Material cooperation and Catholic institutions: An inquiry into traditional moral principle and its meaning for Catholic institutions today, with reference to Catholic hospitals in Australia

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Material Cooperation and Catholic Institutions

An inquiry into a traditional moral principle and its meaning for Catholic institutions today, with reference to Catholic hospitals in Australia.

Rev Joseph Parkinson STL

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# Chapter Four
## The Context of Cooperation
Abstract

This dissertation views the Principle of Legitimate Cooperation as a guiding norm for the activity of Catholic institutions in the world. It samples various expressions of the principle from the seventeenth century to the present day, noting the significance of the central terms ‘intrinsically evil acts’ and ‘sufficiently serious reason’, and suggests that while the principle traditionally applied to individual moral agents, it can also apply to institutions. Taking as starting-points the Second Vatican Council’s call for a renewal of moral theology and the Church’s post-conciliar view of itself as ‘sacrament of Christ’, the dissertation sketches an essentially Christological and ecclesiological background against which to view the identity and mission of Catholic institutions: their actions make the Church ‘present and active in the world’. From the case study of a Catholic hospital in rural Western Australia the dissertation concludes that while the principle often forbids cooperation with others who do evil, in particular instances a Catholic institution might determine that its Catholic identity impels it to cooperate.
### Figures

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### A Note on Language

The English language suffers from having no singular personal pronoun which is gender-inclusive. The author considers that the use of ‘one’ in place of ‘he’ or ‘she’ is often clumsy. In view of this difficulty, he wishes the Reader to understand that if at times the text refers to a moral agent as ‘he’, ‘him’ or ‘his’, or as ‘she’, ‘her’ or ‘hers’, it is to be taken as referring to moral agents of either gender, unless the context demands otherwise.
Abbreviations and Translations

Throughout this work, except where noted otherwise, footnote references to a work following the first full citation will normally consist of the last name of the author(s) and the principal or other distinctive word(s) or other abbreviation of the title of the work.

Other abbreviations:

AAS Acta Apostolicae Sedis. (1908-   )

CCC Catechism of the Catholic Church. English text.
    (Homebush: St Pauls/Libreria Editrice Vaticana, 1994.)

Flannery 2 Austin Flannery OP, ed. Vatican Council II Volume 2: More Post
    Conciliar Documents. (New York: Costello, 1982.)

ND J Neuner SJ & J Dupuis SJ, eds. The Christian Faith in the
    (Bangalore: Theological Publications in India, 1976.)

PL Jacques-Paul Migne, ed. Patrologiae cursus completus: Series
    Latina. 221 vols. (Paris: J-P Migne, 1844-1864.)

    Text with English translation. 60 volumes. (New York: McGraw
    Hill, 1964-1976.)

Except where noted otherwise,
• all quotations from the Scriptures are taken from The Jerusalem Bible (London:
    Darton, Longman & Todd, 1966);
• all quotations from the documents of the Second Vatican Ecumenical Council are
    taken from Austin Flannery OP, ed. Vatican Council II: The Conciliar and Post
    Conciliar Documents. (Dublin: Dominican Publications, 1975);
• citations of papal and curial documents not taken from Flannery (volumes 1 or 2)
    are taken from the St Paul’s editions;
• all English citations of Thomas’ Summa theologiae are taken from the Blackfriars
    edition;
• all other translations from languages other than English are the author’s.
Acknowledgment

I wish to acknowledge with gratitude the assistance of many people who have been extremely generous with their time and wisdom, and without whom this work would not have been possible.

In the first place my supervisor, Rev Dr Peter Black CSsR of the University of Notre Dame Australia, whose patient guidance has been invaluable.

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In acknowledging the contributions of so many, and of any others I may have inadvertently omitted, I hasten to add that I alone take responsibility for any errata or other infelicities in the text.

I am very grateful to the late Archbishop William Joseph Foley of Perth, at whose request I first began higher studies in Moral Theology, and to my present Archbishop Barry James Hickey of Perth, with whose encouragement and support I have been able to bring this work to completion.

In particular I thank my family and friends for their constant encouragement and patience with me while I have been preparing this dissertation, and over my twenty years of priesthood.

May our loving God bless you all for your kindness and generosity, and grant me many opportunities to repay this debt of gratitude.

Fr Joseph Parkinson
Perth WA, June 2001
Dedication

To my parents, C A (Bob) and Margaret Parkinson,
my first and best teachers in the ways of faith.