

FELLOWSHIP OF CATHOLIC SCHOLARS

NEWSLETTER

VOLUME 3, NUMBER 3

JUNE 1980

[NOTICE TO MEMBERS: THE FOLLOWING REVISED STATEMENT OF PURPOSE AND APPLICATION FORM IS PRINTED AS INFORMATION. SEPARATE FORMS WILL BE AVAILABLE SHORTLY FROM THE EXECUTIVE SECRETARY.]

Statement of Purpose — Application for Membership

Applicants for membership should first study the purposes of the Fellowship.

These purposes may be stated as follows:

1. We Catholic scholars in various disciplines join in fellowship in order to serve Jesus Christ better by helping one another in our work and by putting our abilities more fully at the service of the Catholic faith.
2. We wish to form a fellowship of scholars who see their intellectual work as an expression of the service that they owe to God. To Him we give thanks for our Catholic faith, and for every opportunity He gives us to serve that faith.
3. We wish to form a fellowship of Catholic scholars open to the work of the Holy Spirit within the Church. Thus we wholeheartedly accept and support the renewal of the Church of Christ undertaken by Pope John XXIII, shaped by Vatican II, and carried on by succeeding pontiffs.
4. We accept as the rule of our life and thought the entire faith of the Catholic Church. This we see not merely in solemn definitions but in the ordinary teaching of the Pope and those bishops in union with him, and also embodied in those modes of worship and ways of Christian life and practice, of the present as of the past, which have been in harmony with the teaching of St. Peter's successors in the see of Rome.
5. The questions raised by contemporary thought must be considered with courage and dealt with in honesty. We will seek to do this, faithful to the truth always guarded in the Church by the Holy Spirit and sensitive to the needs of the family of faith. We wish to accept a responsibility which a Catholic scholar may not evade: to assist everyone, so far as we are able, to personal assent to the mystery of Christ as made manifest through the lived faith of the Church, His Body, and through the active charity without which faith is dead.
6. To contribute to this sacred work, our fellowship will strive to
 - . . . come to know and welcome all who share our purpose;
 - . . . make known to one another our various competencies and interests;
 - . . . share our abilities with one another unstintingly in our efforts directed to our common purpose;
 - . . . cooperate in clarifying the challenges which must be met;
 - . . . help one another to evaluate critically the variety of responses which are proposed to these challenges;
 - . . . communicate our suggestions and evaluation to members of the Church who might find them helpful;
 - . . . respond to requests to help the Church in its task of guarding the faith as inviolable and defending it with fidelity;
 - . . . help one another to work through, in scholarly and prayerful fashion and without public dissent, any problem which may arise from magisterial teaching.
7. With the grace of God for which we pray, we hope to assist the whole Church to understand its own identity more clearly, to proclaim the joyous Gospel of Jesus more confidently, and to carry out its redemptive mission of all humankind more effectively.

Classes of Affiliation

According to the *By-Laws*, the *Fellowship* has the following classes of affiliation:

1) All those affiliated in any way with the Fellowship are persons who subscribe to the purposes of the Fellowship, who wish to give the Fellowship spiritual, moral, and financial support, and who have been duly elected to their class of affiliation.

2) *Regular members* are those who, in addition to the qualifications mentioned in 1), are persons
a) with an earned doctorate, or the equivalent thereof; b) regularly engage in scholarly work, as evidenced by scholarly publications or in some other suitable manner; c) intend active involvement in the organization, administration, or operation of the Fellowship and in the pursuit of its goals and purposes.

3) *Associates* of the Fellowship of Catholic Scholars are those who have the qualifications mentioned in 1) but do not have all those called for in 2).

Application for Membership

Having read the Statement of Purpose and being in accord with these goals, I request affiliation as Regular member _____; Associate _____ (check one), as defined above.

Name _____

Institution _____

Address _____

City & State _____

Zip Code _____

Endorsement by the following regular members of the Fellowship

1. _____

2. _____

(N.B. – It is important that the enclosed *Biographical Data Sheet* be completed and returned with the application. No action will be completed on membership until this form and the completed application are returned to the Executive Secretary.)

Please return application to:

Letter from President James Hitchcock

Five months after its occurrence, the Vatican's action against Father Hans Kung continues to be the focus of immense discussion in academic and journalist circles. Over and over again the point is made that this signals a new and repressive period in the Church's history, a departure from the atmosphere of pluralism and openness of the past fifteen years. Sometimes Father Kung is even said to have been "silenced," although he has made it plain that he intends to continue talking as much as ever.

Meanwhile, however, the following occurrences have gained only sparse headlines, if any at all:

- A member of the *Fellowship* is silenced totally by his religious superiors because of his public criticisms of a theology school whose faculty reserve to themselves the right to criticize Vatican pronouncements.
- Another member of the *Fellowship* is dismissed from the faculty of a diocesan seminary without hearing and without even meeting with the bishop who dismissed him. The only explanation offered is that the professor is "out of the mainstream of American theology."
- Another member is dismissed from the faculty of an Archdiocesan seminary after he calls attention to abuses in the seminary's disciplinary system.
- A lay member of the *Fellowship* is warned by a colleague that if he remains active in the group he will have trouble getting a promotion.
- Another member is told by his religious superiors that he must severely restrict his activities, limiting them virtually to teaching and advising students.

All of these cases have occurred within the past year. As the Fellowship grows we hear of more and more such cases, some of them dating back a number of years. The blunt truth is that, largely ignored by the media, there has been a systematic campaign of repression against orthodox scholars in certain dioceses and religious communities. All of this makes the moral outrage expressed over the Kung affair ring more than a little hollow.

The "local Church" acts far more hastily and unjustly than does the Vatican. Actions by the Vatican are at this moment necessary merely to restore some semblance of balance to the theological life of the American Church.

The Third Convention in Chicago March 28-30, 1980

The Meeting of the Board of Directors resulted in the following decisions.

1. A new form of membership application has been authorized and will be printed. It will be available during the summer months.
2. Full membership is open to Catholics only. To be of service to a number of non-Catholic applicants a special category of affiliation will entitle them to participate without committing them to the magisterium.
3. The by-laws have been placed in the hands of Fr. Henry Sattler for printing.
4. The Board approved the division of the office of Executive Secretary into several components.
5. Regular members will vote for five new members of the Board of Directors, who were proposed by the nominating committee. The nominees are the following:

Professor Joseph M. Boyle
St. Thomas College, St. Paul
Fr. Joseph Mangan, S.J.
Loyola University, Chicago
Professor William May
Catholic University of America
Professor Glenn Olsen
University of Utah
Fr. Richard Roach, S.J.
Marquette University
Dr. Joseph Scottino
Gannon University, Erie
Fr. Michael Wrenn
St. Joseph's Seminary, Yonkers

(The Ballot will be sent to regular members with the June Newsletter)

6. The Board approved the annual conferral of *The Cardinal Wright Award* for outstanding service to the Church. Regular and associate members are invited to send suggestions to the President of the Executive Secretary. The Board itself will set the guidelines for the award, choose the nominee, the date and place of its conferral.
7. Within a short time a screening procedure will be established for processing new members.
8. The Board authorized the publication of the report on the ordination of women.
9. The Board established a policy that no resolutions would be placed before the general membership at conventions without prior approval by the Resolutions Committee, from whose decision an appeal, if necessary, could be made to the entire Board.

10. Relations were established with the National Association of Catholic Physicians Guilds for purposes of joint meetings.

The Meeting of the General Assembly ratified the decisions of the Board listed above.

In addition the following actions were reported on or endorsed:

1. The annual expenditures of the *Fellowship* (apart from contributed services and activities subsidized by anonymous donors) are approximately \$20,000, two thousand five hundred of which comes from bishops. Most of the income derives from dues and registration fees. The Newsletters cost \$6,500, the convention Proceedings \$5,000, the Convention about \$5,000.

Approximately 160 members are delinquent in dues for 1979/1980. Notices will be included in the June Newsletter.

2. The Convention assembly in the interest of more productive research endorsed fewer standing committees and authorized the President to restructure these groupings. New arrangements and more specific agendas were proposed for committee meetings at Convention time.
3. The Convention assembly requested that future national meetings have fewer papers at the Plenary Sessions.
4. The following resolutions were approved:
On Seminary Education

"We wish to express to our Bishops, Religious Ordinaries, and to all in the Church who have responsibility for the education for future priests, the concern we share with them and with many in the Church, for strengthening notably the intellectual formation of seminarians.

"The priest is a witness of faith and a teacher of divine truth. In our complex world, he cannot fulfill his essential tasks, without an excellent education in many areas, notably in Christian Philosophy, and in disciplined theological study of the faith that the Church proclaims according to recent prescriptions of the Holy See and the Second Vatican Council.

(continued on page 5)

"We understand the reasons that have – in so many places – abbreviated too much, studies in both philosophy and theology; but for the good of the Church, we urge that young men be given adequate preparation for so great a vocational work and that they *not be rushed* to ordination without the intellectual tools a priest needs to serve well the family of faith."

On Family Life Education

"In response to the latest and well orchestrated drive to reduce teen pregnancies via widespread contraceptives prescribed for teen-agers, without parental knowledge and paid for by parents without knowing the contents of the bill for service – Be it resolved that the Fellowship use channels available to its membership, to educate the public to this further erosion of parental rights and obligations."

Frederick M. Jelly, O.P.

Items of Interest

- Members of the Fellowship will want to know that *Amadeus Books*, 806 Ashland Avenue, St. Paul, Minnesota 55104, telephone 612-297-9425, is a small second-hand book firm specializing in out of print Roman Catholic authors. Catalogues are issued every two or three months; the prices are modest. The latest catalogue lists hundreds of secondhand titles, almost all out of print and difficult to find, by such authors as Karl Adam, Belloc, Bernanos, Bouyer, Chesterton, D'Arcy, Dawson Garrigou-Lagrange, Guardini, Knox, Arnold Lunn, Maritain, Mauriac, Vincent McNabb, Alice Meynell, Newman, Peguy, Pieper, Siegrid Undset, Gerald Vann, E.I. Watkin, Maisie Ward, Victor White, *et. al.* Also included are out of print editions of classic spiritual writers such as Aelred of Rieualux, Catherine of Siena, Teresa of Avila, Tauler and Suso. If you or your institutional library wish to receive these catalogues from Amadeus Books, write directly to the address given above, enclosing \$1.00 to cover postage for one year's catalogues.

- Cerdic-Universite Des Sciences Humaine de Strasbourg* has requested to be put on our mailing list. This group analyze and catalogue publications in eighty countries where they have subscribers. The directors are Jean Schlick and Marie Zimmerman, Palais Universitaire, 9, Place de l'Universite – 67084 Strasbourg Cedex – Poste 403, France.

Friends of the Fellowship

Bishop Stanislaus J. Brzana (Ogdensburg)

Bishop Mark Hurley

Bishop Joseph McShea

Bishop John J. O'Connor

Rev. William Heidt

Rev. Henry Leonard Leahy, O.S.A.(Dublin)

Rev. Raymond T. McCarthy

Mr. & Mrs. Robert Collins

Mr. William Daly

Captain & Mrs. John Lobkovich

Mr. J. J. Mahoney

Mr. Ed. Edward Shesinger, Jr.

1979 Proceedings Now Available

Thanks to Dr. Paul Williams of the University of Scranton our 1979 Proceedings have now been attractively printed and are available.

Write to the Executive Secretary.

New Secretarial Arrangements in Fall

Dr. Joseph Scottino, President of Gannon University in Erie (Pa.) has graciously offered to divide the secretarial work of the Fellowship with Msgr. Kelly.

Arrangements will be made during the summer to work out the division of labor.

Announcement of Dr. Scottino's forthcoming role will be made in the September Newsletter.

Item of Interest

- A two week symposium called "The John Paul II Synthesis" will be held at Trinity College on June 30-July 12. Speakers will include: Cardinal Suenens, Bishop Alfred Abramowicz, Msgr. Joseph Gremillion, Rev. Michael Wrenn, Sr. Joan Gormley, S.N.D., and Sr. Rose Ann Fleming, S.N.D. Two speakers will give sets of lectures during the symposium: Rev. Ronald Lawler, O.F.M. Cap., On the Pope's "Christian Personalism," and Rev. James Schall, S.J., On the Pope's thoughts on "The Church, the State, and Society." An effort is being made to give a balanced and positive account of the Holy Father's teaching. Four C.E.U.'s award. For Information: The John Paul Synthesis, Trinity College, Washington, D.C. 20017 202-269-2331.

Book Reviews

Louis Bouyer, *Woman in the Church: With An Epilogue by Hans Urs Von Balthasar* (San Francisco, Ignatius Press 1979)

Ignatius Press, the creation of Fr. Joseph Fessio, S.J. of the University of San Francisco, has begun to make available in English books which otherwise might never be seen or appreciated by those who are unfamiliar with foreign languages. This is a valuable service to the Church, especially at a time when several Catholic publishing houses seem dedicated to popularizing works which attack or undermine the teaching of the Church on important matters of faith.

Louis Bouyer, the French Oratorian and justly famous liturgical expert, published *Mystere et Ministeres De La Femme Dans L'Eglise* in 1976 (Paris). His opening chapter "A Female Priesthood?" makes certain challenging statements.

Answering denials that a long time tradition does not exclude women from the priesthood, because it represents discipline not doctrine, Bouyer comments:

"This kind of reasoning is singularly inconsistent. The perseverance of the Church, following all of scripture, in maintaining a certain mode of action contrary to the common practice of mankind, if it were not substantiated by a fundamental principle, even if it had remained more or less implicit up till now, would be incomprehensible and unjustifiable.

"In fact, the reservation of the priesthood to men (viri) quite certainly rests on a theological principle made explicit – if not with exact definition, at least unambiguously – since the beginning of revelation –

"The massive *consensus fidelium* of more than twenty centuries is, in fact, supported by a superabundance of biblical teaching and of Christian spiritual experience which could not escape any but the most myopic view of the text and the facts. This leaves us in no doubt about the final decision the Church would have to make, the definition of her faith on which she would have to support herself if the authorities were to find themselves pinned to the wall by the adversaries of tradition." (pp. 21-23).

Much of Fr. Bouyer's theologizing on this subject is Gallic in nature but the English translation is lucid. Anglican C.S. Lewis concludes this little book with the following bold observation: "The Church claims to be the bearer of a revelation. If that claim is false then we would not want to make priestesses but to abolish priests."

Candido Pozo, S.J. *The Credo of the People of God: A Theological Commentary* (Chicago, Franciscan Herald Press 1980, 227 pp. \$8.95)

This book first published in Spanish in 1969 sold 20,000 copies in its first edition and has been used in Fr. Pozo's homeland as a text book for married couples. It grew out of the author's desire to help spread the teaching of Pope Paul VI. Taking note of the doubts raised within the Church about "the great articles of faith, from virginal conception to the bodily resurrection of Christ", Pozo reminds his readers how Christians, even ecclesiastics, "smile with a certain air of disdain" when Paul's *Credo* is mentioned.

Using the actual words of that *Credo* as his text, Fr. Pozo then provides his own theological commentary on the Church's fundamental doctrines concerning the Unity and Trinity of God, Christology, the Holy Spirit, Mariology, Original Sin, Ecclesiology, Eucharist, Incarnationism, Eschatology.

Fr. Pozo does not duck the tough theological questions. The language is clear and the documents impressive. This is a valuable addition to anyone's library.

Book Notes

Frank J. Lescoe, *God as First Principle in Ulrich of Strasbourg* New York, Alba House 1979

Andrew N. Woznicki, *A Christian Humanism: Karol Wojtyla's Existential Personalism*, New Britain, Ct. Mariel Publications (196 Eddy Glover Blvd.) 1980

Manuel Miguens, O.F.M., *Gospels for Sundays and Feasts: The Biblical Message, Cycle C*. Boston, St. Paul Editions 1980.

This is the second volume of a three volume work on the biblical message contained in each Sunday's gospel for each of the liturgical cycles. The book on Cycle A is nearing completion. It is a critical handbook for priests written with scientific accuracy but in non-technical language.

Women and Ministry: A Response

by a
Committee of the Fellowship of Catholic Scholars
to the
Committee of the Catholic Biblical Association of America

PART I: THE SCRIPTURAL EVIDENCE

In August 1976 the Executive Board of the *Catholic Biblical Association of America* appointed a committee of seven to study the subject: "Women and Priestly Ministry: The New Testament Evidence." The report was published in the *Catholic Biblical Quarterly*, October 1979, pp. 608-613.

In January 1980 the Executive Board of the *Fellowship of Catholic Scholars* appointed a committee of its own members to review the report of the CBA. Since exegesis of selective biblical texts is at the heart of the CBA presentation favoring the ordination of women to the priesthood, the Fellowship task force offers the following critical analysis of that exegesis, fully conscious that the doctrinal position of the Catholic Church on the subject is not based on biblical texts alone.

x x x

(1) CBA Committee Statement (p. 609)

"The Christian priesthood as we know it began to be established no earlier than the end of the first or beginning of the second century."

Fellowship Committee Commentary

The statement goes beyond the evidence. The evidence available proves that the priesthood was already established around the time indicated. It does not prove that the priesthood "began" to be established at that time.

x x x

(2) CBA Committee Statement (p. 609)

"The different services later incorporated into the priestly ministry were performed by various members of the community."

Fellowship Committee Commentary

A priest can also perform services that are not specifically priestly; these non-priestly services, of course, can be performed by others. According to the Epistle of the Hebrews, particularly passages like 2: 17; 5: 1-3; 8: 3-4; 9: 11-14; 10: 8-14, it seems that the specifically priestly ministry

consists in the official and liturgical offering of gifts and sacrifices. There is no evidence that (all) "the" different services, the sacrificial services included, were performed by any member of the community. This comment applies also to similar statements on p. 610.

x x x

(3) CBA Committee Statement (p. 609)

"As the list of charisms in Ephesian 4: 11 shows, ministry was diversified: 'And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers' (Cf. Paul's list in 1 Cor 12: 18 . . .)."

Fellowship Committee Commentary

The text of Eph 4:11 shows that those ministries could and did exist separately. But it does not show that they must exist separately, e.g. that an apostle cannot be at the same time prophet, evangelist, pastor and teacher. Paul was not only an apostle, but also a pastor (see 1 Cor 9: 7 in its context) with the "daily pressure" and "anxious care for all (his) churches" (2 Cor 11: 28; see 1 Cor 7: 1-40; 11: 17-34; etc.), a prophet (1 Cor 14: 6, 18; see Acts 13: 1), a teacher (1 Cor 4: 17; 14: 6; See Acts 11: 26; 13: 1; 20: 20), and "spoke in tongues more than any of you" (1 Cor 14: 18). Several ministries are also performed by Timothy (1 Tim 4: 14; 2 Tim 4: 2, 5).

(4) CBA Committee Statement (p. 609)

"Paul speaks of ministries as 'gifts that differ according to the grace given to us' (Rom. 12:6)."

Fellowship Committee Commentary

In Rom 12: 6 the term "ministry" is not used at all. The text refers instead to "charisms" and "grace" (charis). A few verses earlier (12:3) Paul uses the term charis in a very concrete sense, namely of the apostolic office graciously given to him (see Rom 1:5; 15: 15; 1 Cor 3: 10; Phil 1:7). This seems to be also the meaning of the same term in 12:6. The sense is, therefore, that Paul speaks of

"the charisms/gifts that differ according to the office graciously given to us", whether this office be prophecy, or ministry, etc.

x x x

(5) CBA Committee Statement (p. 609)

"[Paul] says of them (ministries) that the spirit 'apportions to each individually as he wills' (1 Cor 12: 11). The diverse charisms have but one source: God . . . (1 Cor 12: 4-11, 18, 28)."

Fellowship Committee Commentary

The necessary distinction between ministries and charisms should be made. The "charisms" of healing, speaking in tongues and doing miracles are ministries but not in the same sense as "administrations" or "helpful deeds", or "teaching" (1 Cor 12: 28). Apostles, prophets, teachers, administrators, assistants, represent ministries in a strict sense. This cannot be said of the other graces. It is right to say that, properly speaking, all ministries are regarded as charisms by Paul, but not all charisms are regarded as "ministries" proper. This is why in Eph 4: 7, 11 the "ministries" proper are described as gift and grace.

x x x

(6) CBA Committee Statement (p. 609)

"The NT evidence does not indicate that one group controlled or exercised all ministries in the earliest Church. Rather the responsibility for ministry, or service, was shared by various groups within the community."

Fellowship Committee Commentary

The conclusion is correct but this terminology is vague. The word "group" is not the same thing as sexual group (men or women). In addition, those belonging to any of today's several orders can be said to form a group. It cannot be implied, therefore, that the above statement has any bearing on the ordination of women.

(7) CBA Committee Statement (p. 609)

"Central in the NT is the conviction that the Kingdom of God has broken into history and that the old social order is transformed."

Fellowship Committee Commentary

No evidence is given in support of the comprehensive statement that "the social order is transformed" (p. 609) by the advent of the kingdom of God. Such a statement is, in addition, too general to mean anything in terms of the ordination of women. It is also anachronistic for it imputes to the New Testament a wholistic notion

of a "social order" to be "transformed", which historically only appeared during modern times. This observation is also relevant to point 8.

x x x

(8) CBA Committee Statement (p. 609)

"By virtue of baptism in Christ 'there is neither Jew nor Greek, there is neither slave nor free, there is no male and female.' (Gal, 3: 28 with reference to Gen. 1: 27)."

Fellowship Committee Commentary

If the quotation on p. 609 from the passage of Gal 3: 28 ("with reference to Gen 1: 27") is meant to provide evidence for the statement reported under No. 7 of this commentary, then the Pauline passage is taken to say more than it really says. Paul's purpose in that context is to show that all human beings are heirs of God's blessings promised to Abraham for all nations, and that all human beings enjoy those blessings when, through baptism, they become "one" with Christ, thus becoming also Abraham's offspring. Any other application of Paul's statement in Gal 3: 28 goes beyond Paul's context and purpose.

x x x

(9) CBA Committee Statement (p. 610)

"The women, most prominent of whom was Mary Magdalene, were the first to discover the empty tomb (Mark 16: 2-8, Luke 24: 1-11) and, according to some gospel traditions, the first to see the Risen Lord (Matt. 28: 1-10; John 20: 11-18); and they were among those designated by him as his witnesses (Luke 24: 48; Cf. 24: 22, 33). In Paul's view, the requisites for apostleship were to have seen the Risen Lord and received a commission to proclaim the gospel (1 Cor. 9: 1-2; 15: 8-11; Gal 1: 11-17), and in Luke's view, to have accompanied Jesus during his ministry as well. Women thus actually met the criteria for apostleship. Women were admitted to baptism and membership in the Church, without qualification, from the outset (unlike the Gentiles). Women were members of the earliest community which formed the nucleus of the Church (Acts 1: 14-15)."

Fellowship Committee Commentary

From the fact that women were followers of Jesus and were the first to discover the empty tomb and to see the Risen Lord, in the light of the requisites for apostleship established by Paul (1 Cor 9: 1-2; 15: 8-11; Gal 1: 11-17) and Luke (probably Acts 1: 21f) this conclusion is drawn by the CBA Committee: "Women thus actually meet

the criteria of apostleship" (p. 610). It is maintained, moreover that women "were among those designated by him (the Risen Lord) as his witnesses (Luke 24: 28, Cf. 24: 22, 33)" (p. 610).

Our response to these interpretations is as follows: First, even if women fulfilled those specific requirements, it is not proven that those were the only requirements for apostleship. Second, it is not proven that every apparition of the Lord was a "mission" apparition. Paul reports that "over five hundred brethren at one time" (were all of them men?) were granted an apparition of the Lord (1 Cor 15: 6), but there is no indication that all or any of them were sent on mission. Paul makes a clear distinction between those who had seen the Lord, on the one hand, and "the twelve" (v. 5) and "all the apostles" on the other (v. 7). Conversely, Barnabas, whom Paul regards as much of an apostle as himself (1 Cor 8: 6; Gal 2: 1, 9; See Acts 15: 2, 15), was an apostle (Acts 14: 14) sent by the church to Antioch (Acts 13: 1-3), and yet is not reported as having seen the Lord. Thirdly, the CBA contention that Luke 24: 48 reports the Lord himself designating women as his witnesses is not a valid argument for the point it wishes to make. Lk 24: 48 cited in this connection does not support this argument; it does not even mention women. The same thing is true of Lk 24: 33. In the passage of Lk 24: 22 other people talk about the women at the tomb, but there is no way to prove that those or any other women took part in any of the episodes reported in Lk 24: 13-53. Observe, also, that "the apostles" disbelieved the report of the women coming from the tomb (Lk 24: 10f); and if v. 12 is authentic (the chances are that it is) it reports that then Peter went to the tomb to see for himself (see Jn 20: 1-10). In Mk 16:8 the women "fleeing" from the tomb "said nothing to anyone". They do not look very much like they were discharging a witnessing commission.

(10) CBA Committee Statement (p. 610)

"[Women] were among those who received the Spirit at Pentecost (Acts 2: 1-4). Ministry, which derives from the gifts of the spirit communicated by baptism, was open to women."

Fellowship Committee Commentary

Baptism does not open ministry proper to women any more than it does to any Christian. Passages like Acts 6: 6; 1 Tim 4: 14; 2 Tim 1: 6 clearly indicated that ministry in the community is not a direct effect of baptism but of some other rite or act after baptism. In Acts 2: 1-4 no women are mentioned (not even in the D, or so-called Western text), nor is there any way to prove that

there is a chronological and/or local continuity from 1: 13f through 1: 15-26 to 2: 1ff.

x x x

(11) CBA Committee Statement (p. 610)

"There were women instrumental in the founding of churches (Acts 18: 2, 18-19 with 1 Cor 16: 19 and Rom 16: 3-5)."

Fellowship Committee Commentary

None of these passages proves the CBA Statement. Priscilla is always mentioned with her husband, no activity is ascribed to her alone, and never is there any question of founding churches, even if both she and her husband "worked" with Paul. In 1 Cor 16: 19 and Rom 16: 3-5 the reference is to a congregation that gathered in their house.

x x x

(12) CBA Committee Statement (p. 610)

"[There were] women in leadership roles (Rom 16: 1-2, 6, 12; Phil. 4: 2-3); women with functions in public worship (1 Cor 11: 5); women engaged in teaching converts (Acts 18: 26). . . "And very likely a woman apostle Junia (Rom 16: 7)".

Fellowship Committee Commentary

These texts, except for Rom 16: 1-2, merely say that some women "worked hard" in some activity related to Christians, the Lord, or the Gospel. The passage of Rom 16: 1-2 continues to be an elusive text, because the key word diakonos (deacon) is often used by Paul in a very general sense of servant, assistant, helper (Rom 13:4; 15: 8; Gal 2: 17, synonymous with synergos, collaborator, in the well attested variant reading of 1 Thess 3: 2). In Rom 16: 1 diakonos can be a single variation for prostatis (patroness, helper) in v. 2. It is not proven that here diakonos means deacon in a technical sense. See Hermann W. Beyer, TDNT, II, p. 93: "It is, of course, an open question whether he (Paul) is referring to a fixed office or simply to her (Phoebe's) services on behalf of the community".

The passage of Rom 16:7, which apparently refers to a married couple, is sometimes understood in the sense that Andronicus and Junia were "well known to the apostles" (New Oxford Bible and RSV: "men of note among the apostles"; Knox: "who have won repute among the apostles"); an understanding that would exclude Junia as one of them. At any rate, the meaning of the text is doubtful. Even if Junia should be regarded as an "apostle", it is yet to be determined in what sense is she an apostle. The term apostolos

is not always used with technical precision. In itself the term means envoy in general, and Paul himself applies it to Epaphroditus who became an "apostle" of the Philippians when these sent him to bring their financial help to Paul in jail (Phil 2: 25). In 2 Cor 8: 23 Paul refers to seemingly common Christians ("brethren") as "apostles" of the churches. In regard to Rom 16: 7, see Karl Hermann Schelkle, The Epistle to the Romans, p. 260: "Messengers and missionaries outside the narrowest circle of the twelve apostles originally received the name apostle."

x x x

(13) CBA Committee Statement (p. 610)

"The limitations presently placed on women's role in the Church and the arguments advanced in support of those restrictions must be evaluated in the light of the evidence for ministerial co-responsibility and for the presence of women in ministries in the Church of the NT period."

Fellowship Committee Commentary

Since the term "ministerial co-responsibility" is neither clear nor technically precise (in NT terms) the above statement of the CBA committee merely begs for a positive answer to the women's ordination question without proving that co-ministers have the same or equal roles or responsibilities from Christ or the Apostles.

x x x

(14) CBA Committee Statement (p. 611)

"Thus, the claim that the intention and example of Jesus and the example of the apostles provide a norm excluding women from priestly ministry cannot be sustained on either logical or historical grounds."

Fellowship Committee Commentary

The issue is not whether (or not) Christ's ordaining men of itself excludes women from priestly ministry. That Christ ordained men only is just a matter of factuality. The real issue is whether or not Christ ordained men only because theological reasons compelled him to do so. The same consideration applies to the subsequent praxis of the Apostles. Admittedly, there is no ready answer to this question in terms of the New Testament. But this is the question that has to be answered before Christ's praxis about the non-choice of women as priests can be properly evaluated.

Isolating the New Testament from its Old Testament background may prove to be a methodological mistake that prejudices, among other things, the question of the relation between the Old Testament Paschal sacrifice and the institution and celebration of the Eucharist in the New Testament with its obvious connections with the sacrifice of the cross.

If the New Testament evidence on the subject is inconclusive, then the normal historical principle to be invoked solely on historical grounds is to turn to the earliest extra-canonical documentation to see if the question at hand (women's ordination) is dealt with more satisfactorily there. It is evident that research into late first and second century evidence gives a much clearer — although presumably more developed — picture of the priesthood. On historical grounds we can do no better than this. But the evidence does suggest — rather strongly — that second century Christians did not understand earlier generations of Christians in the way that the authors of the CBA Statement do. It is unclear, in addition, why CBA attention is focused so single-mindedly on the New Testament record on a question where the historical record is so fragmentary. Since theology and institutions do develop, why is not greater attention paid to the process by which early Christians formed their institutions in the (more or less) post-Biblical period, especially if only in this period do clearly defined Christian institutions and positions appear?

x x x

(15) CBA Committee Statement

The CBA Committee reasserts "cultural conditioning" more than once as the reason for excluding women from the priesthood through the repeated use of such phrases as "to the extent allowed by cultural possibilities" (p. 609), "Limited by what was culturally permissible", (p. 610) and it is its general observation: "If these disciplinary injunctions are culturally and historically limited, so much more importantly is the theological anthropology on which they are based." (p. 612)

Fellowship Committee Commentary

The Fellowship Committee Commentary on these allegations is as follows: The idea of "cultural possibilities" is essentially unworkable, except in extreme cases: i.e., the ancient Hebrews could not fly in airplanes. All the examples given by the CBA Committee of things not possible because of

cultural limitations were perfectly conceivable within the Jewish culture. It is for history to tell us in our culture what was possible and what impossible in ancient cultures; not for us to tell history. It is debatable whether the examples offered in the Catholic Biblical Quarterly would have involved a more serious rupture with Jewish or Gentile culture and expectations than other things Jesus did or taught. Furthermore, since it is a truism that all theological positions are in some degree culturally determined, a further point of logic raises an important question: if one wants to reject something as not normative because of a cultural determination, what principle can be invoked by the persons making this rejection, who also stand in their own cultural context? Obviously, the principle for rejecting a particular practice would have to be other than historical. The CBA Committee Statement under examination does not use the NT historical record in a logical and permissible way.

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(16) CBA Committee Statement (pp. 610-611)

“Jesus did not ordain the Twelve; according to the gospels he appointed them, on the model of the patriarchs, to ‘sit on twelve thrones, judging the twelve tribes of Israel’ in the new age. (Matt: 19: 28; Cf. Luke 22: 30) To this eschatological role, the only one belonging exclusively to the Twelve, no one is successor. In historical roles which individual members of the Twelve exercised, during Jesus’ ministry and in leadership positions of the earliest Church, they were always part of a wider circle not restricted to males. In Jesus’ ministry the Twelve were among the followers, or disciples, of Jesus who included both women and men (Mark 15: 40-41, Luke 8: 1-3) and who, after the Resurrection, formed the nucleus of the primitive Church and provided its leadership.”

Fellowship Committee Commentary

It is accurate to say that “no one is successor” to this eschatological role of the Twelve. However, it is not accurate to maintain that “In Jesus’ ministry, the Twelve were among the followers, or disciples, of Jesus who included both men and women (Mark 15: 40-41 Luke 8: 1-3) and who, after the resurrection, formed the nucleus of the primitive Church and provided its leadership” (p. 611). That the Twelve, both before and after their appointment, were part of the general group of Christ’s followers is obvious. But one gospel passage never mentioned in the CBA report under consideration is of the utmost importance in this discussion. It is this: “[Jesus] went up the

mountain, summoned those whom he wanted, and they came to him. And he set up (epoiesen, made) twelve (a) that they might be with him, (b) that he might send them to preach, (c) and that they might have authority to cast out demons. He set up the Twelve: Simon . . . James, son of Zebedee, John, the brother of James . . . , Andrew, Philip, Bartholomew, Matthew, Thomas, James (son) of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot” (Mk 3: 13-19). Jesus summoned many followers and from them he chose (the notion of choice is even more explicit in Lk 6: 13; see Jn 6: 70; 15: 16) twelve, all of them men, and set them up (see Jn 15: 16 etheka, established, instituted) as a particular body within the general group of his followers. As far as one can tell, only these twelve were present at the Last Supper and it was to them that “the night he was betrayed” Jesus said: “Do this in memory of me” (1 Cor 11: 25; Lk 22: 19). These Twelve appear in the first part of Acts as the leaders of the community. All those who, besides the Twelve, appear in the New Testament as leaders of communities are men. Two men were proposed to replace Judas (Acts 1: 23). The names of those “service men” in Acts 6: 5 are masculine. The same thing is true of those officers at the head of the community in Antioch (Acts 13: 1). The discussion in Jerusalem about the circumcision was conducted by “apostles and presbyters” (Acts 15: 6). Other officers in the church of Jerusalem were Jude and Silas (Acts 15: 22). In the Greek communities founded by Barnabas and Paul “presbyters” were ordained (Acts 14: 23; 20: 17, 28). At a certain point the leadership of the Jerusalem community was represented by James and the presbyters (Acts 21: 18). In Phil 1: 1 Paul mentions bishops (overseers) and deacons. In the Pastoral letters it is Timothy and Titus who are in charge of the communities, and other active members in the same communities are presbyters or deacons. In Hebr 13: 7, 17 those responsible for the community are “your leaders” (hoi hegoumenoi), and the pronouns are in the masculine form. The leader mentioned in 3 Jn 9 is a man, Diotrephes. The authors of the pastoral documents (letters) in the New Testament are all presented as men. These facts are reported here as historical data. They are not offered as theological evidence. Nevertheless, in the entire NT there is no factual evidence that women were involved in any of these roles.

x x x

(17) CBA Committee Statement (p. 613)

“The conclusion we draw, then, is that the New Testament evidence, while not decisive by

itself, points toward the admission of women to priestly ministry.”

Fellowship Committee Commentary

Considering the evidence presented by the CBA Committee, this conclusion seems hardly related to the evidence. Even if the corrections of CBA necessitated by the present commentary were set aside, the analysis given in the CBA Statement only established that the New Testament evidence on the ordination or nonordination of women is inconclusive. If, following normal historical principles, other available noncanonical evidence is considered, one would have to say that as the priestly ministry became more clearly defined, it was always restricted in practice to men.

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PART II: THEOLOGICAL CONSIDERATIONS

There is also a serious omission in the CBA Task Force Report which bears on the subject under discussion.

The CBA report ignores, as if it was of no account; the one issue which is of crucial interest in the matter of women's ordination, viz., the scriptural basis of the Catholic doctrine on the sacrificial nature of the Mass.

Mark's institution formulae and I Corinthians, for example, which are approximately as old as the oldest strata of the NT, indicate that the Eucharistic memorial of Christ's death is a sacrifice; further, if those texts are associated with Ephesians 5: 22 ff. (which stresses the marital character of Christ's sacrifice) then it is clear that the priest in the Mass stands *in persona Christi*, a masculine posture to be sure.

If the Eucharist as a true sacrifice — representing Christ's sacrifice of the Cross — is not of major importance to this subject, then neither is Paul's statement in Ephesians on the marital relationship of Christ (the husband) and the Church (the wife). Yet, the Holy See in its statement on the ordination of women (October 15, 1976) considers the symbolism suggested by Paul of critical moment to understand the priestly ministry and its relation to men. Said the Holy See at that time: "Christ is the husband and the Church is his wife whom he loves because he has acquired her by his blood . . . Consequently, we may never ignore the fact that Christ was a male. Lest, then, the importance of his symbolism in the economy of salvation be forgotten, the role of Christ ('Role' is the original meaning of the word 'person') must be taken by a male in those actions

which require the sacramental character of ordination and in which Christ himself the author of the covenant, the spouse and head of the Church is represented in the exercise of his saving ministry (a representation which attains its highest form in the Eucharist.)"

Finally should it be urged that it is the Church which is the agent of the Eucharist, not Christ, with the priest only the delegate of the Church, then the distinction between baptism and order is eliminated, since the marital symbolism upon which it rests is eliminated. The conclusion of such reasoning would be that the presence of Christ in the Eucharist is a faith-presence, not real presence resulting from a priest's action representing Christ's death on the cross.

PART III: GENERAL CONCLUSIONS

The committee of the *Fellowship of Catholic Scholars* reviewing the article in the *Catholic Biblical Quarterly* on the role of women in early Christianity, is led by the evidence presented to the following conclusions:

1. *The report of the CBA task force, in reaching a conclusion favorable to the priestly ordination of women, goes beyond the NT evidence.*
2. *The CBA task force mistakenly confuses women's participation in several ministries of the early Church as a title to priestly ordination, which on the evidence of the NT is a ministry of a different character.*
3. *The CBA task force errs in using St. Paul's assertion of the basic human equality of both sexes before God as an argument favoring a basic sameness in role-playing in the Church.*
4. *The CBA task force distorts the obvious role of the Twelve and the manner in which the early Church made decisions concerning the priesthood and the Church's leadership.*

We, members of the Fellowship Committee, conclude that, since the Biblical evidence is often inconclusive, the evidence by itself is not a decisive factor in settling the question whether women are eligible for ordination to the priesthood. On the other hand, we assert that any claim (as that made by the CBA Task Force) that the NT evidence "points toward the admission of women to the priestly ministry" is incorrect and not in accord with the understanding of the early Church itself. Furthermore, if such an issue can be resolved by theological argumentation alone, it would be more

correct to say that the NT evidence, including those texts dealing with the priestly sacrifice of Christ, the events of the Last Supper, the extrascriptural developments in apostolic and post apostolic times, in conjunction with the constant teaching of the Church and the ancient testimony of the Orthodox Christian community, taken together, points to an opposite conclusion: viz. that by the design of Christ himself the priesthood is a call to men alone.

The *Fellowship of Catholic Scholars* recognizes as a matter of principle that New Testament evidence on a given aspect of revealed doctrine must be evaluated in the light of Sacred Tradition.

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Fr. Manuel Miguens, O.S.F.
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Fr. James O'Connor
St. Joseph's Seminary, N.Y.

As promulgated by the Second Vatican Council: "The Church does not draw her certainty about all revealed truths from Holy Scripture alone. Hence, both scripture and tradition must be accepted and honored with equal feelings of devotion and reverence." (*Dei Verbum* No. 9) By canonizing one method (e.g. historical criticism) to the exclusion of all others some exegetes are led in their exegesis to subjectivism or cultural faddism. The authentic Catholic tradition of scriptural interpretation is wider in scope and depends in the final analysis on the understanding of the Church as defined by the magisterium.

Fr. John Hardon, S.J.
Institute on Religious Life
Chicago

Fr. William Heidt, O.S.B.
Holy Apostles Seminary, Conn.

Fr. Donald Keefe, S.J.
Marquette University

Professor Glenn Olsen
University of Utah

Dr. Hanna Klaus on Teenage Pregnancy

The Syntex Corporation, which manufactures oral contraceptive pills, sponsored a closed-circuit ten city television program on Adolescent Pregnancy on March 26, 1980. The three hour long show began by telescoping teen pregnancy outcomes with or without prenatal care, and painting dire fates for mother and baby. They ignored recent evidence that with proper nutrition and generally good prenatal care, teenage mothers do as well or better than older mothers physically, and their babies do well, particularly if the mothers get enough support to provide consistent nurturing. No one denies the social costs of early mothering, but they used a scare tactic . . .

The most scary was the assertion that in the prevention of adolescent pregnancy, the only real tool was early and effective contraception. Not surprisingly, they found that the pill was the best . . . The strong statement was made that parents must trust the physician to do what is in the daughter's best interests without invading the

privacy of the doctor-patient relationship. Parents are expected to pay for the (private) service, but have no right to ask what they are paying for . . . nor what complications to expect.

Today's obstetrical residents are taught that the decision to become a mother is made *after* pregnancy is diagnosed. If there is reason to suspect that the fetus may be genetically or environmentally harmed, the woman is told that "she has a decision to make." This practice is pervasive. In all publicly funded clinics the first thing a woman is asked when she is told that her pregnancy test is positive, is whether or not she wants an abortion. Many private obstetricians instruct their office staff to ask the same question when reporting the results of a pregnancy test. There have been suits brought for failure, allegedly, to inform women of their "right" to abort when informing them of the fact of their pregnancy . . .

Significant Convention Statements

Professor Joseph Boyle on "Freedom, Christian Values and Secular Values"

"Many modern people both inside and outside the Church are offended by the Biblical emphasis on the necessity of obedience. This emphasis on obedience is thought to be servile, childish and unworthy of adult Christians who live with the freedom of the children of God. This line of argument can be used either to show that Christianity is inherently contradictory or, by "up-to-date" Christians, to show that we need to downplay the emphasis on obedience.

The distinctions I have been making show rather clearly that the Christian understanding of freedom is not incoherent. There is no compromise of free choice by the presence of a moral norm; the obligation to obey God is surely no constraint on free choice. God's commands are surely moral norms — and moral norms proposed by One who is perfectly free in Himself and wills what is best for us. The act of faith, for example, involves a free human act but it is not optional; the free act is an act of obedience to God.

Of course moral norms can be in opposition to one's desires and thus can be opposed to a person's freedom to do as one pleases. It is true, therefore, that obedience to God's will may require what is opposed to what we fallen men may happen to want. However, this kind of freedom — freedom to do as one pleases in opposition to moral norms — has no ultimate normative status within the perspective of a morality based on free choice and the conviction that there are true moral norms.

I hesitate to bring up the complex subject of the freedom of the children of God. But it is important to note that this freedom does not mean that we are not obliged to obey God; in part it means that by obeying God, we are freed from the bondage of sin; in part it means that because of grace we can obey God's commands; and in part it means that if we obey God's will, our desires will be rectified so that ideally we desire only what God wills. To quote *Gaudium et Spes* once again: "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions he presses forward towards his goal by freely choosing what is good, and, by his diligence and skill effectively secures for himself the means suited to this end. Since human freedom has been weakened by sin it is only by the help of God's grace that man can give his actions their full and proper relationship to God." (GS 17)

Professor Glenn W. Olsen on "Christian Faith in a Neo-Pagan Society"

We are all acutely aware that the average Christian can no more over a period of years adhere to an unpopular position than can any other person. We face the frightening prospect that with time most Catholics will cave in on the most obvious questions of human morality, such as abortion, as their secular brethren have already abandoned any steady commitment to the idea that all human society must be ordered to natural goods. How is a Catholic to do anything but conform to common practice, and how can one maintain any idea of belonging to a coherent people of God being led by God, if one in fact lives in a society which does not reverence life, and in which most of the Churches claiming to be led by the same God approve of the most grievous offences against the natural order? I can only make some suggestions, but foremost among them is that we seize on this idea of being the people of God, this phrase commended to us by the Second Vatican Council, in an explicit transfer of first loyalty from political society to the Church. For the criticism asked of us of our culture is one that goes to the roots of our very forms of life. The Catholic experience in America has been one of assimilation, but what is needed now is a disassociation of the people of God from the American "experiment." As an experiment founded on the incoherency of the notions of democracy and pluralism, this experiment is bound to fail. Indeed, what so ravages the Catholic community now is the fact that in a civilization in which there are no established public goods, and therefore no possibility of a shared life at any distinctively human level, assimilation has meant the reduction of shared values to the lowest common denominator. I have no idea whether the idea of defining ourselves as first members of the people of God can repair any of the temporal fortune of the Church. But I am pretty sure that unless we can psychologically separate ourselves particularly from the notion that a pluralist society is desirable, we will go down with that society. A pluralist society is by definition not one led by anything meaningful, neither a God, nor a common purpose, nor a unifying set of values. Pluralism in basic values makes almost impossible any distinctively human life. We all know the historical reasons why we have come to have such a form of life. But the time has come to say that the Emperor has no clothes.

The Kung Case Revisited

The Tübingen Professors on Hans Kung

The impression was created in early stories that a majority of the Catholic theologians at the University of Tübingen, including men like Walter Kasper, suggested that Hans Kung was damaging both theology and the Church.

That impression is not quite true. Their February statement is preoccupied mostly with the damage the Kung controversy (and perhaps Kung himself) was doing to the special status under German law held by Catholic theologians working for a state university. Each religious body (Protestant or Catholic) was empowered to choose its own theologians. German academicians, as well as bishops, prefer that system to another which would give the state the right to do the selecting.

Toward the end of the Tübingen statement (entitled "Church Fight Helped by Theology?") the theologians see the Kung case placing their theological schools in danger. Their chief fear seems to be that theology might "be pushed back into an ecclesiastical ghetto". So they defend the right of the Churches to pick the theologians who will represent the theologies of each particular confession. This is what is meant by *canonical mission*. They expressed their concern as follows:

"The existence of the theological schools is in danger today not only from outside but also, and increasingly, from within. He who permits a theologian without a canonical mission to be a permanent member of a theological school, undermines its theoretic scientific status and its legal protection. This legal guarantee not only protects theology per se, but confessional theology as well (Catholic and Protestant). Whenever Church affiliation is undermined or abandoned, Church interest in the theological schools quickly terminates."

The Catholic theologians do not want the Catholic Bishops becoming indifferent toward the theological faculties at Tübingen. This is why they find the Kung case a threat not only to their identity but to continued state-supported existence as well.

They are not antagonistic to Hans Kung per se. In fact, they admire his accomplishments in the area of *aggiornamento* and assert that people do not want his hope of sweeping Catholic reforms dashed. They are upset apparently at Kung's threat to take his case to state-courts. But they also suggest that Church procedures are "not attuned to the modern legal sensitivities and to the Christian spirit", a frequent allegation of modern scholars everywhere. They also mention an ecumenical dimension which troubles them – the service they

(and presumably Kung) can perform for all Churches.

The following pertinent observations appear in the same document:

1. "The real issue is the truth of the faith."
2. "Theology has not merely received the faith of the believing community in which it works . . . it continues to be based on this faith."
3. "The theologian has not received his scientific task in order to serve his *own* creditability or his *own* ecclesiastical interests. Admittedly, he is accountable only to his own conscience about the truth; but the decision as to whether in his convictions he really expresses the faith of the believing community cannot be left ultimately to his own judgment."
4. "The Church needs a free efficient theology devoted to its own thing. But a theology without its Church would be nothing . . . it requires rules for the game and also clarity concerning the question as to who must have the last word."
5. "No attempt should be made to solve debatable scientific questions by administrative or disciplinary measures. Nevertheless, not every 'magisterial' (lehramtlichen) intervention in the work of theology is an abuse. This applies, for instance, when one single theologian 'places his own judgment above the *sensus fidei* of the Church as the rule of truth' (Vatican Declaration on Kung, December 15, 1979); in this case he could be usurping the supreme teaching office in the Church."
6. "(concerning theological research): 1) Freedom of research and teaching is not just an individual right of any one professor; it is also a right of institutions, including the ability of schools and universities to function; 2) the personal right of one individual professor and his freedom is not in question; he can go on doing research and teaching, only he cannot do so with the teaching commission of the Church." (This document was signed by Alfons Auer, Walter Kasper, Gerhard Lohfink, Ludger Oeing-Hanhoff, Rudolf Reinhardt, Max Seckler, Herman Josef Vogt).

(The German original of the statement by the Tübingen Professors is available from the Fellowship's Executive Secretary.)

Statement of the German Hierarchy on Hans Kung

(The German hierarchy issued 58 documents on the Kung case, mostly correspondence between the Bishops and Kung. The Canadian Conference of Catholic Bishops made available in English a summary of the German packet and the text of twelve of the more important exchanges.)

1. Cardinal Hoeffner on December 23, 1974 in a long letter to Kung raises this question: "On whose authority do you propose your opinions?" Kung replies on January 10, 1975: "On the authority of God whom I must serve as theologian."

2. Cardinal Joseph Hoeffner regarding Kung's response, December 30, 1979 to the Roman action, said this:

"The assertion by Professor Kung that an irksome critic had to be silenced is dishonest. The sole reason for withdrawing the permission to teach is the fact that in fundamental matters of Church doctrine, Professor Kung refuses to clearly confess the faith of the Church and this despite ten years of efforts by the *Congregation for the Doctrine of the Faith*." — "Professor Kung's assertion that the Roman decision has caught him unprepared does not correspond to the facts, even though he continues to say so."

3. Letter of Bishop Georg Moser (Tubingen's Bishop) to Hans Kung — dated December 24, 1979:

"You do not say in your statement whether you yourself believe that there is a binding Magisterium whose judgment you accept. You do refute the suggestion that you are trying to make your own views the rule of theology. However, you give no indication whatsoever as to how your opinions should be evaluated by the Magisterium. — It seems you do not want to accept a judgment of the authority in the Church about your theological opinions and their consequences. —

"Dear Professor Kung: Please do not write foremost for the eyes and ears of the general public but for the authority of the Church."

4. Bishop Moser's statement to the Press — December 30, 1979:

"I repeatedly stressed that no one wants to push him out of the Church. However, he would have to document clearly that he wants to remain in the Church, that he agrees to and represents its doctrine. Unfortunately, Professor Kung gave only minimal explanations."

5. Hans Kung responding to thy Holy See — December 30, 1979:

"The Pope condemns a person whom he has not heard — I ask how many of our theologians, pastors and lay people can still call themselves Catholic, if I am no longer a Catholic theologian."

"I will not give up, I will continue to fight together with the many people who have supported me so far."

Richard J. Neuhaus on Kung

"The Protestant reaction to the Kung case has been one more of bemusement than of outrage. And few Roman Catholics have accepted Kung's summons to the barricades. To the detriment of his argument, the most fevered protests against the Vatican action have been issued over the signature of Hans Kung. There are no doubt many reasons for the relatively restrained reaction. In part, it is because Kung and his collaborators in the communications media greatly overestimated his importance. It no doubt comes as something of a rude shock that, contra the summons, the whole of the Catholic and Christian intellectual worlds do not feel they are on trial in the person of Professor Kung. Then too, the restraint emerges, I suspect, from a vague awareness that John Paul II is trying to clarify some issues that embroil all of us in our several churches.

"The key issue is that of communal identity. Who officially represents the community to the world? Or has a community so totally lost its identity that it represents nothing and can therefore be represented by anyone?" . . .

(*New Oxford Review*, April 1980 p. 14)

Hans Kung's Last Word

Declaring his intention to continue to fight the Holy See's action, the Swiss theologian declared:

"I will now be much freer to fight than before. I will be free to teach what I like without keeping to a set curriculum or worrying about the bishop."
(*Long Island Catholic*, April 17, 1980)

"America's" Response to Hans Kung

The March 1, 1980 issue of *America* was devoted for the most part to "heresy, dissent and the Church." The editors wished to make it clear that it had not defended Hans Kung in earlier editions, although some readers thought so, but they did wish to reiterate that they "criticized the procedure followed by the Congregation because it did not clarify the doctrinal points at issue and only succeeded in making Father Kung appear to be an intellectual martyr." (p. 161).

They turned to the four priests and a philosopher for insights to the issues. Some of the thinking of these five men deserve partial citation.

Avery Dulles, S.J.

"Can the theological community be relied on to police itself? . . .

"I would be inclined to say that theologians, by training and temperament, are better equipped to propose theories and arguments than to render judgments about what may be prudently believed and preached in the Church . . .

"Within the profession, it is disputed whether the theologian must be a believing Christian or whether, as some are now holding, unbelievers can practice the art of Christian theology. It is likewise disputed whether the theologian's primary allegiance is to the community of faith or, as some are now holding, to the academic community." (pp. 162-163).

Fr. Charles E. Curran

"Too often we worry about protecting the weak and the scandal that might be given to them. What about the scandal of the strong? . . . Too often authority in the Church acts as if all the people of God were dumb sheep or illiterate masses who must be directed from without in all they do . . .

"The primary responsibility for avoiding error and even possible heresy in theology rests with the individual theologian and the theological community."

x x x

J. M. Cameron (Toronto Philosopher)

"Many who speak the liberal language are as ignorant of the texts of the council as the street-corner orators of Communism are of the works of Marx."

"(The Pope) is charged with the care of all the Churches. That he has the right, whether through the Roman congregations or in some other way, to ask questions, to warn, to rebuke, to praise, to condemn, this has never been denied or challenged by Catholic theologians until our day."

x x x

Richard A. McCormick, S.J.

"According to a very broad consensus of theologians, the Church has never taught infallibly in the area of concrete moral norms at all."

(When Fr. Edward J. Gratsch in a later edition of *America* — March 22nd — stated that teaching concerning homosexuality, fornication and adultery were examples of doctrines proposed by the magisterium as divinely revealed, Fr. McCormick replied (April 20) he was speaking of "concrete moral behavior". Asks McCormick: "Concretely, what is to count as adultery? Is every Catholic in a second marriage whose first has not been annulled by an ecclesiastical tribunal an adulterer?")

x x x

Richard P. McBrien

"Theologians are not without accountability to the Church. By 'church', however, we mean the whole people of God, and not the Pope and the other Bishops alone."

Items of Interest

- *The Teaching of Christ* — Edited by Ronald D. Lawler, O.F.M. Cap., Donald Wuerl, and Thomas C. Lawler (Huntington, Ind.: O.S.V.) has been published in an *abridged edition*. The regular edition was so well received by scholars and by pastoral leaders that an abridged edition was considered necessary for day-to-day pastoral needs. The new size is far more manageable, and the addition of questions at the end of each chapter will prove helpful. \$4.95.

- Fr. Manuel Miguens has a 30 page article in the Spring 1980 issue of *Communio*. Title: "The Infancy Narrative and Critical Biblical Method". Says *Communio*: "What is at issue is no mere academic trifle or quarrel among technicians. The reliability of the Gospel message is at stake."

A Letter from a Contemporary Religious Superior

A little noticed letter to her nuns from Sr. Joan Gormley, S.N.D., the leading official in the Maryland Province of the Sisters of Notre Dame De Namur, has received very little public attention even from the official Catholic Press.

Commenting on the program of renewal presently being worked out in her Congregation, Sr. Joan made these comments in the course of a six page letter:

"The Renewal for Mission Plan shifts the center of life from faith in God's action to concentration on ourselves, the members of the congregation. The 'lived experience of the Sisters' is the authoritative source of knowledge governing actions and decisions, replacing rather than complementing the authoritative sources of revelation in the Church. In fact, lived experience is made the criterion for assessing revelation, the basis for selection and interpretation of Scripture passages and teachings of the Church; social analysis is made the point of departure for theology. While this "lived experience of the Sisters" may include religious experience there is nothing to indicate that it must.

"The fundamental principle on which our Government Plan is based is that 'authority resides in the membership', a correlative of the principle that the source of knowledge governing actions and decisions is the 'lived experience of the Sisters'. As the lived experience of the sisters is a measuring rod to evaluate and select from the teachings of the Church, so too the principle that authority resides in the membership relativizes all other authority, including that of the Church. Thus, for example, it is said that 'the Executive Committee. . . performs specified canonical responsibilities *in harmony with the decisions made by the Mission Conference*' (emphasis mine), a statement which implies that the authority of the Mission Conference is above that of the Church.

"I consider this experiment contrary to the end, nature and character of our Institute. The authority vacuum it creates endangers the central gospel value of obedience, essential to religious life, and it threatens to change the very nature of our religious community. The question of necessary authorization for the experiment might also be raised.

"The Church which has approved the way of life in our Institute, gives guidance to its external shaping by Canon law and other pronouncements. At stake in our disregard for the voice of the Church is our life within the Church. This is no small thing. I believe all of us will be required to

choose how we want to live our religious lives. For myself, finding a contradiction between the congregation and the Church, I choose to listen to the Church. Congregational documents have a claim on my obedience only to the extent that they are in harmony with the Church.

"In light of all that I've said in this letter, it is obvious that I cannot accept the congregational direction given in the five year plan, nor can I lead others in accord with it. This makes it impossible for me to hold office in the congregation at this time. In addition, I cannot serve in a government structure which, I've come to realize is not in accord with the general law of the Church and which does not clearly reflect the spirit or the gospel."

The Abortion Controversy

Dr. Eugene F. Diamond, Fellowship Board member, thinks Bernard Nathanson's book *Aborting America* (Doubleday) the most important book published on the abortion issue since the Supreme Court Decision of January 22, 1973. Says Dr. Diamond: "Its importance goes beyond the *apologia* of a man of science, although Nathanson finds all of the cliché pro-abortion arguments to be unsupportable by scientific evidence or close personal experience with the act of abortion. The book is equally important because it gives us insights into tactics and strategies of the early political movement to achieve the legalization of abortion in the United States."

"It would be incorrect to say that Dr. Nathanson has arrived at a pro-life position which is intellectually legitimate, however. (For example, he opts for defining life as beginning at *implantation* for purposes of abortifacient contraception and as beginning at *conception* when we are discussing in-vitro fertilization.) He admits that he continues to do what he recognizes as the "destruction of human life" by performing "a few abortions a year" and he continues to use some rather cynical rationalizations concerning how the society might adapt to and circumvent a Human Life Amendment."

"He points out that his present reformation has nothing to do with religious insights. He remains a convinced atheist, more bored than angered by those who would see a religious dimension to the issue of abortion."

"He never believed that the National Associa-

tion for the Repeal of Abortion Laws was lobbying for anything less than the total abolition of all restrictions on abortion. (However, he has only contempt for the Pro-Life Movement.”)

“One of the most successful strategies of the N.A.R.A.L. was to portray the anti-abortion majority which unquestionably existed in the 1960's as representing only a Catholic pressure group. According to Nathanson, Lawrence Lader emerges as the architect of this strategy. As represented in quotes attributed to him by Nathanson, Lader also emerges as a particularly virulent anti-Catholic bigot. Lader is quoted as describing the Catholic hierarchy as “the biggest single obstacle to peace and decency in all of history.” Nathanson admits that the branding of all opposition to abortion as Roman Catholic was an attempt to stir up anti-Catholic prejudice which he considered at the time to be necessary political strategy.”

“The abortionists in his own center are described by Barbara Pyle, the administrator as follows: “Speaking of doctors, they are atrocious. I mean we get everything, you name it. Sadists, drunks, incompetents, sex-maniacs, butchers, and lunatics and nobody to tell them anything . . . I mean half of them don't even wash their hands anymore, let alone scrubbing. They refuse to use masks or caps and their moustaches are dragging in the suction machines . . . One guy refused to take the cigar out of his mouth while doing abortions. For their incompetence, this wholesome group was paid up to \$2000 per day for doing abortions.”

Book Notes

John A. Hardon, S.J. *Modern Catholic Dictionary* (New York, Doubleday, 1980 \$14.95).

This is a compilation of approximately 5,000 terms that deal directly or indirectly with Catholic faith, worship, morals, history and spirituality. Included in this comprehensive work is a special reference section dealing with the Creed, listings of papers, Church calendars, religious , etc. It is a pioneer work of its kind useful in a Vatican II setting.

Catherine of Siena: Woman of Faith 1380-1980 is a glossy booklet commemorating the sixth centennial of this outstanding saint. There are eight pages of full color. Single copies are \$3.50 plus postage. Bulk rates are available: 40 percent discount for 1,000 down to 10 percent for 50.

Write to Sr. Jean David Finley, O.P., Coordinator of the Centenary Celebration, Dominican Convent, Sparkhill, New York 10976, (914) 359-6400.

Book Review

Steve Clark, *Man and Woman in Christ. An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences.* (Ann Arbor, Mich., Servant Publications 1980). \$15.95.

This massive and instructive work has a precise purpose. In his introduction the author points out that “This is not a book on the political issues raised by the feminist movement”, and that it “does not really treat the question” of women's ordination, even though there is much material in the book relevant to it. C. is acutely aware that in the modern discussion about men and women something crucial is missing: “the perspective of social roles”. This, therefore, “is a book on social roles for men and women” written primarily for Christians, with a special concern for the life of Christian communities (p. 738f). The general conclusion is that human nature itself assigns different social roles to men and women.

There is no aspect relevant (no matter how remotely) to this subject that the writer does not touch upon: pertinent scriptural passages, historical development of man's and woman's roles, cultural peculiarities, psychological and psycho-analytical data bearing on the problem, projections and suggestions for a future Christian society, and many other aspects. What strikes the reader most is the huge wealth of information that has been put into this work. There can be no doubt about the vast learning of the author in almost every area of human knowledge. He seems to move freely and easily in several fields at the same time. Another prominent feature of the book is that, in spite of the understandable interest for his own viewpoint, C. makes a strong and perceptible effort to be balanced and objective in his evaluation of the data available and in his final judgment.

As for the scriptural aspect of the book, it is only fair to say that the author displays professional competence at every point. As in all other sections of his work here, too, his information is vast, solid and accurate. His exegetical method is correct and is used properly. As it happens in every work on non-mathematical precision, some of C.'s remarks and results may be debatable, but they are never unfounded or lightly suggested. His effort to be balanced and objective in his judgment is very noticeable also in this area; which does not mean that C. ever loses sight of his own standpoint.

Clearly, the book is of considerable length and would at times appear verbose. Curiously enough, however, it reads delightfully well and is never a bore. All levels of readers will find it interesting.

Manuel Miguens, O.F.M.

Academic Opportunities

- Theology faculty position opening. Assistant Professor of Theology, starting July or August 1980. Entry level. Catholic Liberal Arts University with a large undergraduate Theology major, and a graduate program in Theology beginning the Summer of 1980.

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Ohio 43952. Other positions available in Business Administration, Psychology, Biology, Mathematics, and Political Science.

- Two religion teachers needed for Fall 1980 at Marymount High School, Los Angeles, California. Send resume to Sr. Colette McManus, RSHM, 10643 Sunset Blvd., Los Angeles, California 90024.

- Priests of St. Charles Borromeo, P.O. Box 2545, Port Charlotte, Florida, 33952, seeking religious education coordinator. A house and car are available for use. \$15,000 salary. Call (813) 625-4906.

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- Christendom College has one employment opportunity for academic 1980-81: a faculty position. Language teacher, M.A. minimum, to teach the first two years of Spanish and French (4

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- Small Catholic liberal arts college with traditional Catholic atmosphere has one parttime and more fulltime position in French, Spanish, and Latin. The fulltime teacher must be qualified in two of the three languages. Contact Dr. Jeffrey Mirus/Christendom College/Rt. 3, Box 87/Front Royal, Va. 22630/Phone: 703-636-2908.