

Revisiting the sins of the fathers

Rev. Thomas Dailey, OSFS

Once again, it seems, the Church has come under attack. Press coverage of the issue of priests who have committed crimes against minors has been relentless. Calls for disclosure and resignation resound. Political cartoonists are having a field day ridiculing the hierarchy. People within and outside the Church are calling into question the value of priestly celibacy. And thus the door has been opened for renewed objections to Catholic teaching and practice. One retired politics professor I know, who is also a priest, said in passing that he has never seen anti-Church sentiment worse that it is now.

This is not an issue about which I desire to write. Yet, it's one that affects us as a fellowship of *Catholic* scholars.

The "administrator" in me is astonished at the evident failures in personnel management. Mistakes, indeed grave ones, have been made. In some sense, these administrative failures might be linked to a reliance on therapy as *the* tool for well being. Not that therapy, in itself, is bad. But to what extent has our culture succumbed to the notion that social science is normative, that a dose of therapy is the proper solution for moral lapses?

The "citizen" in me reacts with outrage at the crimes committed. The type of crime is undoubtedly heinous, and the sheer number of offenses is appalling. The "parent" in me (metaphorically, of course) reacts with fear at the prospect of additional children being hurt. One cannot but abhor the fact that a person whose life is to exemplify holiness could so betray another's trust. But this offense is not unique to men of the cloth or to persons of any one religious denomination. How many other "helping" professions also have to deal with this lamentable situation?

The "priest" that I am feels a profound sense of sorrow. Sharing the same presbyteral order, priests everywhere have been hurt by these actions and allegations. We suffer embarrassment at the ease with which we may be rendered guilty by association. How many good and holy priests there are toiling daily in the Lord's vineyard and working tirelessly for the coming of the Kingdom! Yet where is the

(Continued on page 2)

O Timothee, depositum custodi, devitans profanas vocum novitates et oppositiones, falsi nominis scientiae, quam quidam profitentes circa fidem aberraverunt. Gratia vobiscum. 1 ad Timotheum 6

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news coverage of the good that they do?

The “pastor” in me acknowledges the gravity of the sin committed, and the need for both justice and compassion. Christian compassion is to be exercised by all the faithful, and especially Church leaders. And it is to be applied to all, even – or especially – to the sinner. Put simply, one cannot resign from being a “father” even if the child has fallen away so drastically and so far. Yet how many Church leaders will have the courage to proclaim the need for repentance and forgiveness in a culture that thirsts for re-priming and reprisal?

The “theologian” in me reiterates that the holiness of the Church is founded on the holiness of Christ, not the behavior of the Church’s individual members, even those in holy orders. And the “believer” in me recalls that the Church operates under an eternal perspective, solid as a rock despite the raging winds of criticism heaped upon it in any age. But how hard it is to see this broader viewpoint, when the airwaves of today’s media are saturated with the cries of the living, both faithful and not!

But I write to you as “president” of our Fellowship of Catholic Scholars. And in that role I appeal to you as Pope John Paul II has appealed to the Church throughout the world. In this new millennium, we are called to contemplate again the face of Christ. This season of Lent affords us the opportunity, especially, to contemplate his face of sorrow, where his “cry on the cross ... is not the cry of anguish of a man without hope, but the prayer of the Son who offers his life to the Father in love, for the salvation of all” (*Novo millennio ineunte*, no. 26). In this contemplation let us pray for the persons involved in these sordid affairs, and for the Church that embraces them and all of us.

Beyond that, when we consider the question put to Peter after his Pentecost speech – “What must we do?” (Acts 2:37) – let us first acknowledge the reality that we face. As our Holy Father notes: “We are certainly not seduced by

the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a person and the assurance which he gives us: I am with you!” (*Novo millennio ineunte*, no. 29).

The assurance of our faith in Him who remains present with us is what grounds our interaction in this Fellowship. Our task, now as always, is to support the Church by means of our scholarship. We aim to bring forth, by the critical reflection of our minds, works that will add to “the wonderful and demanding task of becoming [the] ‘reflection’” of the light of Christ in our world. In the current climate, ours “is a daunting task if we consider our human weakness, which so often renders us opaque and full of shadows.” But we must not fail to see the light, by turning to Christ and opening ourselves to “the grace which makes us a new creation” (*Novo millennio ineunte*, no. 54).

That light we celebrate this year in a special way. This year is our 25th anniversary as a Fellowship of Catholic Scholars. We will mark the occasion with grand festivities at our annual convention, to be held on September 27-29 in the “city of brotherly love” (Philadelphia, PA). The theme of this convention focuses on **“Voices for a New Springtime.”** The sessions will include speakers in a variety of areas who will highlight the necessary and valuable role that the Church continues to play in the world of the twenty-first century. We will also take a look back to the accomplishments of our many members, particularly the past Presidents of the Fellowship who have guided our organization through 25 years of faithful service to the Church. As they are finalized, particular details about the convention will appear in these pages and on our web site. For now, please mark your calendars and plan to join us for this special event.

Traditional Catholicism Does Not Cause Sex Abuse

Dr. Larry Chapp
Associate Professor of Theology, Chair, Department of Theology
DeSales University

As the current scandals in the Church continue to unfold the press continues with its fixation on the traditional structures of the Church as the primary cause of this problem. Depending on who you read in the media we are led to believe that priestly sex abuse is caused by either celibacy, or the all-male nature of the priesthood, or the hierarchical structure of the Church, or the Church's benighted views on sexual morality in general, or all of the above. The impression is given that Catholicism is a terribly dysfunctional religion that just hasn't modernized itself enough to avoid the kind of sexual abuse we have been hearing about endlessly. Unfortunately for those who hold such views, nothing is further from the truth and indeed, its mirror opposite is actually much closer to the accurate view of things.

Philip Jenkins, a non-Catholic from Penn State University, has shown quite clearly in his book "Priests and Pedophiles" that the incidence of clergy sex abuse of children is just as high, if not higher, among married Protestant clergy. The current "crisis" appears worse than it is because the press is reporting on every case of sex abuse within the Catholic Church that has happened over the past 50 years as if they all happened yesterday. Celibacy is simply a more salacious topic and in time-honored anti-Catholic fashion, the press is more than happy to fan the flames of every ridiculous stereotype of the celibate person. The message in our society is clear: we are free to celebrate every "alternative" sexual lifestyle imaginable, no matter how objectionable, juvenile, or deviant it may be, as "normal" save one, the choice for celibacy. It is a measure of how sexually obsessed our society has become that we would now consider any person who willingly em-

braces a single, celibate lifestyle as a potential pervert. The sociological facts just do not bear this out. The fact of the matter is that the primary abusers of children in our society are parents and school teachers. And yet, if the press is to be believed, the most dangerous place for a child to be in America is inside a Catholic Church.

And pardon me if I am not entirely taken by the new found morality of the press on the issue of child abuse. The major media outlets celebrate the sexualization of adolescence that has been taking place in our culture for the past 20 years. From lolitas like Britney Spears, to Calvin Kline ads, to the pedophilia chic of the gay sub-culture, to the overt hawking of drunken adolescent intercourse that one finds in such unmitigated cultural garbage as MTV's "Spring Break", the press is deeply implicated in the epidemic of sexually transmitted diseases, unwanted pregnancies, and the exploitation of adolescent female sexuality that leads to such illnesses as anorexia. And yet nobody in the press is pointing a finger at themselves and wondering if the extension of the sexual revolution to 15 year olds may, in fact, be a form of child abuse on a much more massive scale. As the parent of a 13-year-old daughter I cringe at the cultural septic tank in which my child is expected to swim. The Catholic Church did not create this septic tank, but the media have had an enormous hand in it. There is an epidemic of child sex abuse in our country, but the narrow-minded fixation on the Catholic priesthood as its primary location not only is false, but is hypocritical and dangerous - - until we learn to locate the source of these crimes within the broad sexual pathologies of our culture, pathologies which some members of the clergy (both Protestant and Catholic) have sadly been influenced by, then this epidemic will continue to spread.

This is why the "liberalizers" have it exactly backwards. The problem with the Church isn't

that Bishops were guilty of an abuse of power. The problem, rather, is that the Bishops did not exercise their power at all. What was needed was more assertion of genuine, Gospel based authority, not less. As the sexual pathologies of our "liberated" culture began to influence seminary and clerical life, the post-Vatican II American bishops hid behind the authority of the "experts" – lawyers, therapists, and sexologists – and thus avoided the unpleasant task of wielding their apostolic authority in the only truly appropriate manner, that is, the immediate removal of any priest who harmed a child. Instead of being pastorally guided by the authority of the local bishop, post-Vatican II Catholics have been treated instead to the endless bureaucratic committee structure of the national conference of bishops. And the slow slide into "rule by committee" is more of a characteristic of liberalism with its constant concern for the appearance of dialogue, "process" and inclusive forms of leadership, rather than the simple, straightforward exercise of authority, even if it must be unilateral and "hierarchical". It is instructive that the liberal Catholics who are most critical of the raw exercise of apostolic authority are the same Catholics who are now up in arms over the fact that the bishops did not exercise such authority here. In this case I agree with them, but I wish they would be consistent.

Finally, perhaps now the American Catholic bishops will wake up and begin to take seriously the leadership and example of John Paul II. The Pope has articulated an unbelievably rich and surprisingly modern teaching on the nature and meaning of human sexuality from a Christian perspective. The reality of his teach-

ing on these matters bears no resemblance to its caricature in the press as a form of Catholic repressiveness.

The American bishops have seemed more concerned with these same media voices rather than with a full and aggressive application of the Church's teaching. Seminaries, Catholic Universities, parish and parochial school religious educators, and various diocesan offices are literally filled with people who consider the Church's teaching on sex to be hopelessly out of date and have embraced instead the reigning cultural ethos on these matters. Is it any wonder then that the inside of the Church now appears as "seedy" as the outside? The Pope has been pleading with the bishops of the world to clean up their seminaries and to return to a more rigorous and ascetical formation process that combines a deep devotion to the Church's proper and healthy teaching on sexuality with a personal appropriation through prayer and fasting of the same. Perhaps it is time they listened.

Send Address Changes to:
Fellowship of Catholic Scholars Quarterly
Box 495
Notre Dame, IN 46556
E-mail to: Alice.F.Osberger.1@nd.edu

25 YEARS OF THE FELLOWSHIP

by William May

Although I was not one of the charter members of the Fellowship, I joined it almost immediately after it had been founded. In fact, I became a member in time to give a paper, "Male and Female: The Sexual Significance," at the first convention of the Fellowship in Kansas City, MO in April 1978.

At that time the *Fellowship of Catholic Scholars* was truly like a home for me and the other members. It was a place where we were welcome, treated like beloved members of a family, supported in our work and given encouragement to hang in there and stick to our guns. We need to remember that during the 70's and well into the 80's (I'll get to the present later on), most Catholic academic institutions of higher learning were not particularly noted for their warm embrace of magisterial teaching and of scholars who accepted that teaching. As a matter of fact, most such institutions were fairly hostile to the magisterium, in particular the pope, and a "hermeneutic of suspicion" was applied to Church teachings. The general impression was that if the Church, i.e., the magisterium, taught something (e.g., the immorality of contraception, the absolute inviolability of innocent human life from direct attack, the evil of so-called "premarital" sex, the indissolubility of marriage), the teaching in question was probably erroneous, not binding in conscience, and in need of change.

In those days, if one supported magisterial teaching one might find it difficult to get tenure, promotion in rank, the publications needed if one was not to perish. At one time during those years, seeking to have articles accepted by "prestigious" journals (I assure you that *Faith & Reason*, the journal of Christendom College's journal, and the *Homiletic and Pastoral Review*, under the editorship of Kenneth Baker, S.J., were **not** so regarded, and it is doubtful that *The Thomist* was included among the journals that

"counted") I rejoiced when the associate editor of one highly regarded periodical assured me that one of my essays, which I had revised carefully in the light of his excellent suggestions and critique, would see the light of day. However—and this illustrates the problems faced by scholars who sought to show the truth of magisterial teaching at this time—a short time later I was informed that the editor in chief of the journal in question would indeed publish my piece *if* I omitted my somewhat sharp critique of two influential dissenting moralists. Since these moralists (I may as well name them: one was Josef Fuchs, S.J., the other was Richard McCormick, S.J.) were quite free to criticize the pope, I concluded that the editor in chief of this journal was applying a double standard. I hence withdrew my essay from his consideration and had it published as a pamphlet in the Franciscan Herald Press Synthesis Series under the title "Contraception, *Humanae Vitae*, and Catholic Moral Thought. The journal's associate editor, a man of great courage, resigned his post in disgust over his superior's desire to have a "politically correct" journal rather than an intellectually honest one.

Perhaps younger members of the Fellowship, those who were not in academia prior to the mid 1980s, may not be aware of this situation because I think that matters have in some small ways improved the past 15 years. Undoubtedly, as the reception given *Ex Corde Ecclesiae* illustrates, magisterial teaching is still not welcome in many quarters of Catholic academia in the US and elsewhere today. But the air is not quite so poisonous, greater caution is being exercised by some authorities concerned with the "Catholic" identity of their institutions, and some significant improvements have taken place. To give but one example, let us think of The Catholic University of America, where I taught from 1971-1991. Even in the late 80s, when the Congregation for the Doctrine of the Faith ruled that the Rev. Prof. Charles E. Curran could no longer be regarded as a "Catholic"

theologian because of his teaching on many issues, the theology department at the University was solidly behind Father Curran. A vote of the faculty—the number voting, as I recall, was approximately 21—favored Curran over John Paul II by a vote of 17 for Curran, 4 for the pope—the vote was not worded precisely in that way but that was its intent. In the same year, at the annual convention of the Catholic Theological Society of America, a similar kind of vote showed that of those voting over 300 supported Father Curran whereas only 11 or so supported the pope.

But at CUA the situation in the theology department (and elsewhere) has significantly improved since my departure in 1991. I am sure that this is simply *post hoc* and not *propter hoc*. But nonetheless, many members of the theology faculty, in particular young professors recently appointed, plus the new president of the university, are solidly behind the Roman Pontiff and attempting (and succeeding) to win back this great institution. In fact, instead of the rather icy relationship between CUA's theology department and the John Paul II Institute (where I now teach) that prevailed at the beginning of the 90s, a great thaw has occurred and there is now cooperation between these two pontifical faculties (a cooperation that flourished even in the 90s between CUA's school of *philosophy* and the Institute), so much so that now the full title of the John Paul II Institute ends with the words "at The Catholic University of America." We are "at" the University, even if we are not, at least at present, "of" it. We are now at least "kissing cousins," and that was not the case ten years ago.

It has been my privilege to be a member of the Fellowship for most of its life, and to have served as its president for two years (1987-1989). I hope that it remains true to its purposes, to offer true human and Christian fellowship to Catholic scholars from all disciplines, to defend with intelligence the teaching of the magisterium, to foster authentic *scholarship*, high quality academic work in every way that it can.

The Fellowship's Silver Birthday

by Msgr. George A. Kelly

With Father Thomas Dailey, OSFS, of De Sales University in place as the tenth president, the *Fellowship of Catholic Scholars* enters its second phase of service to the Church's teaching office.

Birthdays are not very important – there are so many - but there are opportunities to celebrate what someone, is or what he has done worthwhile.

The *Fellowship of Catholic Scholars* deserves to celebrate its witness to the faith of its members in Jesus Christ and in his vicars on earth, especially in the successors of St. Peter.

The *Fellowship* is an accident of history. When seven of its founders gathered first in January 1977 at Kenrick Seminary (St. Louis). Under the patronage of John Cardinal Carberry, to establish (what their original statement affirms) "a fellowship of Catholic scholars that is gladly obedient to the Word of God spoken in his Catholic Church,"

little did anyone know what to do, except to defend the Catholic faith.

The *Fellowship* would not even exist had not Charles Curran, Land O'Lakes college presidents, and religious represented by the likes of the *Immaculate Heart of Mary nuns* preceded them. What ideology did these "protesting groups: represent? They all had declared their autonomy of the teaching office of the Church. These "protesters" between 1967 and 1977 cemented their control over Catholic infrastructures – classrooms, religious houses, college – the very institutions invented to evangelize their surroundings in the name of Jesus Christ and his Church. Can a believing Catholic be autonomous of Christ? Or of his very own teaching Church? Nonetheless, these

‘Protesters’ came to exercise Church authority against the Pope himself. During those years Rome was very active defending the Episcopal role and rights within the Church – especially against Land O’Lakes college presidents, whose very *counter-magisterium* contaminated religious in the field and teachers in Catholic classrooms. But it left enforcement to bishops.

After several failures to reconvert Catholic college presidents at meeting in several world center, even Kinshasha in Africa (1968), Paul VI assembled a “World Congress” of Catholic college presidents in November 1972. There, the president of *Georgetown* told the presiding Cardinal that he would go home and decertify his university as Catholic should Rome insist on “norms” for his institution. The *Notre Dame* president also said he would leave the Congress and take the Americans with him if this turned out to be true. When the Americans returned home one of their chief spokesmen announced at a press conference that his group had reached agreement with the Holy See. This statement so disturbed a few delegates that they returned to Rome to find out whether the pope’s officials were double-talking. To the contrary, Cardinal Gabriel Garrone, prefect of the *Congregation of Catholic Education*, was so angry that at one point in his response he burst out: “Is there no one in the United States to speak for Catholic higher education except Jesuits and Father Hesburgh?”

In that question lay the germ of an idea out of which grew the *Fellowship of Catholic Scholars*. From the very beginning the *Fellowship* was unwelcome in the elite circles that had – to quote one Catholic philosopher – “hijacked Vatican II.” Not welcome in Cambridge or Washington, DC, any more that the *Consortium Perfectae Caritatis* was, or *Adoremus* is. Time had demonstrated that no one is more authoritarian than reformers, once they are in control. So for a quarter century the *Fellowship* had remained on the fringe of Catholic power centers. But whatever value it is to the Church (one prominent scholar recently proclaimed “We can thank God that the *Fellowship* exists”), and un-

ashamedly confessing to less than perfect performance, the *Fellowship* owes its existence and record to her scholarly and dedicated presidents who deserve never to be forgotten.

1. Father Ronald Lawler, OFM cap. (1977-79), who introduced us to the Washington world from his position at the *Catholic University of America*.
2. Professor James Hitchcock (1979-81) who took on some of the hot political issues of the day.
3. Msgr. William Smith (1981-83), who made moral theology a *Fellowship* specialty.
4. Father Earl Weis, SJ (1983-85), who with Father Joseph Mangan, SJ, and Father John Connery, SJ, enhanced our expertise in contraverted morale issues.
5. Msgr. George A. Kelly (1985-97), who had served as Secretary since 1977.
6. Professor William May (1987-89) who helped created the John Paul II Institute on Marriage.
7. Father Kenneth Baker, SJ (1989-91), who brought us to the attention of priests through his editorship of the *Homiletic and Pastoral Review*.
8. Professor Ralph McNerny (1991-96), who moved our headquarters to *Notre Dame University*, created national interest in the *Fellowship*, and translated our Newsletter into a Quarterly.
9. Professor Gerard Bradley (1996-2001) of *Notre Dame* who became the first president consulted by everyone, including the *National Conference of Catholic Bishops*, and a beloved figure in the ranks.

These presidents, most of whom were founders,

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were well versed in the ecclesiastical politics of their day, friends to each other, and convinced that Paul VI and John Paul II spoke for Christ.

The *Fellowship* had had close associations with many new apostolates – Founder Father Joseph Fessio, SJ, and his world-acclaimed *Ignatius Press*, Helen Hitchcock and her *Women for Faith and Family*, Stephen Krason and Joseph Varacalli's *Society of Catholic Social Scientists*, Patrick J. Reilly and *The Cardinal Newman Society*.

Our membership had produced more than 100 books with first-rate status, a few of which are *Living a Catholic Life* (Grisez), *The Catholic Catechism* (Lawler), *The Church's Confession of Faith* (Ignatius), *The Battle for the Catholic Mind* (William May and Kenneth Whitehead), *The Battle for the American Church*, etc.

We can only thank God for the opportunity to serve the Church in this age of crisis, however imperfectly. May Christ continue to bless our efforts.

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Applications are invited for the position of Dean of the Notre Dame Graduate School of Christendom College (NDGS). NDGS is a graduate school of theology and catechetics, offering a Master of Arts in Theological Studies and Apostolic Catechetical Diplomas. Christendom College is institutionally committed to the Magisterium of the Catholic Church. Visit our website at www.christendom.edu for an overview of Christendom College, its Notre Dame Graduate School, and its educational principles, policies and curriculum.

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Modern Psychology on God and Man

by Leo J. Elders s.v.d

Since the end of the 19th century psychology as an independent science or technique has known a spectacular development. Some years before the end of the 19th century while studying certain mental disorders in his patients the Austrian physician Josef Breuer discovered that the symptoms of psychic disorder in some of his patients disappeared when he could make them remember, under hypnosis, a traumatic event in their past. This medical experience gave rise to the discovery of the unconscious, sc. A part of our human mind in which events from infancy up to mature age are stored and may sometimes create disorders. Sigmund Freud took interest in Breuer's work, repeated the experiments and further developed the theory of the role of the unconscious in our lives. In later years, from 1914 to 1939, Freud elaborated in theory of the role of the unconscious part of the mind, mainly to explain such phenomena as religion.

Freud's background

In order to understand better Freud's theories on culture and religion some remarks on his religious and scientific background will be helpful. Freud's Jewish identity has not exercised any positive influence toward religious belief. The climate at home was definitely a-religious and even atheistic. As a child of his time Freud adhered to the wide-spread belief in science as giving the only valid explanation of reality. As many scientist of his time Freud was a materialist in this sense that whatever reality there is now is a product of evolution from initial matter according to fixed laws. Every event has a cause: every psychic event and all human actions have causes and can be predicted, if the causes are known. This view of Freud is correct up to a certain extent, since whatever happens must have a cause. But Freud's theory becomes very questionable when he exclude or overlooks such causes as free will or man's free decision, and argues that whatever happens in

daily life and in our consciousness results from factors in the unconscious part of our mind. So that one can say that Freud shared all his life the positivistic, deterministic and atheist views of his professors at the faculty of medicine of the University of Vienna. He remained convinced that religion and science are mutually exclusive. Science, so Freud, accepts no other sources of knowledge than verifiable observation; religion, on the other hand claims such sources as revelation and intuition, which no one can verify and which propose the products of wishful thinking¹. Psychoanalysis carries scientific research further into the depths of the human mind.

Freud accepted without any criticism the theory of evolution, sc. The development of civilization implies a slow, but steady progress of the human kind from the state of higher animals so that the distinction between animals and man is fading. Moreover he made his own Lamarche's theory that properties acquired during life can be inherited by posterity, although this view was discredited by further experiments. Jung would develop this point and began to postulate the existence of a collective unconscious, in which experience of past generations are stored, experiences which may pop up all of a sudden in the dreams of individuals born much later.

Freud on the unconscious

By insisting on the role of the unconscious Freud and his followers have shown some of the unconscious or semi-conscious mechanisms, which incline us to do certain things and may also reduce moral responsibility for some of our acts. An interesting example is homosexual practice, which may be triggered by certain hidden trauma's, slumbering in the unconscious. Freud developed his theory of the unconscious by assigning a dominant role to the sexual instinct. Our infancy would be characterized by a sexual desire for the mother arising in boys, the so-called Oedipus complex. Girls would develop a sexual desire for their father. Breuer

and Jung did not follow Freud on this point and refused to make the sexual instinct a dominant factor. Freud himself. On the other hand, pretended that by showing the existence of the Oedipus complex psychoanalysis had made clear why some people adhere to religious truth. In this way he believed that he could unmask religion as something of purely human origin.

The origin of religion

The origin of religion, he argues, is to be found in the ambiguous relation of the son to his father. Originally people lived in a horde (like apes). The young males were tired by the pretensions of a vicious chief, who kept them away from the females, and so they killed this leader, but later they came to regret the murder and started to venerate his memory², using the means people employ to gain the attention and favors of others, that is to say prayers and sacrifices.³ Without further explanation Freud seems to assume that people preserved this feeling of guilt because of the murder of the ancestor of the clan over tens of thousands of years. He brought it into relation with his theory that almost every young boy suffers from an *oedipus complex*, that is, wants his father to disappear, die or be killed so as having his mother to himself. This personal experience repeats the original murder of the dominant male, ontogeny repeats phylogeny, -the so-called basic biological law, formulated by Haeckel and since rejected by almost all biologists. In this *Totem und Taboo* Freud⁴ explains the image of God as our father by means of this gratuitous theory of the murder of a dominating male at the beginning of history. This murder was followed by remorse and led to attempts to reconcile this dead father by means of sacrifices. In his essay *Group Psychology and the Analysis of the Ego* (1921) Freud argued that in the response of believing Christians to Christ their relation to their primeval father is coming to life again. So religion is based on a sense of guilt (arising from having killed the dominant father figure, and then longing for him and idealizing him). In this very strange theory, not based on any observation, there is something of Darwin's theory of the

struggle for survival. Furthermore it has been noted by critics that Freud presents his account of religion exclusively in terms of the relationship of father and son. Women have no place in it and are apparently objects to be desired and possessed.

Critique and further theories

Ethnologists and psychologists have shown that the *Oedipus complex* is not so general and does not nearly occur so frequently as Freud assumed. Among certain populations it is not found at all. Malinowski pointed out that the severe attitude towards his sons, the father may adopt and brandished by Freud as the cause of a revolt against him, serves the purpose of preparing them for their future tasks in a particular society. But for Freud the Oedipus complex is universal and so religion as the veneration of a severe father-figure is an expression of suppressed feelings, in particular of repressed sexuality; so Freud calls it a neurosis. It is an illusion, he says, resulting from wishful thinking. At this point Freud introduces the superego, a set of rules and laws formulated to repress aggressiveness and excessive sexual freedom. Freud compounded the improbabilities of his theory by claiming that the original murder of the father was repeated when Moses was killed. This second murder was followed by a period of reconciliation and atonement⁵. As a result monotheism was born. According to Freud the concept of God is a product of man himself that is of this anxieties and desires. Primitive man personified natural powers; to gain their favor he started using the same means as we use to gain the favor of human beings. In a further development these personified natural forces lost their human traits; to a certain extent the divine was separated from nature and where nature shows defects or does not help us, it is complemented by recourse to religion. This is the thesis of *Die Zukunft einer Illusion* (1927)⁶. In this way religion is an illusion by which people cheat themselves, or a neurosis; religious people try to free themselves from feelings of anxiety and guilt. These feelings result from the inevitable frustrations which daily life brings along.

In his *Moses and Monotheism* (1939) Freud tried to explain the origin of monotheism as professed by orthodox Jews, Christians and Muslims. Monotheism would be the return of the repressed image of the father, stimulated by a strong sense of guilt because of the original crime committed against the father. But now believers submit themselves to this father-image and obey his commandments. According to Freud monotheism would stimulate obsessive neuroses. Feelings of guilt because of another murder committed, sc. That of Moses provoked the desire for a Messiah and atonement. Critics have rejected this arbitrary theory; it is contrary to historical facts and not better than a wild hypothesis born out of a grudge against religion⁷. Jung says of this theory of Freud that the latter placed his personal feelings above truth⁸.

Freud is willing to concede that religion brought some advantages to people, but mostly it makes us miserable. It has not made man happy and locks him up in a childish attitude. It should be replaced by rational arguments and people should give up the illusion that there is a God or another world. In general theory of Freud and of those who follow him downscale man's life to the level of animal passions; religious representations have no objective value, but are the product of man's desires. Certain psychoanalysts of Freud's school even reproach Christianity with suppressing man's natural feelings and causing mental diseases.

Karl Jung on the importance of religion

Before giving a final evaluation of Freud's theories we must briefly consider the view of Karl Jung on religion and man's idea of God. Karl Jung, the Swiss psychologist, who was a dominating figure in psychology in the twentieth century, is much more positive with regard to religion than Freud, whose views he shared initially. Jung replaced Freud's sexual libido as the driving force of people by a polyvalent force, of which sexual energy is only one part. Religion is not the result of guilt feelings, even if obsessions may occur in religious persons. Religion is not the cult of a substitute for the

father. For Freud the unconscious is the storehouse of ideas and feelings repressed from conscious life. Jung assigns a much larger task to the unconscious. A newly born baby has not a totally empty mind, but is equipped with a set of archetypes, that is psychic structures and symbols, which are partly a collective heritage and in part manifestations of the structure of the soul or modes of functioning of the human mind. These archetypes themselves remain unknown but express themselves in images. Dreams are more than the expression of an infantile libido, for they sometimes bring archaic insights to the surface. So there is besides the personal unconscious the collective unconscious. Among the archetypes, the archetype of God is the most profound. It has been engraved on our mind that it is a formal structure of the mind and this means that God should have a place in our lives. However, "God" as conceived by Jung is not more than such a formal structure of our mind. It is impossible to prove God's existence. Even the question whether God really exists or not, is futile to Jung⁹. Because religion originates from a structural element of our psyche, people say that it has its source outside them, although this is false, according to Jung. The result is that Jung locks us up in a psychic world; in which our Self is the central value.

With regard to the contents of this archetype of God, Jung says that the various religions fill it according to their particular beliefs. What they put forward is always symbolic, and never expresses what really is. Although Jung regards the dogma of the Trinity the most sacred of religious symbols, it does not hold any metaphysical truth. He considers the idea of God an archetype, a basic structure of the human mind, which must be respected in order to avoid mental illness. On this point Jung contradicts Freud: religion is valuable and even necessary for mental health. It helps man to become what he should be and to reach inner wholeness. According to Jung Western man misleads himself when he thinks that he does not need God and religion¹⁰. For Jung religion does not do more than serve our mental health. It results from a

careful consideration of the archetypes.

One may see a confirmation of Jung's view about the necessity of religion in the fact that down through history all the peoples of the world have been religious, and that modern western man, apparently a-religious, is nevertheless in search of religious depth as is shown by his interest in Eastern religions and methods of meditation. But Jung stresses that nobody should worry about whether God really exists. It is enough to experiment the archetype of God, which helps us to live in peace. Thus Jung makes religion depend on a psychic structure and claims that we can only know the psychic states within ourselves. In the last analysis according to Jung a experience of God is an experience of the deepest level of the unconscious and so God's transcendence is set aside. God cannot and does not address himself to man: there is no revelation from the outside.

Jung's theory compared to that of Freud

In a certain sense Jung's view of religion represents a definite progress, compared to Freud's theory. He shows the positive value of religion and recommends his patients to be religious so as to reach a state of mental equilibrium and health. However, critics pointed out that his theory of the archetypes present in the unconscious is far from certain. They also drew attention to the fact that the existence of a collective unconscious as a store house of human experiences going back as far as hundreds of years ago is highly unlikely, but most of all they rejected Jung's exclusively psychological and phenomenological approach which made him reduce everything and even God, to mere psychic events.

A point in Jung's theory, which has given rise to much dispute and provoked reflection, is his theory of the shadow. In a late publication, sc. His Answer to Job (1951) Jung argues that God, as alive in the belief of Christian, is not just a figure full of goodness and mercy, but is also violent and jealous. So he places good and evil right in the heart of God himself. In presenting

his view Jung denies that evil is a privation of the good. This at first sight surprising conclusion which seem to make God contradictory in himself, is better understood when we keep in mind that according to Jung God is an archetype and that in this archetype different images flow together, so that one day people may represent God as the fullness of perfection, but on other occasions as being jealous and even cruel. Obviously at best Jung is describing the feeling some people have about God. His statements are far removed from a philosophical and theological consideration of this question.

Belief in God from the point of view of traditional philosophy

Mankind has always been religious. Anthropologist and ethnologist have never discovered a tribe, which did not have some form of religion. From times immemorial the Japanese people have venerated divine powers, which they thought to be at work in the cosmos. No need is felt to demonstrate the existence of God, because the divine is the depth of things and the mysterious power behind the world of plants, animals and cosmic order. Aristotle speaks of two sources of religious knowledge, sc. cosmic phenomena which demand a explanation and impressions on our mind¹¹. In his encounter with the material world man experiences a reality which transcends his own force: the cycle of the seasons, the development and growth of plants and animals, the magnificent panoply of stars in the nocturnal sky. Although these are essential to his life, they do not depend on him. Astonishment and admiration lead people to the conclusion that they have a master. This conclusion is based on the principle of causality, that is to say: when something comes into being or when there is a change, a cause is required. Nothing changes just by itself¹².

Thus we maintain against Jung that religious belief is not innate. His theory of God as an archetype must be revised. There are in fact elements in our mind, which make us conclude that God exists and is the independent Creator of the world and of man. But these elements

are our experience of the world and the so-called first principles, such as the principle of causality: whatever comes in being or whatever changes requires a cause.

The oldest forms of religious belief

What to think of the oldest forms of religious belief? Some authors speak of a development in stages: at first people would have practiced totemism, at a later stage animism, which was followed by anthropomorphic representations of the divine. Finally higher forms of religion were reached, such as monotheism. It is true that among certain peoples an evolution of their religion had taken place. In Japan Buddhism introduced new ideas and became somewhat complementary to shintoism. However, it is far from certain that all the different tribes pass through these stages, and it can be shown that the oldest forms of religious belief acknowledged a fatherly figure as the divine master¹³. The so-called stages in the evolution of religious thought seem to exist in a shifting equilibrium; some tribes have not passed through them and such phenomena as magic, totemism and even polytheism might be later, negative developments and may not be the initial form of religion.

As long as man lives in close contact with nature, he adopts almost spontaneously a profoundly religious attitude, as if forced by what he observes and as the most natural thing to do. However, in our modern world he has become more removed from a direct contact with nature and is all the time concerned with man-made products. As a result he considers natural things mainly from the point of view of their usefulness for himself and places his own desires and pursuits in the center of his interest. In this way this spontaneous religious feeling may fade, as in fact it seems to happen in several countries of Western Europe. However, it does not mean that religion is outmoded or wrong, but that modern man has taken a direction, which leads him, further away from what he should be and should do. This is confirmed by Jung's conclusions on the essential impor-

tance of the religious dimension in us and of the need to practice religion in order to stay healthy.

The role of the unconscious

With regard to the theory of the unconscious we must acknowledge the existence of a hidden zone in our mind, of which we are not aware but which nevertheless exercises some influence on our life. As is well known our mental life begins at an early stage of childhood, say when we are about two years old. The child then begins to form basic concepts of "being real" of "place" and "time", as well as those of "cause" and "effect". It also formulates the first principles, such as a thing is not something else or whatever becomes needs a cause. We have no distinct recollection of this acquisition of basic knowledge, yet we use it all the time. For instance, when we see that a chair has been knocked over in our room, we "know" that someone has entered it during our absence, since nothing is turned upside down by itself. We use data stored in the unconscious part of the mind. There are also first principles of the moral order, such as "one should respect one's parent". These principles are present in the mind even if we are not always explicitly aware of them. To a certain extent one could place here some of Jung's archetypes, such as those of "mother" and "father", or also of the Self striving for wholeness. It means that a basic driving force of our being is that toward perfecting ourselves in agreement with our nature. Yet we want to determine ourselves with the help of analysis, which are these basic structures. Moreover, we deny that there is an archetype of God in the sense of an innate idea of God. According to Jung the new-born has not a totally empty mind, but is equipped with a store of mental contents. It is not unlikely that, at the level of sense cognition, some instinctual knowledge is inherited, as happens in animals, but we do think that at the level of intellectual knowledge each of us has to learn and to equip his mind with basic concepts and insights, the so called principles of being.

The rationality of the conviction the God exists

I would like to draw your attention to the supreme rationality of religion and religious practice. In the course of the ages the great philosophers and members of the world religions have argued that the existence of God is a fact that can be proven scientifically. From the early Greek philosophers until the moderns proofs have been developed to show the existence of a Supreme Being, the Creator of the world. Some neo-positivist authors, such as Alfred Ayer and Anthony Flew, argue that talking about God in non-empirical; there is no experience no verification of his existence. Only material things that can be verified by immediate experience are real¹⁴. An unfortunate result of these neo-positivistic theories is that the belief has spread that there is an unbridgeable gap between science and religion; religion would belong to fairyland, to infantile thinking and would contradict reason. In reality, however, religion is eminently reasonable. For more than two thousand years the greatest philosophers have formulated demonstrations of the existence of God; mystics have sounded the depth of man's dialogue with a divine Master and, in their artistic creations, painters, sculptors, poets and composers have expressed the mysterious depth of divinity. Belief in God has its basis in our daily experience of the world: the astonishing order of things, the development of living beings, the collaboration between things demand an ordering mind, since chance or spontaneous contingent development is no explanation; movement demands an ultimate source which itself never begins to move, a First Cause which is always acting: the coming-in-being and the perishing of things demand some stable, necessary being as their sources; likewise such perfections as truth, goodness and beauty demand a source. When understanding and recognizing our dependence on God, our Maker, and realizing that God keeps us in being day after day and gives us this beautiful world to live in, religious worship becomes eminently reasonable and even a duty.

In this way we utterly reject Jung's position as

to the possible or probable un-reality of the object of religious experience. To Jung it does not seem to matter whether God is real or not, as long as we are happy cherishing this archetype. But this position is untenable. Why be religious if in the world of existing things nothing corresponds to it? It would be self-deception. Moreover, why would there be this archetype and the natural urge to be religious if there is nothing above us?

We concede that God is hidden to us. His greatness surpasses the range of the human intellect. This does not affect the reality of God, but it means that as we know him from this world he has made, our knowledge is partial. Philosophers speak of analogy: we know real things about God, such as his being the First Cause and the source of all activity, supreme perfection and wisdom which directs things to their ends. But at the same time we must acknowledge that he is different from the causes of our daily experience. So we speak of the hidden God, who lives in an inaccessible light and whom no one has seen. We know that the Creator of this world with all its marvels exists, and it is precisely the mission of Christianity to show the way that leads to God and to offer the means that make it possible one day to meet and see him.

The basic driving force (libido) in human beings

A second point I would like to make is that of the basic driving force of the human mind, Freud and Jung speak about, sc. Sexual libido for Freud, and a polyvalent libido for Jung. For Alfred Adler man's basis drive is that of self-assertion. What to make of these views? In classical philosophy, animals are equipped with striving, called, with a Latin word, natural and acquired appetite. Both types of appetite are on the unconscious and conscious level. Some examples: there is the appetite to keep oneself alive, the appetite to develop oneself, to procreate, to live together with other people, in short to exercise the functions typical of our human nature. Because of these appetites we are at-

tracted by certain objects. All things to which we have a natural inclination are perceived as good, their contraries as things to be avoided¹⁵. One may agree with Freud and Jung as to the presence of a driving force in our psyche, but we say that this basic force takes several forms. It shows itself on the level of the intellect and leads us to gather knowledge. It shows itself in inter-human relations in the urge to constitute human communities and to become friends with other people. Other inclinations concern the preservation of our life and the survival of mankind by procreation. One cannot simply reduce these inclinations to one libido, which is directed to sexual pleasure as Freud does. We notice here a prejudice of Freud, sc. that whatever happens in our psyche is determined by sexual libido. Even Jung overlooks to a certain point man's basic obligations, outlined by the appetites we have mentioned. In reality our basic appetite is directed to the good, that is to the fulfillment of the needs and desires of our natural being. It takes on several forms such as the inclination to preserve our own life, to associate with others to found a family, to develop our knowledge and to acknowledge the Maker of the world. These inclinations must not remain blind forces but as we grow up we must learn to direct these forces by our reason. Likewise such feelings as love must also be controlled by the mind. A real, unselfish love of friendship and the desire to do good to others is possible. Egoism is not an unavoidable characteristic of all human beings¹⁶.

Theories about man

For Freud, as well as for many evolutionist scientists there is no sharp dividing line between higher animals and man. To them there is no transcendent God, that is, there is no spiritual reality besides this material world and man does not have an immaterial mind. He has no other future than to die and to be dissolved into cosmic matter. While we must fully acknowledge the good effects psychoanalysis sometimes has by helping disturbed people to regain mental equilibrium and wholeness, it is also a fact that the concentration on the darker and animal side

of their being may make people disregard the spiritual dimension of their soul.

Man occupies a unique place among living beings. Different explanations have been proposed of his uniqueness. The most widely accepted definition of man is that he is a *rational animal*¹⁷. This classical view stresses the immateriality of the human mind. However, a nowadays fairly widespread opinion does not accept more than a gradual difference between man and higher animals. Somewhat closer to the traditional ideas of man is the theory of existentialist philosophers such as Heidegger who argue that man's essence is to be existent, in the sense of a being, which reflects on itself and goes beyond what is immediately given. In this way man is much different from animals. However they unilaterally stress a secondary property of man such as his experience of contingency or anxiety and his capacity to raise questions.

Plato teaches that there is a fundamental difference between man and animals, for man possesses a mind, but the animals do not¹⁸. Therefore man is the highest being in the world¹⁹. Aristotle has been the first philosopher to study the correspondence between man's body and animal organisms, but he shows that the human mind does not belong to the material order²⁰. The spiritual views of man dominated until in the modern time. The Roman author Cicero gave a fine formulation of what man is when he said: "This shrewd, provident and talented animal, gifted with memory, with reason and deliberation, which we call man, has been made by the highest god so as to be exceptional. Man alone among so many animal species is gifted with reason"²¹. However, modern empiricist or materialist authors deny that man holds a particular position. Anthony Flew writes: "Human beings have these abilities not because the presence in them of an immaterial mind, but simply because of the way the human animal has evolved"²². It is true that biologically speaking man does not have any special organ that he alone would possess. From the point of view of anatomy the human brain is not altogether dif-

ferent from that of higher animals.

However, when we analyze our most typical activity, sc. Thinking, we reach a different conclusion. A striking characteristic of thinking is that we form general (universal) concepts such as "house", "horse" "flower" which apply to all the different houses, horses and flowers, and their differences, but grasps their essential contents, common to all the different specimens of the group. What is common to houses of different shapes and built with different materials is that they are a structure, which protects man and his belongings from outside influence. Or the general concept of a flower, leaving out its particular form and color, is that of a part of a plant which contains its reproductive cells surrounded by petals in shining colors so as to attract insects and impress the human observed by its beauty. This means that the human mind overlooks all the particular types of flowers and sees a common aspect in them. Since every human being forms such universal concepts, the human mind itself is universal and universalizes its object, whereas an animal perceives the individual²³. Connected with this is language, by which man expresses his concepts, and makes statements about things and their properties.

Animals practice certain forms of communication, one of which is by emitting sounds. They may use signals, but do not make sentences, with a subject, verb and object. Certain animals such as dogs and chimpanzees can even learn to use certain signs to express desires or approval. But animals communicate about things which are immediately important for their survival (e.g. the presence of food, of an enemy, a threatening storm or rain. Birds sing to make their presence known and to indicate their territory). By human language we mean the use of sentences and words with a general meaning as signs, which indicate a great number of individual things. Moreover, language also consists in statements which can be purely objective. For instance, "today the sky is clearer than yesterday". Speech is a most ingenious way of communication. There is no special organ for speech: we use vocal cords which vibrate in an acoustic

tube; the cavity of mouth and nose must have the proper form, and the tongue must be pliable so as to be able to increase or reduce the available space in the cavity of the mouth in order to form the different vowels. It is impossible that by mere chance development human beings could have discovered the use of speech and adapted the different organs. Scientists have nowhere found an intermediary stage between animal communication and human language²⁴.

A second indication of the immateriality of the human mind, that is of its difference from material things is the fact that we can reflect about ourselves, whereas the senses cannot do so: the eye cannot see itself, the ear does not hear itself. Material things have parts and are extended in space. A thing, which returns to itself and reflects on itself lifts itself above what it is, creates so to say a new dimension. Thought can penetrate itself, return to itself, and is intimately present to itself²⁵.

So we have found two amazing properties of the human mind, sc. Its universality and its being present to itself. But since we are corporeal beings our thinking is limited by the horizon of this material world and we cannot get a good grasp neither of our own mind nor of immaterial reality such as God. A consequence of the universality of the human mind is that our choices are free, in other words that we have a free will. We can briefly explain this as follows: the human mind is universal and knows that the good objects it pursues are all particular good objects. Since the human will follows the mind, its basic inclination is toward the good in general. Therefore the choice of a particular and limited good, such as going on vacation to Hakone or Toba, cannot decisively attract the will, - in other words, the will remains free in its choice.

If the human mind is immaterial, it is not subject to decay and corruption, in other words man's spiritual self does not disappear when the body dies, but begins a new existence carrying, with it not its material belongings nor desires typical of its life in the body, but spiritual treas-

ures, such as the wisdom and virtues it has acquired. In the light of the above explanations the role of psychology stands out better: it must help man to find harmony and peace of heart, by making him see his true being and integrate his different feelings, emotions, passions and desires into his most basic inclinations. It must help him to listen to the voice of his deepest being, to understand his vocation and his destination. As Plato once wrote, the human mind is a celestial plant, which will flower in a different existence after this life.

Endnotes

¹ New Introductory Lectures on Psychoanalysis (1933) (Penguin Freud Library, 2,206-207).

² Freud does not explain why apparently they conceived this chief as somehow alive after his death. We shall come back to this point in the second part of this lecture.

³ This is the thesis of *Totem and Taboo* of 1913.

⁴ *Gesammelte Werke*, IX, 169. Cf. also his *Moses und der Monotheismus* (1939).

⁵ *Moses and Monotheism* (1939, written shortly before his death).

⁶ *Gesammelte Werke*, XIV, p. 337.

⁷ Cf. Norman Kiell, *Freud without Hindsight*, Nadison (CT) 1988.

⁸ *Memories, Dreams, Reflections*, (1962), London, Fontana Press 1993.

⁹ *The Symbolic Life* (Collected Works 18, 706-707).

¹⁰ *Modern Man in Search of a Soul*, New York 1933.

¹¹ *De philosophia*, fr. 10 R.

¹² Thomas Aquinas, *Summa theologiae*, II-II 85, 1; I, 13, 10.

¹³ See W. Schmidt, "Wrsprung der Gottesidee. Eine weiterführende Uberschau", in *Anthropos* 16/17 (1921/1922, 1006-1051. Cf. also P.N. D'Elia, "Il Dio degli antichi Cinesi", in *Gregorianum* 18 (1957), 193-256.

¹⁴ A. Ayer, *Language, Truth and Logic*, (Dover Publication, p. 114); A. Flew and A. MacIntyre, *New Essays in Philosophical Theology*, London 1955, 10-08.

¹⁵ *Summa theologiae* I-II, 94, 2.

¹⁶ *Summa contra gentiles*, III, c. 153.

¹⁷ This definition of Stocis has its source in Aristotle. Cf. Sextus Empiricus, *Pyrrhonianoe Hypotposes*, II, 26.

¹⁸ *Timoeus* 92 A; *Protagoras* 321 C.

¹⁹ *Republic* 563 C; *Laws* 902B.

²⁰ *De anima*, book 3.

²¹ *De legibus*, I, 7, 22.

²² *A Rational Animal*, Oxford 1978.

²³ Cf. *Summa theologiae* I 75, 5; *Summa contra gentiles*, II, c. 50.

²⁴ See George A. Miller, *Language and Speech*, San Francisco 1981.

²⁵ For this argument see St. Thomas, *Expositio in librum de causis*, lectio 7.

Membership Matters

by THOMAS F. DAILEY, O.S.F.S.

This year we celebrate the 25th anniversary of our Fellowship. Our **annual convention** – September 27 to 29, in Philadelphia – will highlight the role that the FCS has to play in the Church of the twenty-first century, as well as the accomplishments of our short but significant history. All members should plan to attend this grand event!

One important way to celebrate our anniversary is to bolster our membership. The annual process of renewing **member dues** is now under way. Please respond in a timely manner so that we can keep our good works going! If you have any questions about your membership status, contact this office (phone 610-282-1100 ext. 1464 or email Thomas.Dailey@desales.edu).

Another way that all members can contribute to the good of the Fellowship is by inviting folks to join with us in our work. *If each member would invite just one other person, we would be twice as strong!* To aid in this **new membership drive**, please contact this office with the names and addresses of someone that you think should be a member. We'll take care of sending the information and pursuing the applications.

Current members of our Fellowship continue to contribute to Catholic scholarship in a variety of ways. Some of these include:

Deacon Roy Barkley, who has recently published two books: *The Mysteries of the Rosary: Mirror of Scripture and Gateway to Prayer* (Alba House) and *Journey of Faith: Catholic Marriage Preparation* (Queenship Publishers).

Fr. John Kobler, CP, whose review of Monsignor Kelly's book, *The Second Spring of the American Church*, was published in *Homiletic & Pastoral Review* (February 2002).

Dr. Dennis Martin, who has recently published two scholarly articles: "The Stillborn Birth of American Religious History" in *The Journal of the Historical Society* (Spring 2000), and "Give and Take in Grail-Quest, Gawain, and Roman Missal" in *Logos: A Journal of Catholic Thought and Culture* (Fall 2001).

Fr. Michael Orsi, a research fellow in Law and Religion at the Ave Maria School of Law, who has recently published two articles: "A Case for Earlier Marriage" in *Homiletic & Pastoral Review* (October 2001), and "On Synthetic Life" in *The Linacre Quarterly* (November 2001).

Donald P. Richmond, who has written several pieces in the Fall of 2001, among which are "Divorce: A Canadian Perspective" published in *The Christian Legal Journal*, and "Spirituality in Therapy" accepted for publication in *The California Therapist*.

News from our INTERNATIONAL CHAPTERS attests to the ongoing work of members in those countries. The FCS chapter in **Canada** is celebrating its tenth anniversary year. They have recently published another issue of their *Journal* and are planning a national conference on "Evangelization and the Media" scheduled for May 25, 2002 at the University of Guelph. For more information contact the chapter's director, **Douglas McManaman** (dougmcma@enoreo.on.ca).

Finally, congratulations are in order for one of the newer voices in the FCS! **Pia de Solenni** completed her doctoral dissertation at Pontifical University of the Holy Cross – on "A Hermeneutic of Aquinas' *mens* through a Sexually Differentiated Epistemology: Towards an Understanding of Woman as *imago Dei*." For this

grand work, she received the prestigious John Paul II Award of the Pontifical Academies! Her story is chronicled in the December 2001 issue of *Inside the Vatican* (p. 37).

As always, any questions about any Membership Matters, or information about activities, should be directed to the Office of the Executive Secretary (call 610-282-1100 ext. 1464 or fax to 610-282-2254 or send email to Thomas.Dailey@desales.edu).

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Applications: Consideration of complete applications will begin immediately. Position will remain open until filled. Please submit applications or nominations to:

Academic Vice President Search Committee
Christendom College
134 Christendom Drive

Around the Church

A world-wide ecumenical gathering at Assisi, sponsored by the Holy See, elicited contradictory reactions from Catholics. Some traditionalists" criticized the meeting as verging on syncretism and charged that it undermined the belief that Catholicism is the true faith. Theologian Paul Knitter of Xavier University of Cincinnati, a leading proponent of the idea that all religions are equally valid, thought the meeting showed the openness" of John Paul II to other faiths but found it to be in conflict with other Vatican actions, especially the document *Dominus Jesus*, issued two years ago, which reaffirmed that salvation, comes only through Jesus Christ.

Joaquin Navarro-Valls, the Holy See's press representative, pointed out that there was no common prayer at Assisi, thus no danger of "indifferentism." Jesuit theologian Jacques Dupuis, previously censured by the Congregation for the Doctrine of the Faith for ideas considered to verge on indifferentism, asserted that common prayer is an ecumenical necessity and insisted that all people, of whatever faith, actually pray to the same God. Salesian Father Sebastian Karotemprel, an Indian on the faculty of the Urbaniana University in Rome, said that no Asian

would have a problem with the idea of common prayer and that Catholics in India often use Hindu texts and symbols in their liturgies. German Catholic theologian Karl-Josef Kuschel expressed disappointment that non-Catholics had not demanded that the Holy See rescind *Dominus Jesus* as a condition for their attending the meeting. Jesuit Father Thomas Michel, formerly an advisor to the Holy See on Islam, said that ecumenical activities at Assisi in effect superseded *Dominus Jesus*, because no Vatican office has any authority apart from the pope himself. (*Dominus Jesus* was issued by the CDF.) Unlike a previous meeting at Assisi in 1986, non-Catholic groups did not meet in churches but were assigned to classrooms and other non-sacral structures. In summoning the meeting John Paul II emphasized particularly the role of religion in fostering international peace, and delegates adopted a statement condemning the use of violence in the name of religion.

* * *

Father Joseph Fessio, head of Ignatius Press in San Francisco, has been reassigned by his Jesuit superiors to a chaplaincy at Santa Teresita Hospital in Duarte, (Ca.). He will be permitted to continue with Ignatius Press to the extent compatible with his new assignment. However, he has been forbidden by his superi-

ors to have any connection with the newly founded *Campion College* in San Francisco. The founding of *Campion College* was announced following the University of San Francisco's reorganization of the St. Ignatius Institute there, which Father Fessio also founded, a reorganization which removed several key staff members of SII. *Campion College* has been described as an effort to continue the mission of SII. The new college will continue without Father Fessio's involvement, its board announced.

* * *

Catholics make up 17.4 per cent of the world's population, according to the Holy See. Half of North and South America, taken together, are Catholic, 27 per cent of Europe, 12 per cent of Africa, and 11 per cent of Asia. During the pontificate of John Paul II the number of seminarians in the world has grown by 73 per cent, the largest growth being in Africa.

* * *

A Brazilian group, the Society of St. John Vianney, has entered into full communion with the Holy See, after negotiations conducted by Cardinal Dario Castrillon Hoyos, prefect of the Congregation of the Clergy. The SSJV was affiliated with the Society of St. Pius X, followers of the late Archbishop Marcel Le-

febvre who oppose many of the reforms of the Second Vatican Council. The SSJV will remain a separate apostolic administration" within the diocese of Capos.

Bishop Bernard Fellay, head of the SSPX, attempted to dissuade the Brazilians from making the agreement, which was denounced by other Lefebvrites as an attempt by the Holy See to coopt their movement.

* * *

Bishops cannot require priests to include girls as altar servers, according to a ruling by Cardinal Jorge Medina Estevez, prefect of the Congregation for Divine Worship.

* * *

Bishop Donald Trautman of Erie (Pa.), former chairman of the Bishops' Committee on Liturgy and now chairman of the Committee on Doctrine, continued his public criticisms of Liturgiam Authenticam, a document of the Holy See governing the celebration of the liturgy. "We see an orchestrated applying of the brakes to liturgical renewal," Bishop Trautman charged, repeating his earlier claim that LA is an unwarranted interference with the authority of the American bishops.

* * *

Discipline, including canonical penalties, should be exerted over those in the Church

who resist liturgical change, according to Bernadette Gasslein, a Canadian liturgist. She characterized critics of such changes as "hate-filled."

* * *

Three bishops have resigned from the board of Food for the Poor, an organization set up to provide help to hungry people in Latin America. Auxiliary Bishop Thomas G. Wenski of Miami, Bishop Norbert Dorsey of Orlando (Fla.), and Auxiliary Bishop Gordon D. Bennett of Baltimore said FFP lacks proper controls over the expenditure of funds and will no longer be listed as an apostolate of the Archdiocese of Miami. In 2000 it was revealed that Ferdinand Mahfood, founder of the group, had given FFP money to two women with whom he was sexually involved. Mahfood's brother Robin is now head of the organization.

* * *

Stringent requirements for Catholics who talk about the Church in the electronic media have been adopted by the American bishops. The new rules require that priests or members of religious orders obtain permission from their superiors before appearing on the air, that lay people not appear "regularly" without such permission, and that both groups be "specially qualified" and show adherence to Catholic doctrine.

* * *

Catholic deacon John Ayers of Clear Lake (Ia.) serves not only his own parish but Lutheran and Congregationalist churches as well, according to a local newspaper. Ayers told the paper that Archbishop Jerome Hanus of Dubuque strongly supports his activity.

* * *

The American war on terrorism is morally wrong and should be condemned, according to an ecumenical statement of religious leaders. Catholic groups whose officials signed the statement included: Franciscan Mission Service, NETWORK, Pax Christi, Center for Concern, U.S. Catholic Mission Association, Maryknoll Sisters, Leadership Conference of Women Religious, and Sisters of the Holy Cross.

While other leading prelates supported the war effort, Auxiliary Bishop Thomas Gumbleton of Detroit urged his fellow bishops "Take that 'just war' theology. Put it in a drawer. Lock it. Never open it again." John Paul II has said that the war on terrorism is justified but that nations must also look for the causes of violence.

* * *

Catholic lawyers should decline to undertake divorce cases, according to John Paul II, since divorce undermines the sanctity of the family.

AROUND THE CHURCH

* * *
Direct attempts to convert non-Christians to the Gospel are contrary to the spirit of Catholicism, according to Father Richard McBrien, a theologian on the faculty of the University of Notre Dame. Convert-making reflects a Protestant "fundamentalist" mentality, he argued, claiming that the true Catholic spirit is one of simply giving aid to those in need. Father McBrien criticized the work of several American missionaries taken prisoner by the Taliban in Afghanistan.

* * *
Catholics should not accept the claim that the shortage of priests is a "blessing in disguise" which provides more opportunity for lay initiative, according to John Paul II. The decline in religious vocations will not be offset by greater lay commitment, because the decline is itself due to a lessening of faith and fervor," the pope said.

* * *
Massachusetts Attorney General Thomas F. Reilly has demanded that the Church give his office extensive involvement in the recruitment and training of priests. Calling the phenomenon of clerical pedophilia "shocking and appalling," Reilly indicated that he believes the Church is unwilling to protect children without

governmental supervision. Some legal experts called the proposal an unconstitutional violation of the separation of church and state.

* * *
The Massachusetts legislature rejected a request by the Catholic Church to exempt all religiously affiliated institutions from a new law requiring employers to include contraceptive services in employee health plans. The law exempts only agencies directly under church control.

* * *
The feminist play *The Vagina Monologues*, by Eve Esher, has been performed at a number of Catholic educational institutions, including Notre Dame, St. Louis, and Holy Cross. Among other things the play involves the seduction of a young girl by an older woman, an event which is treated as a liberating experience.

* * *
Recent pronouncements by the CDF require deeper understanding and wider acceptance by the whole Church, according to John Paul II, results which can be achieved through closer cooperation with national bishops' conferences and other Church agencies.

* * *
The European Parliament condemned fundamentalist" religious movements, which it said are a danger to world peace and justice. Included in the condemnation were religious groups which "fail to give women positions of full leadership" and which "fail to respect women's reproductive rights."

* * *
Retired Bishop Leroy T. Matthiesen of Amarillo (Tx.) celebrated Mass in Louisville at a convention of New Ways Ministry, a homosexual organization which has been condemned by the Holy See for its failure to adhere to Catholic teaching. "I guess I just asked what Jesus would do, and the answer seemed obvious," Bishop Matthiesen said.

* * *
Speaking at the Los Angeles Archdiocesan Religious Education Conference, theologian Barbara Fiand, a Notre Dame sister, told Catholic teachers that the Church made a serious mistake when it formulated its beliefs in creeds in the early centuries.

The Trinity, for example, is based on "an outdated Greek world view" and is incomprehensible to modern. Sister Barbara was dismissed from the faculty of the Cincinnati

archdiocesan seminary several years ago because of her advocacy of the ordination of women to the priesthood and her rejection of other Catholic doctrines.

Victoria B.C.) criticized the papal curia for "interfering" with the autonomy of local bishops and called upon the Church to reconsider its stand on birth control.

At the same conference, retired Bishop Remi DeRoo of

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Dr. Michael Dauphinais, Chairman of the Hiring Committee
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BOOK REVIEWS

George, Robert P.
The Clash of Orthodoxies.
Wilmington, Delaware:
ISI Books, 2001.
pp xvi, 387

This book is an outstanding introduction to the moral controversies of our time. It is a powerful and penetrating defense of the moral vision that is most dear to Christians generally, and to countless non-Christians as well. It honors a "traditional orthodoxy" that defends the moral truths and the vision of man's dignity that the great world religions and the great moral heroes from Socrates to Ghandi have defended. And it is compelled today to defend itself against a "secular orthodoxy" that has massive support in our mass media and in many of our contemporary institutions. It speaks boldly against fierce attacks on the dignity and rights of every human being, especially of the inalienable right to life. It supports and deepens the traditional defense of a sensitive and strong sexual ethic that guards the family and the home.

Robert George, the author of this magnificent study, is McCormick Professor of Jurisprudence at Princeton University. He was recently named by President Bush to the President's Commission on Bioethics. And he was recently named the winner of the Ingersoll Award for this year. To read this book is to see why so many count Pro-

fessor George one of the clearest and best moral thinkers of our day.

He faces the sharp moral battles of our time fairly and forcefully. Few people who in our chaotic time defend homosexuality, abortion, infanticide, artificially creating new human lives and then destroying them, suicide and helping (or even pressing) people to commit suicide, can present arguments for their own positions with the force and persuasive power with which George presents his own. He unfailingly presents the positions of "secular orthodoxy" precisely and powerfully. For he knows, as every great moralist knows, that it is useless to "refute" one's opponents if one does not face their positions at their very strongest, with integrity and courtesy.

Moral debates today are especially difficult because those who debate frequently do not share basically the same principles and the same vision. We have a deeply divided society, and members of the secular "orthodoxy" tend to "prove" their positions from presuppositions of their own, while defenders of the traditional orthodoxy can be tempted, out of their great love for their vision of life, to defend their positions from their own presuppositions. Then opposing argument tend to "pass each other by" and yield no real victories.

But we cannot afford such shallow debating, for our conflicts are essentially profound one. We are debating not merely about abortion and sexual morality, and about what moral precepts are true, but about what it means to be a human being, and what an excellent human life would be.

The secular orthodoxy of our time sometimes fancies that it is the voice of reason and gracious humanity. Many of them firmly defend abortion, even though they know (and sometimes openly admit) that the unborn children whose killing they support, may indeed be bearers of inalienable rights that are thus grossly abused. But their sympathy is with the people who abort, with a fear that it would be too bitter for them to have to concede to young human beings rights that would limit the fulfillment of their own desires. George rightly points out that there should be great concern that their failure to be open to recognizing more realistically the rights of the youngest human beings might harm them more than the need to limit some of their desires. Secularist soften proclaim that their positions, like their defense of abortion, flow from a scientific and rational vision of the question, while the traditional orthodoxy has no rational roots, but follows from blind religious commitments.

Thus the secular orthodoxy claims that there is little need to pay attention to the actual arguments of their opponents. The voice of the great thinkers of our past and present need little attention, except for the voices of certain little sects of thinkers, like David Hume, and contemporaries who like him who find that there is no rational way of thought except that exemplified by the scientific method. The arguments of person upholding a rather traditional orthodoxy are all defective, for they do not think really "rationally," as the secularists suppose they do.

But with great courtesy and care George pays fullest respect to the actual arguments of the secularists. He listens to their argument attentively, acknowledges that many valid and good points they make, and only then properly points out serious flaws in their positions.

For one thing, he points out that the claims that those who teach that abortion or infanticide is wrong are based on non-rational convictions is manifestly false, even if there are some religious thinkers who do not pursue the purely rational grounds for the defense of the life positions they hold.

But the Catholic position, and that of most people in the traditional orthodoxy, is quite different. This view holds that there is a duty to ration-

ally demonstrate the truth of the moral positions faith commands, since faith itself teacher that these positions express a "natural law," a set of truths which believers gladly confess God can reveal, but which certainly also can be known simply by intelligent reflection. And we have a duty to provide this honest intellectual support to moral claims, for God wishes us to be intelligent witnesses, speaking words that good people who have not yet found reasons for believing can heed and richly benefit from. And those who have, in our time, faced openly the extreme charge that the apparently rational arguments of those who oppose abortion are non-rational derivatives of a non-rational faith, have regularly found that the claim is not true. Often atheistic thinkers confess they find the arguments of a traditional defender of the right to live most rational and most persuasive.

Faith may hold true things that go beyond the limited scope of our reason. But the belief it upholds is an intelligent belief. The Gospels do not present our Lord as simply "asserting truths" and demand that people accept them. Rather he presents many signs and reasons that gently lead intelligent and responsible hearers to believe him. Traditional orthodoxy does not press people to believe in God without reasons, but to heed the many signs that lead the intelligent thinker to find God.

Coming to God by faith would by no means mean abandoning reason, for not only is faith itself intelligent, but faith and reason are ---as Pope John Paul II stresses in his encyclical Faith and Reason, the two wings by which the person is enabled to soar to the possession of truth.

Belief in God is broad, and the traditional orthodoxy holds that faith is a broadly possessed gift. One form of faith is that of people who may in fact assert they do not know if God is, or is not. But they do hold that they ought themselves seek with earnest hearts all that is true and truly good, and to live in the light of the truth they find. For even if one does not realize it, it is God that one is seeking when one seeks with open hearts that which is true and is truly good.

To believe in God drives one to be conscientious and truthful in the moral claims one makes. For the God one professes to believe in or to seek is one who demands that we care for truth, and seek it with generous hearts. Earliest forms of faith, like the will to seek and live by what is true, suggests how deeply the believer is committed not simply to positions he judges revealed, but, above all, to the utter sincerity of truth.

The passion for truth is not so intense in the secular community. George is gracious and kind in referring to this, for he

BOOK REVIEWS

knows that good secularists, like other men, are often more earnestly concerned for what is true and truly good than some of their theoretical utterances might suggest. He notes that there is a sort of embarrassment by the thinness of the human freedom they defend, a freedom "compatible with determinism," that does not allow us to face real alternatives, and with authentic free choice (not driven by the determining universe) choose what our heart wishes to choose.

And they are rightly embarrassed by the hesitation to urge people, as Socrates did, to seek important moral truths with passionate concern. Basic truths are not always easy to find, and the search for them is demanding; but the goodness of finding them can hardly be exaggerated.

John Rawls, for example, urges that the search for the truth of "public reason" should be limited in scope. Leading defenders of abortion, like Judith Jarvis Thomson, know very well that they have no solid proofs that the babies we abort do not in fact have an inalienable right to life, and that abortion grossly violates that. But if one has "good reasons" for supporting abortion, we need not go beyond that, and seek from our comprehensive visions of reality really decisive reason.

The traditional orthodoxy, however, believes that it is quite possible to establish definitively the right to life of every human person. We know that the defenders of the right to life face many difficulties and the path to proof may be difficult, and it may indeed be true that many will decide to reject the rights of certain innocent humans because the rational defense of life in every case is indeed demanding. But it is part of the greatness of mankind that we can pursue the truth with all our hearts, and indeed come to possess surely the truths that are needed to make our lives decent and full of hope.

Professor George faces the most difficult moral questions of our times, and traces them to their deepest roots. But he writes with a blessed clarity, and with great charity. His work is wonderfully accessible to most people who have a deep concern for what is true and good. It deserves to be read and talked about everywhere.

Ronald Lawler, OFM Cap.

Greeley, Andrew
The Catholic Imagination.
(Berkeley: University of California Press, 2000). 213 pp.

Unintended Irony. Unintended irony perhaps best sums up Fr. Andrew Greeley's latest effort. To be sure, the book contains the witty and sophisticated; it also demonstrates a certain learning and gravity of thought. Yet, in the final analysis, the book fails to deliver on its rather promising thesis. Fr. Greeley's book (he refers to it as an "extended essay") begins by asking important questions but, ultimately, fails to provide a compelling account of the Catholic Imagination.

Fr. Greeley raises profound and important questions: Do Catholics see the world, imagine the world, and inhabit the world in a way different from non-Catholics? If so, can this difference be qualified or quantified? Can the difference be measured empirically? Do these differences impact artistic production? Answers to these questions would be useful for a number of reasons and may even help account for the conspicuous difference between the art, literature, music, architecture, food, and wine produced in Southern Europe or South America (largely Catholic) and those products produced in Northern Europe and the United States (both largely Protestant) or in other non-Catholic cultures.

While building on David

Tracy's influential book *The Analogical Imagination* (1982), Fr. Greeley makes some trenchant observations. He notes the importance of the sacramental vision among Catholics ("the presence of God in all creation") and the consequences of a Catholic belief in grace operating within nature. Fr. Greeley calls this an "enchanted" worldview and explores how this understanding of reality informs the Catholic vision in art, architecture, movies, and literature. Fr. Greeley concludes by asserting "that there is a correlation—a modest one, as are all sociological correlations—between being a Catholic and being possessed by an enchanted imagination" (18).

Yet this book is far from an endorsement of Catholicism in all its manifestations. In fact, Fr. Greeley actually seems keen to explain how the enchanted imagination has survived Catholicism itself. He ponders the stubborn persistence of the Catholic imagination, *in spite of* Catholic theologians, the Vatican, the popes, and Church officials: "How is it that Catholics live in a world that is enchanted, despite the fact that their church leaders and thinkers are incorrigibly prosaic and seemed to have hardened their hearts against the poetry of religion?" (171). The excessive generalizations aside, Fr. Greeley's comments betray a latent bias, a bias which fatally skews his study.

The irony of the book repeatedly manifests itself. Strangely enough, for someone famously hostile to the papacy, Fr. Greeley certainly enjoys pontificating. He makes abrupt comments ("A rule of thumb: if there are no votive candles in it, a church really isn't Catholic") while taking frequent and petty swipes at the hierarchy and the Vatican. For example, he concludes his discussion of the Catholic School ethos with a short jab: "Yet with all their imperfections, [Catholic schools] still show some impact of the Catholic sensibility on ordinary life today, even if most Catholics, including Catholic leaders, are unaware of their existence" (135).

Moreover, Fr. Greeley expends considerable effort on the distinction between the Catholic (or analogical) imagination and the Protestant (or dialectical) imagination. He investigates the workings of the Catholic imagination—the way Catholic thinkers and artists see relationships between and among events. For example, Catholics, according to Fr. Greeley, tend to see human love, including sex, not as dirty and inherently sinful but as a reflection of God's love for mankind. Greeley gives numerous examples of how the Catholic imagination works, how it synthesizes, and how it accumulates. Catholicism, in contrast with Calvinism or any puritanical branch of Protestantism, tends to treat pleasure and beauty, when

properly ordered, as a cause for celebration and reverence. Pleasure and beauty originate with God and recognizing this may help raise the human condition in closer communion with the Creator.

Yet, ironically, when Greeley himself discusses contemporary Catholicism, he abandons the analogical imagination and employs strict dialectic. He often reduces the complexity of Catholicism to a simple binary, pitting one category against another, the good vs. the bad, the progressive vs. the conservative, and the laity vs. the hierarchy. This use of the false dichotomy has serious repercussions. Consider the following paragraph:

The high tradition is the Catholicism you learned in schools; the popular tradition is the Catholicism you learned in great part before you went to school. The former is contained in the teachings of theologians and the magisterium. It is cognitive, propositional, didactic. It is prosaic Catholicism. The latter is contained in the teaching of parents, family, neighbors, and friends. It is imaginative, experimental, narrative. It is poetic Catholicism. (76)

To be fair, Fr. Greeley states that he does not "intend to suggest that the popular tradition is superior to the high tradition," but this disclaimer certainly rings hollow, for he repeatedly attacks the high

tradition while lavishing praise upon the popular tradition. For example, he cites a lack of dialogue as the fundamental problem with contemporary Catholicism: "The problem today, as I see it, is that there is very little dialogue between the two traditions and that indeed the high tradition, whether theological or magisterial, thinks it has a monopoly on Catholicism" (79).

Fr. Greeley extends his curious use of the dialectic to suggest that progressive Catholicism represents poetry (and hence good) while tradition and the hierarchy represent prosaic Catholicism (and hence bad). The irony here, of course, is that the current pontiff, John Paul II, is among the most poetic and mystical of Church leaders. John Paul II continually uses his imagination in unforeseen ways. Like a metaphysical poet from the seventeenth century, John Paul brings together apparent tensions into a new unity, a fresh reality. His recent trips to Cuba and Jerusalem, not to mention his Sermon of Atonement, demonstrate the unpredictability, creativity, and the depth of his religious practice.

Nor does Fr. Greeley do justice to the high tradition of the Catholic Church. He must know, for example, the history of the Reformation and the Counter-Reformation. During the sixteenth century, the state church in England embarked on the largest

iconoclastic movement in history, destroying more icons, statues, and religious art than in other period. How did the Church leaders and the magisterium respond to such wholesale destruction and the considerable social pressure to change unpopular devotional practices? The hierarchy defended the Catholic imagination. The final session of the Council of Trent, which ended in 1563, confirmed the acceptance of visual art in devotional practices. In other words, the Church and the Church leaders not only defended the use of the visual against a tidal wave of iconoclastic fervor, the leaders also encouraged and supported such visual expression, demonstrating their commitment to a poetic Catholicism. In fact, without such a commitment, many of the artistic objects discussed by Fr. Greeley would not have been produced.

In Fr. Greeley's imaginative universe, the local parish priest plays a signal role in the development of the Catholic imagination. As every Catholic knows, some parish priests do, in fact, cultivate dynamic and vital parish life, an atmosphere conducive to creativity and spiritual growth. Yet, as Fr. Greeley fully understands, the role of the parish priest is far from static. Over the past 2000 years, the role of the parish priest, like the role of the local bishop, the cardinals, and the pope, has adapted to fit the new social realities. To

ascribe the parish priest with the definitive role in cultivating, preserving, and passing along the Catholic imagination seems both improbable and implausible.

The book contains very few footnotes, a slight academic apparatus, and relies heavily on data collected from one source, the General Social Survey. Although few, the footnotes are worth reading, if for no other reason than the bias they betray. The final footnote in the book, concerning the movie *Breaking the Waves*, states: "While watching the film, I was offended by the hypocrisy of the clergyman and the elders of the Calvinist congregation. Then I realized that Catholicism is not without similarly arrogant people, some of them among the power elites in the Vatican" (198, n2). Fr. Greeley, of course, did not suddenly realize this fact while watching a movie; he has made this point on previous occasions. He may, in fact, be correct. The Church, like other institutions, is inhabited by fallen men and women, men and women capable of sloth, envy, hubris, and a host of other sins. But the Church leaders have no monopoly on arrogance, myopia, and hypocrisy. If this book is any indication, such faults also reside, ironically, in a certain sociology professor at the University of Chicago.

Paul J. Voss
Georgia State University

BOOKS RECEIVED

Allen, R.S.M., Sister Prudence.
**The Concept of Woman
Volume II: The Early Humanist Reforma-
tion, 1250-1500**

(William B. Eerdmans Publishing Company,
2002)

1090 pp. ISBN 0-8028-4735-8

Angrosino, Michael V. **Talking About Cul-
tural Diversity in Your Church**

(ALTAMIRA Press, 2001)

108 pp. ISBN 0-7591-0179-5

Bottum, J. **The Fall & Other Poems**

(St. Augustine's Press, 2001)

69 pp. ISBN 1-58731-250-6

Caterine, Darryl V. **Conservative Catholicism
and the Carmelites Identity, Ethnicity, and
Tradition in the Modern Church**

(Indiana University Press, 2001)

122 pp. ISBN 0-253-34011-X

Drake, Timothy. **There We Stood, Here
We Stand, Eleven Lutherans Rediscover
Their Catholic Roots.**

(1st Books Library, 2001)

140 pp. ISBN 0-75961-320-6

Kelly, George A. **The Second Spring of the
Church in America.**

(St. Augustine's Press, 2001)

178 pp. ISBN 1-890318-79-5

McDonough, Peter and Bianchi, Eugene C.
Passionate Uncertainty

Inside the American Jesuits

(University of California Press, 2002)

306 pp. ISBN 0-520-23055-8

Newman, John Henry Cardinal. **The Arians of
The Fourth Century**

(Wipf and Stock Publishers, 1996)

204 pp. ISBN 0-9653517-2-6

Edited by Olsen, Glenn W. **Christian Mar-
riage - A Historical Study**

(The Crossroad Publishing Company, 2001)

359 pp. ISBN 0-8245-1886-1

Stravinskas, Reverend Peter.

Advent Meditations

Helps to 'Wait in Joyful Hope'

(Newman House Press, 2001)

75 pp. ISBN 0-9704022-1-X

Stravinskas, Reverend Peter.

The Bible and the Mass

(Newman House Press, 2000)

109 pp. ISBN 0-9704022-0-1

Edited by Stravinskas, The Reverend Peter M.
J. Priestly Celibacy

**Its Scriptural, Historical, Spiritual, and Psy-
chological Roots**

(Newman House Press, 2001)

172 pp. ISBN 0-9704022-2-8

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Dr. Larry Chapp
Editor in Chief
DeSales University
2755 Station Avenue
Center Valley, Pa 18034
610-282-1100 ext. 1264
Larry.Chapp@desales.edu

ANNOUNCEMENT

Fellowship of Catholic Scholars - 25th Anniversary Convention
September 27-29, 2000
Wyndham Franklin Plaza Hotel
Philadelphia, PA

The year 2002 marks the 25th anniversary of the Fellowship of Catholic Scholars! To celebrate this historical milestone, we have chosen to focus our annual convention on the vision of "Springtime" — a dominant image in the teaching of Pope John Paul II with which to characterize the life and work of the Catholic Church in the 21st century.

Recalling the year 2000, we know that a "springtime of Christian life" has already been revealed in the celebration of the Great Jubilee of the Incarnation of Jesus Christ (*Tertio millennio adveniente*, #18).

With renewed belief in this revelation, life in the 21st century now holds the promise of becoming a "springtime of the human spirit," for our gifts of wisdom and virtue, along with the help of God's grace, give us the capacity to build a civilization worthy of the human person (*1995 Address at the United Nations*, #18).

Embodying a "springtime of hope" Christianity offers a counter_point to the century of tears that has passed and the new era of barbarism that threatens our future existence (*ad limina address to U.S. Bishops*, 10/24/98).

Yet, in the 21st century we continue to face a moral and spiritual crisis. For this reason we pray, together with the Holy Father, that humanity may experience "a new springtime of life, with respect and acceptance for every human being, in whose face shines the image of Christ!" (*Angelus*, 3/25/01).

As a Fellowship of Catholic Scholars, we rejoice in this new season and commit ourselves once again to being a scholarly association that "continue(s) to give the Church a vitality that is God's gift and a true 'springtime of the Spirit'" (*Novo millennio ineunte*, #46).

Accordingly, the 25th anniversary convention will highlight several "voices" that contribute to the "new Springtime" of the Church as it brings hope to the world. Speakers on the front lines of the Church's activity in the modern world will be invited to address the relevance and value of Catholicism as a herald in today's public square.

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St. Louis, MO 63112
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Pittsburgh, PA 15226

Dr. William May

John Paul II Institute
415 Michigan Ave, NE - #290
Washington, DC 20017
wmay975874@aol.com

Prof. Ralph McNerny

Jacques Maritain Center
714 Hesburgh Library
Notre Dame, IN 46556
Ralph.M.McNerny.1@nd.edu

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Dept. of Political Science
Steubenville, OH 43952

Rev. John Rock, S.J.

Gonzaga University
Spokane, WA 99258-0001
jjmr74720@aol.com

Rev. James Schall, S.J.

Georgetown Jesuit Community
Washington, DC 20057
schallsj@gusun.georgetown.edu

(2000-2003)

Dr. Elizabeth Fox-Genovese

(Emory University)
1487 Sheridan Walk
Atlanta, GA 30324
efoxgen@bellsouth.net

Dr. Christopher Janosik

Villanova University
304 St. Augustine Center
Villanova, PA 19085
Christopher.Janosik@villanova.edu

Rev. J. Michael Miller, CSB

University of St. Thomas
3800 Montrose Boulevard
Houston, TX 77006
jmmiller@stthom.edu

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St. John Vianney Seminary
1300 S. Steele Street
Denver, CO 80250-1645
sjobrien@archden.org

(2001-2004)

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(University of Delaware)
9 Wynwyd Drive
Newark, DE 19711
sbarr@bartol.udel.edu

Rev. Peter Ryan, S.J.

Mount St. Mary's Seminary
Emmitsburg, MD 21727-7700
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