

**ASSOCIAZIONE  
MEDICI CATTOLICI  
ITALIANI**

**Il Segretario Nazionale AMCI**

Roma, 20 settembre 2011

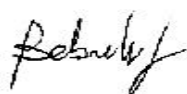
Carissimi tutti ,

è con grande piacere che Vi comunico che la **FIAMC** (Federazione Internazionale Associazioni Medici Cattolici) avendo apprezzato molto il nostro **documento identitario** ha deciso di adottarlo anche a livello internazionale e di pubblicarlo sul proprio sito della FIAMC all'indirizzo <http://www.fiamc.org/texts/identita-associativa> dopo averne predisposto una versione in lingua inglese, che alleghiamo qui sotto.

Mi è gradita l'occasione per inviarvi i cari saluti!

vostro

Franco Balzaretto



### **Document of Associative Identity**

The Council of Presidency of the AMCI (Association of Catholic Italian Doctors), gathered in Rome on June 12, 2011, deemed it necessary to overview the situation regarding the topics particularly relevant to Bioethics and Biomedicine which have reoccurred in the cultural and political discussions of our country.

Consequently, the Association expressed with the utmost clarity, the single positions that it maintains, on the cultural and scientific as well as religious levels, that have evolved over the last 60 years of its history, always with full and irrevocable adhesion to the Magisterium of the Catholic Church as testify its numerous pronouncements.

It appeared particularly necessary to confirm that which has been expressed in numerous official documents and public discourses, continuing therefore to assume the necessary commitment to maintain its authoritative position in the sphere of Catholic medicine. At the same time, it is called to be a trustworthy testimony to the non believing world.

Irrevocable elements of an ecclesial association – binding upon anyone who has freely adhered to the association – are the unconditional defense of non-negotiable values (human life, family, education) and the full adherence to an associative ‘style’ which joins faith and science with respect towards each.

The Association, in perfect accordance with the Magisterium, “In presenting principles and moral evaluations regarding biomedical research on human life, the Catholic Church draws upon the light both of reason and of faith and seeks to set forth an integral vision of man and his vocation” and considers “science an invaluable service to the integral good of the life and dignity of every human being.”<sup>1</sup>

“The human being is to be respected and treated as a person from the moment of conception” and “his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life.”<sup>2</sup>

Any attempt or proposal to destine human embryos for therapeutic usages or treat them as simple biological material, manipulating them with techniques which lead to their destruction, shall be absolutely repelled as unacceptable. It is moreover necessary to remember that an analogous position was pronounced by the actual Deontological Code (art. 44 and art. 45), as well as unmistakably reiterated by Dionigi Cardinal Tettamanzi: “On an ethical level, there is no discussion regarding the serious illicitness of the experimentation on precocious embryos as well as of the FIVET to which it is destined.”<sup>3</sup>

Blessed John Paul II had also admonished, “Furthermore, what is at stake is so important that, from the standpoint of moral obligation, the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo.”<sup>4</sup> Hence the AMCI maintains that the use of embryonic stem cell research or eventual therapies of any kind, which necessitates the destruction of a human embryo, is to be absolutely

refused and considered ethically unacceptable. “It is gravely immoral to sacrifice a human life for therapeutic ends.”<sup>5</sup>

Likewise unacceptable is the “preimplantation diagnosis”, which is, in fact finalized towards an eugenic selection of embryos, leading to the destruction of those human beings who are considered as unworthy to live because they are found “defective”. To re-emphasize our disapproval of all means of interception/contragestation which, operating “after fertilization, when the embryo is already constituted, either before or after implantation in the uterine wall.”<sup>6</sup>, are, in fact, abortive agents.

The medical doctors of AMCI declare themselves ready to promote with urgency, a new culture of life and ever attentive to the highest professionalism and scientific preparation, are contrary to any practices of diagnostic and therapeutic tenacity, refusing moreover, every form of derived euthanasia. In a particular way, they declare unacceptable the suspension of hydration and alimentation, as stated in the Code of Medical Deontology: “A Doctor, even if upon request by the patient, must not effectuate nor favor treatments which are finalized to provoke death.” (art. 17)

Catholic doctors are of the conviction that in the relation of caretaking (without depriving the patient of that which he needs), one must look upon every suffering person in a dignified manner, accepting the invitation “as people of science, responsible for the dignity of the medical profession, to jealously safeguard the principle according to which the true duty of medicine is to “heal if possible, care for, always”.”<sup>7</sup>

With the present document, the Council of Presidency believes to have accomplished its responsibility of providing and placing at the disposition of the local Sections, secure guidelines to help associative initiatives as well as an indefectible point of reference to maintain a coherent stability within the AMCI. Consequently, whoever is not in accordance with the affirmations of the above-stated – which we deem to be founded on irrevocable principles – should choose to disengage him/herself from participating in the life of this Association.

June 13, 2011

Feast of St. Anthony of Padua

1 (Dignitas personae, n.3)

2 (Dignitas personae, n.4)

3 (Nuova Bioetica Cristiana, cap 11)

4 (Evangelium vitae, n.60)

5 (Dignitas personae, n.30)

6 (Dignitas personae, n.23)

7 (Blessed John Paul II, Discourse to Congress, 20-03-2004, n.4)