes that the only one traveling with him was Luke, A dedicated PCP seeing to the health and welfare of his patient's physical and spiritual health!

The Mass was followed by a reception and presentation of a gift on the occasion of Cardinal O'Malley's 25th anniversary.

Episcopal ordination. Following the dinner, the principal speaker, Reverend Myles Sheehan, S.J., M.D. captured the attention of a hushed audience listening to him describe the essence of Ignatian spirituality.



Myles Sheehan, S.J. speaking at the Guild of St. Luke's Annual White Mass on October 23, 2009.

Father Sheehan is a physician and gerontologist and has recently assumed his new post as the Provincial of the New England Diocese of the Society of Jesus. The physicians heard in practical detail how their professional lives could be enriched by incorporating spirituality into it as a daily routine. The Ignatian theme of seeing God in all that is around us is particularly applicable to medicine and seeing God in the inherent dignity of all persons, especially the patients in our care.



Celebrating the GSL's Annual White Mass with Sean Cardinal O'Malley and Nobel Prize winner Joseph Murray, MD with his wife Bobbi, and Fr. George Salzman of Harvard University, are medical students from Boston-area Medical Schools.

“The battle for the survival of the family centers on the explication of the family as a natural and supernatural institution.”

Speech given at the 5th Annual Midwest Bioethics Conference held on May 2, 2009 at the University of Notre Dame.

DSM Reactive Attachment Disorder: Maternal Deprivation

By Eugene F. Diamond, MD

Professor Emeritus, Stritch School of Medicine, Loyola University, Chicago, IL

I have been engaged in the practice of Pediatrics for 50 years. During that time I have seen dramatic changes in diagnosis with MRI and CT scans and echocardiography; therapy with generations of antibiotics and enhanced cardiac surgical procedures and prophylaxis with Haemophilus B vaccine to virtually eliminate HI meningitis, pneumococcal vaccine, polio vaccine, etc. I was the director of an inpatient tertiary care service at Loyola and many children ill with life threatening illness can now be salvaged. Pediatrics, is, however, the treatment of the parent-child relationship and much of my practice now is second generation—the children of children I treated in the past.

Unlike the scientific progress of dramatic dimension made in the past half century, there has been a dramatic regression in the health of the family socially, psychologically and spiritually. I take it as a given that the family is in a state of crisis even during a period of relative economic prosperity.

The topic I would like to discuss, Maternal Deprivation, is, in fact, a definable psychiatric syndrome (DSM Reactive Attachment Disorder) in childhood related dynamically to societal and intrafamilial factors including the dramatic breakdown and fragmentation of the nuclear family. The child who suffers from maternal deprivation is recognizable by his affect, by his poor social skills, by his poor scholastic performance and by his suboptimal progress.

Man’s task is to learn that freedom is not unbounded. Freedom is like a free-flowing river that deprived of its banks, turns into marshlands and bogs. Law and justice are freedom’s banks. Kierkegaard said. “The trouble with life is that you understand it backwards but you must live it forward.” God expects us to understand life as we live it forward guided by nature and reason with the benefit of education and culture.

On a worldwide basis we are observing nature’s retribution to man’s experiment with sexual license and promiscuity. Our sensate society, like the Roman civilization before it, is now experiencing the consequences of nature’s ability to punish us for widespread dissociation of the *unitive pleasure seeking from the procreative ends* of the marriage act.

Nearly all of our social efforts today are remedial. The remedial is by definition short range, laborious and most unsuccessful. A short-term solution would be to make day care widely available. A long-term solution to maternal deprivation would be to make it economically feasible for mothers to stay home with their infants and children.

There are two revelations, one found in the Book of the Scripture, the other found in the book of Nature-Scripture written by the words of the Son, Nature communicating through the laws of the Father of Creation. Both the Father and the Son teach the same truth obviously.

Jesus, for example, tells us to love our neighbor. Nature the Father, however, tells the mother how to love her closest and dearest neighbor-her newborn child. The family as an institution is both Natural and Supernatural. Nature provides the principles essential to marriage that are fidelity and offspring. The supernatural bestows marital graces on marriage that perfects nature.

The battle for the survival of the family centers on the explication of the family as a natural and supernatural institution. The human offspring take longer than any other animal to mature. Therefore, parents must stay together longer to bring forth a mature person. Birds stay together until the fledgling leaves the nest. The lesson for man is fidelity until the child is independently capable.

Therefore, human sexuality is not merely a life giving but also a love-giving act. It is not merely a generative act, but a *unitive, agapaic act intrinsic to the marital compact* and essential to the parental role of guiding newborn to adulthood. The special feeling of love engendered by the marriage act overflows to the rest of the family to create an environment optimal for the raising of children.

In the early years, the primary teaching function of the family is not intellectual but emotional. The chief need of the child is to experience love leading to a healthy self-love and

DSM Reactive Attachment Disorder: Maternal Deprivation

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ultimately being able to love others as he has learned to love himself. Since love is taught essentially through one-to-one relations, nature has intended that each child has its private tutor of love, and nature has selected the mother for this role as the primary nurturing parent. God, as the author of nature has designed the mother with a certain reciprocal fitness with the infant. We can read this design in many ways.

Touch is a major means of communicating love and so the soft smooth skin of the infant is enhanced in the woman by their mutual tactile softness.

Speech is a way of communicating love and the newborn infant hears only high tones better to hear the mother's soprano voice. The newborn infant hears his mother's voice through the last trimester so the best way to elicit a smile from a baby is to hear his mother's voice.

Smell is a wonderful way of discriminating between mother and child. Most mothers have a heightened olfactory ability and even blindfolded are able to identify their own from among several babies.

Sight. The focal length of a newborn's vision is about nine inches and that approximates the distance from the baby at breast to the mother's face. The eyes of the immobilized infant are fixed on the mother's face.

Cradling Arms. The carrying angle of the woman's arm is different from that of a man. Hers are made for carrying, his for throwing.

Intuition. The mother has the ability to communicate through feeling and loving. The natural togetherness of woman and child is a spiritual and sensorial gestalt. The survival of the child preordains the woman.

When we read the intention of God the Creator in the very design of the mother and child and when we infer from the words of Jesus, the very centrality of His own mother in His growth to human wisdom and grace, we are able to diagnose the etiology of our sick society.

The single most important change to have taken place in the United States in the past 40 years concerns sex and the social role of women. It is from this single source that virtually all the culture wars arise. The breakdown of the nuclear family reflected in rising divorce rates, illegitimacy and cohabitation in place of marriage comes from two principal sources: 1) The movement of women into the paid labor force and 2) the separation of sex from reproduction thanks to contraception and abortion.

The pioneering and, in many ways, still the most important work on maternal deprivation was published by John Bowlby in a World Health Association monograph published after World War II. The source of the data and the observations by Dr. Bowlby was a huge experiment of nature that occurred in Great Britain during World War II. During the German Blitz of London, large numbers of children were moved out to the English countryside for their protection. The facilities were comfortable, the diet was wholesome but large numbers of these children suffered from what became a predictable and largely unpreventable syndrome named by Bowlby as Maternal Deprivation. The work of Bowlby was augmented by subsequent investigations by Rene Spitz of the affects of institutionalization and hospitalism resulting from even short-term separation of children from mothering during crucial stages of child development. While the work of Spitz implied that upgrading of staff and technique could ameliorate some of the consequences of institutionalization, Bowlby's observations established the reality that the maternal-child relationship is largely irreplaceable. Certainly, one of the signal developments in child psychiatry in the last half-century has been the growing conviction that the child's future mental health is critically related to the quality of parental care he received during his earliest years. Those with the opportunity for first hand observation of the child over time are increasingly convinced that what is essential for mental health is a continuing warm relationship between the infant and his mother in which both find joy and satisfaction, particularly during the first three years of life. What has not been widely appreciated is the fact that much of the psychopathology produced by severe maternal deprivation is severe and irreversible.

The absence of this relationship leads to anxiety, excessive demands for love, hostility toward those who fail to provide the love and from this hostility, guilt and depression. Such strong emotions in psychologically and physiologically immature persons can lead to disorientation and breakdown in later life. Beyond the risk of producing a person with distorted character formation and antisocial tendencies maternal deprivation compromises the child's ability to interact with favorable influences outside the home. As Loretta Bender has pointed out, the child who has had no experience in identifying with a mother in the first three years of life is, to a degree, uneducable. He cannot identify with a teacher and her aims, he cannot be motivated to concentrate on a task or work toward a goal. He has a diminished capability to form concepts of good and bad and little inner life that he can be taught to articulate.

As pointed out in the famous monkey experiment by Harlow at the University of Wisconsin, the affects of maternal deprivation may be perpetuated over generations. The child who has been maternally deprived may to that degree be incapable of being a mother and giving love to her offspring.

**GUILD OF ST. LUKE
NEWSLETTER
BOSTON, MA**

WINTER 2010

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**Medical Student
Representative**

David Nemar

Join us! Become a GSL Member!

An organization of physicians dedicated to the practice of medicine in unity with the Magisterium. Membership is open to all Catholic physicians nationally and internationally.

Benefits include:

- Information regarding conferences of interest to Catholic physicians, most with CME's available
- Spiritual and moral support for the physician concerning daily challenges
- Networking to access bio-ethical resources
- Annual Day of Recollection (Spring); Annual White Mass (Fall)
- National issues affecting the practice of medicine
- Medical student membership available

Please visit <http://www.guildofstluke.org/application.htm> for the dues structure and a membership application.

Save the Dates!

Wednesday, February 17, 2010 (Ash Wednesday) Lenten Evening of Reflection, 6.30PM - 8:30 PM, TOPIC TBA Seton Auditorium, Saint Elizabeth's Hospital, Brighton MA.

Wednesday, March 10, 2010, 6.30 PM -8.30 PM Spring Seminar TOPIC TBA St. Margaret's Conference Room 3 & 4, St. Elizabeth's Hospital, Brighton, MA.

Friday, October 22, 2010, 6.30 PM, ANNUAL WHITE MASS. Sean Cardinal O'Malley, Celebrant. St. John's Seminary, Brighton, MA. Alessandro di Franciscis MD, Medical Director of the Medical Bureau, Lourdes, France.

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*The oldest Catholic physicians'
guild in America.*