

# Newsletter

## Fellowship of Catholic Scholars

VOLUME 7, NUMBER 3

JUNE 1984

### Germain Grisez and Catholic Moral Theology

*[Editor's note: Recently the Sacred Congregation for the Doctrine of the Faith has seen to it that the imprimatur has been withdrawn from Anthony Wilhelm's catechetical text Christ Among Us and from Philip Keane's Sexual Morality, two of many books whose conformity to Catholic teaching has long been questioned in scholarly circles and among informed lay people. The actions by the Holy See in these two cases are not intended by themselves to address the larger questions raised about Catholic teaching by widespread dissent among theologians and catechists who regularly but inadequately or erroneously teach young Catholics and/or their parents.*

*Because of the serious nature of this problem we have asked Fr. Ronald Lawler, OFM Cap., first president of the Fellowship and in consultation with other Fellowship moralists, to bring to the attention of Newsletter readers the content and significance of Professor Germain Grisez's "magnum opus," the first of a series of volumes intended by the author on Christian Moral Principles. Special discounts are available to Fellowship members by writing to Dr. Grisez directly.]*

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**Germain Grisez, The Way of the Lord Jesus. Volume One: Christian Moral Principles. Chicago: Franciscan Herald Press, 1983. Pp. xxxiii, 971. \$35.**

This long awaited volume is the most important study of Catholic moral principles to appear since the Second Vatican Council.

The author brings order to a field that has been in chaos. His book reveals a tranquil mastery of the immense literature that had to be analyzed to write a balanced and deeply satisfying synthesis of Catholic moral principles today.

Though the work is a long one, it cries out for a large readership, not only among theologians, but also among bishops and religious educators, and pastoral leaders generally. Confusion in moral thinking today clearly has done great harm to the Church. Countless changes in the world have indeed required creative new thinking in morality. But the task of sifting out that which serves faith and love well from that which creates confusion and disorder has been an urgent one.

#### WHAT TO EXPECT IN THIS ISSUE?

##### *On Central America – p. 5*

The unity of the Church requires the submission of our doctrinal concepts and of our pastoral projects to the magisterium of the Church, represented by the pope and bishops. This also applies to the field of social teaching of the Church *John Paul II (Nicaragua) 1983*

##### *On Other Catholic Women – p. 19*

Every woman is made to be a mother: a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense.

*Pius XII 1945*

##### *On Historico-Criticism – p. 12*

After the Council there arose a new theological situation. The opinion was created that the existing theological tradition was no longer sufficiently solid and

that one must consequently seek directly from scripture and the signs of the times entirely new theological and spiritual orientations.

*Cardinal Ratzinger 1983*

Happily this is a very readable book. The author enjoyed the assistance of many outstanding collaborators. He sought earnestly the criticisms and clarification of colleagues throughout the world so that work would not be the idiosyncratic vision of an isolated scholar, but bespeak in a balanced way the central vision of Catholic morality. He had also the sustained and detailed cooperation of such outstanding moralists as John Finnis of Oxford University, Joseph Boyle and Patrick Lee of the University of Saint Thomas, and William E. May of Catholic University. The work was rewritten a number of times to incorporate suggestions and clarifications, and each time it acquired a greater clarity and force.

The work was written primarily for seminary students and, to assist them, the author developed a form of presentation that simplifies mastery of its astonishingly rich content. Each chapter is divided into several questions. The briefest answer to each question is signified in the text by bold print. Numbered paragraphs, in larger print, provide answers to questions that are essentially significant for the ordinary student. More detailed analyses and explanations are given in finer print. Summaries are given at the end of each chapter, with appendices treating related questions in greater detail.

The first chapter is a brilliant study of what moral theology is, and of why moral theology desperately needed renewal in our time. It recalls the principals for renewal in moral theology spelled out in Vatican II, and surveys the ways in which such a renewal should have been carried out.

After excellent studies of freedom, of conscience (ch. 2-3), and of the most popular forms of contemporary thinking that are clearly incompatible with Catholic life and thought (emotive ethics, subjectivisms, cultural relativism, and the like, ch. 4), Grisez treats the foundational human goods that fulfill persons, and are the first principles of moral life. We do not merely happen to like diverse things. In God's world there are rich goods, fully worthy of our care; and an intelligent grasp of the objectivity of such goods as life, truth, and friendship, is basic. These goods, celebrated in scripture, are discovered also by intelligent analysis as the first springs of all our striving. Moral life is rooted primarily not in law, but in the love of persons and of the personal goods that fulfill them.

But not every kind of moral theology based on love of persons and of personal goods is adequate to serve Christian moral life. The following chapter gives a profound analysis of contemporary "proportionalism." ("This is the view that a moral

judgement is based on a comparative evaluation of benefits and harms promised by the possibilities for choice; one ought to choose the possibility which offers the best proportion of good to bad." p. 159). Recently, Cardinal Ratzinger pointed out to the American bishops that proportionalism was radically unacceptable. One could hardly find a better analysis of the reasons why this is so than through reading Grisez's analysis. His critique faces not only the more primitive forms of proportionalism, but also the far more nuanced ones, like the more recent positions of Father Richard McCormick. Grisez makes his readers fully aware of what makes proportionalism so attractive today. But he makes it devastatingly clear that proportionalism simply does not work. The logic of moral thinking that it appeals to is incoherent; it misconstrues the nature of morality. It has proved useful as a rhetorical tool in defense of radical dissent against authentic Catholic teaching. But its crucial theoretical flaws make it useless in defending the human rights that are so embattled today, and in pursuing earnestly the bracing and saving truth in difficult moral questions.

For professional moralists chapters 7-10 will be of greatest interest. Here Grisez outlines the central structure of Catholic moral thinking. The vision given here is both old and new. It is essentially the vision of Aquinas, and of the major Catholic tradition. But it develops creatively this tradition in response to the sharp new questions that have arisen with modern thought, and have called for the careful spelling out of certain stages of moral thinking that were inadequately developed by Aquinas and many of his followers.

In these chapters one will find the best exposition of Grisez's moral theory. In the past Grisez's creative work in moral theory has been a source of some division. Some have found it a brilliant restatement of classical theory. Others have judged that it parts too radically from important aspects of realistic ethics as that has been presented by more traditional authors. The debate has been, in this reviewer's opinion, the fruit of considerable misunderstanding, and the present work should help those on either side to see how close their positions are to each other. This is the clearest and most mature presentation that Grisez has given of his whole position; and those who wish to assess his position fairly should consider it as it appears in this most developed form.

But even those who disagree with Grisez's distinctive theses in ethical theory can profit richly from his exposition of the heart of a Christian natural law position. His concern is above all to

guard the magnificent moral vision of the Gospel and to guard the dignity of the human person. The intensity of the theoretical debate that can arise about some features of moral theory is justified by the importance of the questions: at stake is the defense of that which is most precious for the human person.

The chapters on sin, especially mortal sin, treat with great clarity both classical themes and the issues that have created so much disagreement in the Church in recent years. His exposition of current theories of fundamental option is penetrating; and the whole tract on sin reveals great pastoral wisdom and insight.

But if he gives careful attention of the tragic reality of serious sin, he is fully aware that moral theology is even more concerned with the way toward fulfillment in Christ. His many chapters on God's redemptive work, on the beatitudes as specifying the modes of Christian response, on the practicality of Christian morality, on the Sacraments, and on moral life animated by the hope of everlasting life recall and creatively rethink many of the treasures of Christian moral thinking that tend to be forgotten or misrepresented today.

Certainly the book is not perfect. Some will find serious objection to many of the positions taken by Grisez. In certain areas he is treating matters that he has not previously entered into with the exhaustive care with which he has treated the central questions of moral theory, and he may want to rethink such areas on future editions. I myself find very unsatisfactory important elements in his treatment of the nature of grace, (ch. 24), in his treatment of the nature of charity (ch. 25), and of the gifts of the Holy Spirit (ch. 26). His treatment of the principle of double effect has been objected to by many who accept most of his work; it remains basically the same here, though it is presented much more gently. (ch. 12)

But even his errors, if they are errors, are always instructive. They flow from profound insights into the questions concerned, and help the reader to see the complexity of the issues. And the author always has a manifest readiness to place his work before the judgement of the Church. He notes in one place that his treatment of the directly voluntary may lead to practical judgments that some acts which the Church has declared wrong are in fact licit. But he adds: "However, if my theory and the Church's teaching should in a particular case lead to inconsistent conclusions, I would follow and urge

others to follow the Church's teaching rather than my theory." (p. 299)

The two final chapters are especially important ones. In chapter 35 ("The Truth of Christ Lives in His Church") Grisez examines contemporary questions about the role of the Church as an infallible and as an authoritative teacher.

He presents here with great clarity an account that he has given elsewhere of the conditions under which the Church teaches infallibly even outside solemn definitions, and points out areas in which received Church teaching in specific moral matters has been so taught that the teaching must be recognized as infallibly taught. Here as elsewhere his rigorously argued position draws added force from the clarity and fairness with which he states opposing views.

Next he treats the duty to give religious assent to Church teaching that is not presented infallibly (as the Second Vatican Council [*Lumen Gentium*, 25] and the new code of Canon Law [C.752] require). Against the many persuasive arguments of recent dissenters (his presentation of their positions is masterly), he shows why it is responsible and intelligent to give such assent, when one has found by faith that the Catholic Church is what the Fathers and saints have proclaimed her to be. One who has followed the path of Grisez's thought to this point understands again with a new joy how much Catholic faith is at home with profound and probing intelligence.

Chapter 36 is a splendid analysis of contemporary theological dissent. Many Catholic leaders are thoroughly confused by the debates about the appropriateness of various forms of dissent in one who would have an intelligent and responsible Catholic faith. This chapter clarifies the entire question magnificently. It shows full awareness of the speculative and pastoral reasons that have motivated various forms of dissent or withholding of assent. It makes clear the most important distinctions essential for an intelligent resolution of the issues, and provides a devastating refutation of the all too common position which he identifies as radical dissent.

Obviously a work of this scope touches every area of Church life. It will be of invaluable help not only to teachers of moral theology, but also to preachers, to catechists, to all who are concerned with the moral vision of Catholic faith. The volume is the fruit of many years of labor; it will take time to absorb all the treasures it makes accessible to us.

## The President's Corner

The 1984 annual meeting is over, and one can now reflect (since worry over the arrangements no longer preoccupies our minds) on how satisfying it is to be with those who are in agreement about what scholarly efforts should be made to support the Church and the Holy Father.

Dr. Joseph P. Scottino in his membership report given at the business session told us that we now number 542 plus other associates. This is a respectable total. We do not really need great numbers, but numbers help. Dedicated to the goals of our organization, we should be alert to find new members — members of a special quality. We do need expertise, conviction, productivity, and a desire to support others who have the same goals and with a method that I would style cool, objective, scholarly — and effective in this enterprise because of that.

What I should like to see added to our group is a select number of people bringing new expertise, so that they can add to the richness of the Fellowship and take inspiration from the Fellowship into their fields. Pope John Paul II described the kind of member we are looking for in an address he gave in January of this year: a "man of faith . . . aware of making a journey with other men within a history in which God carries out His plan of love; and in the enduring effort of his commitment, enlightened by the Word of God, he tries to gather together the scattered threads of this history which, in the final analysis, can only be a history of salvation . . . ."

"*Research and conscience* are the theological places in which the believer places the problems which mark our history and reads them under the guidance of the Paschal mystery, feeling himself a participant in and a witness to them, as he is along with his Lord who saves" [*L'Osservatore Romano* (Eng. ed.) January 23, 1984]

Such Catholics, whose activity has, as the Pope described it, the key elements of research and conscience are the members we are looking for.

The Fellowship of Catholic Scholars can be, I suggest, modestly satisfied that we are putting an element into American Catholic discussion of religious and secular issues something that was not there before but *was* needed. We are positive, hopeful people, and so we intend to continue to make that contribution. I notice that the motto *Hoffnung Leben, Hoffnung geben* was the theme of the Austrian *Katholikentag* last year. It strikes me that the upbeat, hopeful tone and substance of it should also characterize our Fellowship's endeavors.

Earl A. Weis, S.J.

## Convention Items

### Financial Report

The Board members reviewed the Financial Report dated March 22, 1984.

The magnitude of the balance of funds, \$14,096, will be significantly reduced following the payment of obligations for the 1984 Convention, and the publication of the Proceedings for the 1983 and 1984 Conventions.

### Newsletter

The *Newsletter* of the Fellowship has a current circulation of 2,500.

### Membership Dues

Membership dues have not been increased since the founding of the Fellowship.

The Board agreed to increase membership dues from \$15 to \$20 effective in 1985, and to request but not require payment of \$6.00 for the Convention proceedings.

### 1985 Convention Speaker

The Board requested that Father Weis extend an invitation at the earliest possible time to Cardinal Ratzinger or Archbishop Hamer to present the principal address at the Fellowship Convention on March 24, 1985.

### Bishops' Statement on Women

The Board agreed to request the opportunity of making a presentation to the Bishops' Committee that is preparing a statement on Women. Dr. Daly was designated as Chairperson of a Committee of members of the Fellowship who would prepare that presentation. Dr. Daly and Fr. Weis will select the other members of the Committee.

### 1986 Convention

The Board agreed to consider changing the date of the 1986 Convention to the Fall of that year.

## Charles R. Dechert on Central America

The Ethics and Public Policy Center in Washington D.C. has recently published a book by Mark Falcoff and Robert Royal (eds.) called *Crisis and Opportunity — U.S. Policy in Central America and the Caribbean*.

As in an earlier volume of essays, *The Apocalyptic Premise: Nuclear Arms Debated*, the Ethic and Public Policy Center publishes this collection of studies on Central America to provide a critical evaluation and reevaluation of both the facts and the assumptions underlying public debate and public policy on a major issue. As the editors state in their Introduction, "In the absence of adequate knowledge of Central America and the Caribbean, the discussion of U.S. policy there has been prey to false dilemmas, caricatures, and, not infrequently, hidden agendas." The selections attempt to represent fairly the views of those opposing U.S. intervention as a partisan in Central American politico-military conflicts, those who espouse, in essence, a "hands off" attitude regarding the Sandinistas in Nicaragua and the insurgents in El Salvador while deploring the violations of human rights which the American press and opinion leaders characteristically ascribe to military and right wing liberal regimes. By and large, however, the selected essays and headnotes (brief Introductions called "Focus") affirms the legitimacy and soundness of current U.S. policies as analyzed and enunciated by the bipartisan commission headed by Henry Kissinger whose report, issued in January 1984, recommends substantial increases in military and especially economic assistance to the region.

The book is clearly designed to influence the current policy debate. Both the President and Congress are acutely aware that this is an election year and that foreign adventures are political suicide. The bipartisan Kissinger Commission was designed to produce a consensually acceptable set of proposals but the spectre of another Vietnam nearer home, the broadly popular appeal to fairness and social justice to be achieved through revolution, reform and redistribution, the moral sensibilities outraged by American intervention abroad, and/or unsavory foreign failures in the areas of civil and human rights, all have combined to produce strong domestic pressures for a hands-off policy in Central America.

The first part of *Crisis and Opportunity* examines the region in a broad framework taking account of the historical background and social forces at work in the Caribbean Basin, U.S. interests, and a global context characterized by aspirations for social justice and a better way of life, demands for "national liberation" and the rectification of structural injustices, by revolutionary violence if necessary, and the exigencies of public order, stability and economic production. In this section we listen to voices as diverse as Fidel Castro and Ronald Reagan, Jeanne Kirkpatrick and Archbishop James Hickey, speaking for the U.S. Catholic Conference, and representing the view (presumably of the bishops and the American Church) that conflict in El Salvador and Central America is "fundamentally rooted in questions of social justice and the persistent denial of fundamental human rights," not in "superpower or East-West rivalry." He recommends that the U.S. *not* send military aid but rather insist on a cease-fire in El Salvador, restore U.S. economic aid to Nicaragua and cease the "continuous provocation" that is both "misdirected and counter-productive." Denying allegations that "church policy in Central America serves Marxist interests," Archbishop Hickey concluded his 1983 congressional testimony by calling for political dialogue, a preferential option for the poor, "the stable, just, moderate governments" in Central America that acknowledge the basic freedoms suppressed under Marxist regimes "even as they are often suppressed by governments of the extreme right."

Part two of *Crisis and Opportunity* reviews the struggle in El Salvador, its historical antecedents and the political culture in which it is occurring. Part three focuses on Nicaragua and the significance of its revolution and the techniques of consolidation through a highly sophisticated Eastern European type security system, the destruction, penetration, discrediting and/or instrumentalization of religious groups and other mediating bodies, and the "conversion" or negation of the Sandinistas' early allies in the overthrow of the Somoza regime. Although the anti-Sandinista orientation of this section is clear some effort is made to reflect the position of influential persons in the universities, media, churches and associational life who view the Sandinista regime as an inevitable product of right

wing repression and a democratic socialist alternative to a thinly disguised American imperialism that sustains oppressive business interests and the military in Latin America. The establishment position, expressed in an article by Richard Ullman of Princeton University in the Fall 1983 issue of *Foreign Affairs*, suggests that despite some grave errors by the Sandinista government, the Reagan administration is paranoid, obsessed by the spectre of Communism, and has driven Nicaragua into the Cuban and Soviet orbit. U.S. policy, according to Ullman, should support multilateral negotiation under the aegis of the Contadora powers — Mexico, Venezuela, Columbia, Panama. "Their task is to work out rules for coexistence . . . based upon two premises . . . the export of armed revolution — or counterrevolution — is impermissible. The second is that it is realistically impossible to erect a barrier to the transmission of revolutionary ideas. With all its flaws, Sandinista Nicaragua is likely to remain a magnet and a model for men . . . who would transform repressive oligarchical societies."

In contrast to this establishment position, the Ethics and Public Policy Center's editors parade a series of emigre-witnesses who document a Marxist-Leninist takeover of Nicaragua and the increasingly irreversible incorporation of Nicaragua into the "Zone of Peace."

*Crisis and Opportunity* has an inherent value in providing a more rounded view of the Central American crisis than one finds in either the mass media or elite opinion. It is a counter to the naive and facile American "liberalism" that sees in every advance of social democracy, the welfare state, economic planning and the massive redistribution of property and national product, a victory for both the "common man" and the middle-class intellectuals at the vanguard of progress and reform. Many of the essays suggest, explicitly or implicitly, that the foreward — looking willingness to break a few eggs (and heads) to make the omelet of revolution may perhaps warrant (on the basis of sad experience) some resistance to the blandishments of the cook.

Herein lies a dilemma for the Christian conscience; the temptation to accept the rhetoric of compassion, justice and goodwill must be confronted with the damage to the victims of that rhetoric abroad and the scandal, the damaged credibility of religion's spokesmen when their policy suggestions made in good faith bring bitter results. This can occur not only in questions of foreign policy but of domestic policy as well. To what extent has "concern for the poor" been the too simple basis

for supporting policies that demoralize and emarginate their beneficiaries/victims: public housing creating criminal-dominated subcultures that victimize everyone but especially the poor who cannot escape; aid-to-dependent-children programs that encourage "single-parent families," teen-age pregnancy and illegitimacy; union privileges, especially in extraction and manufacturing, that were granted to protect the weak and have become the basis of disproportionate claims on the social product and can lead to the decline of entire sectors of the economy, autos and steel, for example.

A major contribution of the Ethics and Public Policy Center may well be its implicit reaffirmation of the partial autonomy of the political in the presence of less-than-well informed ideological commitment or religious do-goodism. Perhaps, as a nation, we have suffered enough of the pretentious benevolence that demands other nations' compliance with our (usually very recent) high moral standards. Abraham Lincoln's civil rights postures during the Civil War could not survive the scrutiny of today's Congress. One may question whether Chicago's elections are purer than Vietnam's in the 1960's or El Salvador's in recent years. Indeed, America's dissatisfaction with El Salvador's refusal to elect Duarte in 1982 led inevitably to new elections in 1984.

Unhappily religious and moral leaders, like intellectuals, critics and cultural leaders, are instrumentalized in the plural universe of conflicting interests and ideologies that characterizes the United States' "interest group liberalism." Adversary relations are established and victory belongs to the most articulate, best financed, most prestigious or personable or manipulative. Does the public's "right to know" preclude prudence, discretion, yes, even secrecy in the conduct of diplomatic negotiations or the support of friends abroad? Perhaps it does. The adversary relations, the cross-cutting loyalties and interests at the global level are indirectly reflected and refracted in the cross-cutting cultures, interests and group structures of contemporary America; Marxist-Leninists and Trotskyites, Liberals and Neo-Conservatives; Social-Democrats and Old-Conservatives; Real Conservatives and Independents; Fundamentalists (of several varieties) and main-line Protestants; Liberal and Conservative Catholics; more and less well educated believers — from which University? — regional identity; ethnic identity — which generation? — family values, life style, interests, hobbies, job, aspirations, intelligence, critical

abilities, sex, marital status, age cohort, physical condition, disabilities, class, income, consumption patterns. All of this enters into the complex of interactions that elects public officials, teaches courses, writes for popular and learned journals, prepares memos, drafts legislation or policy statements makes and implements policy. Laments of policy incoherence at home or abroad, shifts and tergiversation, too-brief time perspectives are but reflections of a complex political and social reality.

If *enough* of the *right* Americans can be persuaded that Central America is threatened by a hostile takeover, and that this is dangerous to the United States, and that *something* can be done and successively agree what it is, then action will be taken in Central America. The action may be effective using limited material means or it may escalate to a level that will involve quite substantial economic and military resources, even fleet actions. Alternatively, revolutionary successes in Nicaragua may be consolidated and extended, first to El Salvador and then through popular liberation movements to the remainder of Central America. The linkup to Cuba already exists, while Mexico's institutionalized revolution is, ideologically at least, not unsympathetic with progressive forces to the south. Social Democrats in the United States would certainly be as cordially receptive of such revolutionary regimes as they were of the Mexican or Chilean in their time.

It will be essentially an act of American political will to decide whether refugees from such regimes are legitimate or not. Mexico's irredentist pretensions to the American southwest may take on increased political significance if the U.S. faces a flood of political exiles. Given relative growth rates today, Central America's rising population will surpass that of the United States (and Canada) during the first half of the next century. Coupled with this, the demographic success of the United States' Hispanic population (together with their sense of family and cultural identity) must certainly create ever closer links with Ibero-America and an increasingly significant role for the Church as a moral and cultural force, with strong implications for the values, orderings and concept of reality underlying the policy-making process.

Realistically, in the very near future, the United States' President and Congress will make critical decisions on Central America, actively or by default. The Kissinger Commission proposals and the Caribbean Basin Initiative appear to many a most reasonable, albeit limited, response to the challenges of the area. Both accept the reality and crucial importance of the structural, institutional factors that inhibit political stability, economic

development and increased well being, provision for the necessities of life and a more equitable distribution of the social product.

The underlying Anglo-American, social and political orientation, found in these proposals as elsewhere, is fundamentally utilitarian, even hedonistic. It looks to the satisfaction of material wants and needs, more of what the economy can produce, rather than to the satisfaction of the deeper needs of human nature for family ties and dependencies among the generations, shared values and efforts in the community, order, tranquility, stability, peace in the fullest sense. Certainly the satisfaction of basic needs is essential; food, clothing, housing — basic medical care, education and cultural goods — but until and unless the United States recognizes that man does not live by bread alone and begins to think in terms of the whole hierarchy of human needs from physical security to cultural identity and the legitimacy of peoples' spiritual aspirations, its policies must remain inadequate, its practices insufficient and even counter-productive, and its position in the international competition for men's hearts and minds insecure.

It behooves believers, Christian scholars and scientists in the American society, to rethink the premises of public policy and their own role in influencing policy in a direction more compatible with religious awareness. For too long the public policy agenda has been determined in essentially secular, often materialistic or hedonistic or merely utilitarian terms. Politics' bottom line has been votes in an election, public office, claims and entitlements; who gets what, when and how. Given the needs of a population that was largely poor and rural — among Catholics, immigrant, uncultivated and economically vulnerable — concrete goods and social affirmation took priority, at least in practice, and many were bound to political machines as part of a group coalition.

But the politics of principle or of conscience is no monopoly of England Puritans or of upper-middle-class Methodists, environmentalists, or peace demonstrators, but rather an increasingly felt need, if those Americans whose values still reflect an ancient cultural and religious tradition are to make themselves effective. The *Ethics and Public Policy Center*, in this work as in others, is attempting to make the Christian conscience relevant by bringing together works that combine hard factual data with a range of analysis that finds place for perennial values.

(Professor Dechert is a Political Scientist at the Catholic University of America).

## Items of Interest

● The March *Pastoral Renewal* (Ann Arbor) asks: *Is America Becoming More Christian or Less?* by Pat Egan. Answer: The persistence of religious beliefs among Americans, which the opinion polls detect, cannot be considered a reliable indicator of contemporary Christian vitality. These persisting beliefs were probably inculcated in childhood and are, therefore, more likely to reflect the vitality of Christian education 20, 30, 40, or 50 years ago than current Christian participation.

Studies of longer-term trends indicate that secular influences rather than Christianity increasingly prevail in American society.

One type of evidence for shrinkage of Christian influence is the declining proportion of religious investment and activity in some spheres of society. Religion accounts for a smaller percentage of public activities than 60 years ago, especially the decline of church membership and attendance, which rose during the first half of the century.

Decline in participation in the church is much more marked among the younger age groups.

The defection from Christian religious practice is higher among the trendsetters of society — young people, the college-educated, and people on the West coast. This suggests that in the coming years we will see a further marginalization of religion in American life and further defections from Christian moral standards.

In Europe, a decline in public morality and in the persistence of religious belief has been associated with a large decline in church membership. In the United States a decline in public morality has been associated with a smaller reduction in religious belief and a lesser decline in church attendance.

In a society in which most people espouse some Christian beliefs and a majority claim church membership, widespread trends which probably have the greatest significance for the loss of a Christian way of life are those like divorce, which involves marriage and parent-child relations. These are the primary institutions for binding society together and transmitting Christian values. When these institutions are secure, society is stable and Christian values are successfully transmitted from one generation to the next; when they become insecure, society becomes destabilized and Christianity is displaced by other influences. Also high rates of illegitimacy, despite the prevalence of abortion and contraception; the spread of old and new venereal diseases; a rising porportion of a single-parent families; rises in

crimes of deceit and dishonesty, in prostitution, in infanticide, and in child abuse, a large increase in suicide, in mental ill-health, in violence, and in other common symptoms of serious stress.

This has obvious implications for Christians. We shall find it harder even to maintain our present position, especially in the way we raise our children; we can expect increasing contention; and we may have to put a larger effort into evangelizing even the same number of converts.

● A Leo John Dehon Fellowship is to be awarded for the 1985-1986 academic year to a scholar with time to pursue serious and productive research in an area related to a contemporary understanding of the biblical, historical, or systematic background for the theology of and devotion to the Sacred Heart of Jesus. *Pertinent Data:* Tenure: about 8 months (two semesters or a semester and summer); Stipend: \$25,000.00 plus travel expenses; Application Deadline: for 1985-86 (September 25, 1984); Application Deadline: for 1986-87 (September 25, 1985); Announcement of Award: October 25. Inquire: The Academic Dean, Sacred Heart School of Theology, 7335 South Lovers Lane Road, P.O. Box 429, Hales Corners, Wisconsin 53130-0429.

● Germaine Greer's new book *Sex and Destiny* (Harper & Row) has upset the international birth control lobby. One of the leading figures in the feminist movement with her 1970 best seller *The Female Eunuch*, she now says the sexual revolution has done more harm than good by encouraging women to use contraceptives and to feel that something is wrong with them if they are not promiscuous. She now extols the virtue of chastity. As a sign of the times, "They are turning on me like wildcats", so she said. Asked if she regretted not having a child, Miss Greer now 45 said: "I choose not to have a child when I could have. Then when I thought I could fit one into my life I found I couldn't conceive." Greer contends Western society is antichild.

● Of Special interest to the Fellowship of Catholic Scholars will be the founding of the CASTELLO INSTITUTE OF STAFFORD. This will be the research arm of ALERT (American Life Education and Research Trust), of which the American Life Lobby is the sister organization and *All About Issues* is the main publication. The Castello Institute is designed to be an interdisciplinary research and resource Foundation in promotion and defense of the human person and the personal matrixes of family and society. A



founding member of the Fellowship will be the first Director of the Castello Institute. *Father H. Vernon Sattler, Redemptorist, will take a leave of absence from the University of Scranton, to initiate activities of the Institute.* Since the goal of the work will be to provide position papers, surveys of bibliography, analyses of the "state of the art" for all disciplines affecting the human person, and grants for secondary and original research, the Director will soon be in touch with every member of the Fellowship, for ideas, suggestions, areas of interest, and willingness to cooperate.

The location of the CASTELLO INSTITUTE OF STAFFORD is in Stafford VA some 40 minutes due south of Washington DC just off 195 at the Aqueia exit. The mailing address is Box 490 Stafford VA 22554, and the phone number is 703-659-4171. Operational date, June 8, 1984.

- The Reverend John Connery, S.J., Cody Professor of Moral Theology at Loyola University in Chicago; Rev. Benedict Ashley, O.P. emeritus professor of moral theology at the Aquinas Institute in St. Louis; Rev. William Smith, Professor of Moral Theology at St. Joseph's Seminary, Yonkers, N.Y.; Dr. William E. May, Associate Professor of Moral Theology at The Catholic University of America in Washington, D.C., all of whom have written extensively on questions of medical ethics, recently intervened with an *Amicus Curiae* brief in what is known as *The Claire Conroy Case*. They entered the case because a certain Fr. Joseph Kukura, had appeared in court as an expert witness justifying the withdrawal of a nasogastric tube used for feeding from the patient on the grounds that this was burdensome treatment and (using proportionalist logic) dispensable. The four moralists concluded otherwise:

"As we have sought to show here, the Church clearly teaches that life itself is a precious gift of God. It is a good *of* the person, *not* a good *for* the person. One may indeed rightfully choose to forego or withdraw specific sorts of treatments, but the reason for doing so is that the treatments are themselves excessively burdensome and impose burdens upon persons that they have no moral obligation to accept. But one may not choose to forego or withdraw treatments on the grounds that the life sustained by the treatments is itself burdensome. Because he bases his justification of the withdrawal of the nasogastric tube from Miss Conroy on the judgment that the life sustained by the nourishment that it provides is itself burdensome, Father Kukura has, in our judgement, inadequately presented the teachings of the Church on this important question. For the reasons stated above, we urge the court to disregard Father Kukura's testimony."

- The Child and Family Protection Institute (721 Second Street, N.E., Washington, D.C. 20002, (202) 546-3004) has recently published a booklet by Joseph J. Piccione, which deals with the issues raised by the Conroy Case, and by the Quinlan Case before it. The booklet is entitled "Last Rights: Treatment and Care Issues in Medical Ethics."

- The *Human Life Center* in Colledgeville, Minn. 56321 deals with the wrong medical facts in the Baby Jane Doe Case in its February 1984 issue.

- G. Emmet Cardinal Carter, Archbishop of Toronto, has a pastoral on priestly orders which is receiving a good deal of attention. Entitled "Do This in Memory of Me", the pastoral is intended to mould opinion in his diocese by clearing up some of the Catholic confusion over the priesthood resulting from the erroneous and heretical views being taught and which undermine the unity of the Church. In the Introduction Cardinal Carter says his pastoral is a response to Rome's request in 1983 that bishops take on the opposition to such erroneous opinions so that they "do not continue to be spread either in catechetics or in the teaching of theology and above all, to see it to that such theories are not put into practice."

- The American translation of the *New Code of Canon Law* produced by the Canon Law Society of America is available. Its advantage over the Canadian edition is the presence of the Latin and English texts in one volume and a more American idiom. It also contains a "Glossary of Latin Terms" and an "Index", both of which are important tools for readers who do not refer to the New code with professional frequency.

Although some specialized terms as *contestatio litis* are defined and indexed (here to mean "joinder of issues") the Latin term *magisterium* is neither defined nor indexed, even though it appears at least ten times in important contexts. (CF. especially Cns. 218, 227, 251 No. 1, 749 No. 2, three uses in 750, 752, 830 No. 2).

- Magdalen College (Bedford, NH) announces that, as an extension of its regular academic program, an Institute of Religious Studies, called the Pope Paul VI Center, will inaugurate a summer session for adults beginning June 24, 1984. Its Pope Paul VI Center will offer two levels of instruction that can lead to a Pontifical Catechetical Diploma, an Associate of Arts Degree and/or a Pontifical Diploma, the purpose of which is to become a trained catechist who will teach in an ecclesiastically-approved program of instruction: Level II is directed toward young adults (high school jr./sr. age and college student age) who seek self-

enrichment and a solid foundation in the Catholic Faith.

Both programs are residential and provide regular liturgical activities which include Mass, rosary and devotions. Non-residential students are permitted under special circumstances. Courses include theology, philosophy, humanities and Christian Spirituality. For details call or write: Pope Paul VI Center, 270 D. W. Highway, Bedford, N.H. 03102, Phone: (603) 669-7735.

- *Kenneth A. Briggs on vocations to the priesthood* (N.Y. Times, February 26, 1984). He cites Dr. William McCready as authority for the opinion that women are discouraging their sons from the priesthood out of anger toward a male dominated institution. The "revenge of the Catholic mother phenomenon", he called it. Concerning recruitment campaigns, Briggs cites others' fear "that these strategies will increase the number of priests, but with the wrong type of person" — dependent, conservative, indifferent to women and authoritarian — "The very kinds many Catholics think the Church should avoid." He cites Fr. Richard McBrien for his view that "things are getting worse."

- Douglas Johnson, Legislative director the National Right to Life Committee, commenting on a Pennsylvania court ruling that the State ERA law prevents limiting Medicaid funding of abortion, said: "Pro-ERA groups have been playing a dishonest game with Congress — claiming that ERA has nothing to do with abortion but at the same time arguing exactly the opposite in state courts." The Pennsylvania ruling he says, demonstrates how the proposed Federal ERA would result in tax funded abortion on demand.

- John Kippley has a well-developed response to *Catholic Update's* (October 1983) effort to ease the consciences of Catholics who choose to use contraceptives. It is available from the Couple to Couple League, P.O. Box 11084, Cincinnati, Ohio 45211.

- Fr. Leonard Glavin OFM Cap. teaches a course at the *Josephinum* (Worthington, Ohio 43085) entitled *The Mystery of Salvation* as an introduction to seminary studies. He is interested in sharing ideas on the course content with seminary faculty.

- The Board acknowledged the generous gift to the Fellowship of \$2,000 from the Rev. R. T. McCarthy and agreed to express the appreciation of the Fellowship to him at the Cardinal Wright Award ceremony in Chicago in the Fall.

- Early in 1984 "Catholics for a Free Choice" held a "briefing" for congressional staff in a Rayburn House Office. Those giving presentations were Frances Kissling, executive director of CFFC (formerly director of the National Abortion Federation, the "trade association" of abortion mills); James F. Bresnahan, S.J., co-director of the Program in Ethics and Human Values in Medicine and the Professions at the Northwestern University Medical School in Chicago; J. Giles Milhaven, professor of religious studies at Brown University; and Greg Martire, executive vice-president of Clark, Martire and Bartolmeo, a New York-based opinion research firm. Those admitted to the briefing were provided with a packet of printed materials published by CFFC, including the text of the presentations given at CFFC's September, 1982 congressional briefing, one, too, by Jim Castelli, Washington bureau chief for *Our Sunday Visitor*. For further information write *National Right to Life Committee*, Suite 402, 419 7th Street, Washington, D.C. 20004.

- A newly established Catholic Committee on Pluralism and Abortion, operating out of an address close to the Catholic University of America, is using the mailing lists of Catholic professional associations, to solicit support for the position of *Catholics For a Free Choice*, which paid for the mailing to the Church's scholarly community. The Catholic Committee of 15 includes Daniel and Margaret Maguire. Thomas Shannon, Elizabeth Fiorenza, etc. Thomas Shannon is the major presenter on abortion at the forthcoming convention of the Catholic Theological Society of America (June 14).

- NYU's Professor Paul C. Vitz has been awarded a \$73,000 grant from the National Institute of Education to investigate the values used in the nation's widely used public school textbooks. The project will focus on how religious values are represented in the social science reading texts of Grades 1-6 and in high schools' history-civics texts.

Those who have information relative to these subject areas may communicate with Dr. Vitz at NYU, New York City 10003, whose new book (with Arnold B. Clincher) is entitled *Modern Art and Modern Science: the Parallel Analysis of Vision* (Praeger, Holt, Rinehart, & Winston), a study of the connection between modern painting and science, (1850-1980).

On June 14 The Catholic Theological Society in convention sponsors a seminar on abortion. By and large the materials listed in the readings for this

seminar are *pro-choice*. A featured reading is Beverly Harrison's *Our Right to Choose*. The panelists for this seminar also seem to be sympathetic to a "pro-choice" position on abortion. *The National Right to Life News* is publishing a lengthy review of Harrison's book by William May. Look for it.

- *The National Conference of Diocesan Directors of Religious Education*, which has maintained a favorable view of religion texts and catechisms whose lack of doctrinal content has come under criticism, met in Seattle, January 16-19. Concern was expressed there several times concerning the possibility of a *National Catechetical Office* now permitted by the New Code. Canon 775 #3 reads: "The Episcopal Conference may establish a catechetical office, whose principal purpose is to assist individual dioceses in catechetical matters."

The Provincial reports mentioned efforts toward greater dialogue with local bishops: "The right wing elements within the dioceses are causing concern with regard to the revision of the NCD with a view toward rolling back renewal." Sr. Mariella Frye's report for the USCC Department of Education contained a notice of a letter from a group called ADGREP protesting the appointment of Msgr. George Kelly as a consultant to the Congregation of the Clergy.

- Fr. Virgil J. Dusbabek, O.C.S.O. of the Holy Trinity Abbey, (Huntsville, Utah 84317) has completed a Master's dissertation for the University of San Francisco entitled "Humanae Vitae — Its Theological Note, a Treatise of the Dogmatics of the Encyclical", 260 pp. Already on microfilm (and available), the manuscript is awaiting a publisher.

## Notice

A distinguished expert on Catholic marriage will be available for a teaching position shortly. If interested contact the *Newsletter* office.

- The Population Reference Bureau and Population Resource Center at Brookings Institute sponsored a meeting March 29, 1984. Topic: "The Position of the Catholic Church on Population Issues." Dr. Robert Worrall of the PRB was in charge with Ms. Jill Sheffield from the International program of the Carnegie Foundation chairing the meeting. She introduced the speakers — Fr. Charles Curran, professor of moral theology at CUA and Fr. Michael Daly. The responders: Thomas Merrick, Georgetown, Kennedy Foundation, Population Research; Mary Burke, Director of Coalition of Women in Development.

Fr. Daly set the stage historically beginning with the second century, with dissent always having been recognized as responsible. Curran did most of the talking, developed the theme that especially since Vatican II and the document of Religious Liberty, one could dissent and practice birth control, hoping there would be a change in the hierarchy's position. He personally expected a change in the long run, most Catholics now dissenting. The winds of change are blowing. In time birth control will be the common practice. The Church already understands and knows this, and does not regard contraceptors as sinful. R.C.'s who practice contraception are not stigmatized.

No executive summary of the proceeding is available, the two speakers, Daly and Curran not permitting transcription.

- Mr. Donald Brophy, speaking for the Paulist Press, said that in seven years, "we never received one letter of complaint" about Philip S. Keane's *Sexual Morality*, which recently lost its *imprimatur*. Actually, there were many complaints from the beginning about that *imprimatur*. For example, the editorialist of the *Long Island Catholic* (July 6, 1978)

"An *imprimatur* is supposed to mean that a book is free of doctrinal or moral error, although it does not commit the bishop granting the *imprimatur* to an endorsement of any or all opinions the book contains. The trouble with Father Keane's book is that it is precisely a defense of dissent from authentic Catholic teaching on sexual morality. Such dissent comes under the heading of what the Catholic Church designates as 'error'."

## Cardinal Ratzinger and Post-Conciliar Biblical Criticism

*[In his 1983 lecture on liberation theology to Church officials in Rome, the prefect of the Sacred Congregation for the Doctrine of the Faith prefaced his remarks with observations on the changed theological situation of the post-conciliar period, including the influence of Rudolph Bultmann on biblical exegesis. The Italian copy of this address is available from the Newsletter office.]*

... We can take up once again what we have previously observed about the changed theological situation of the postconciliar period. As I was saying in dealing with the exegesis of Bultmann and of his school, this exegesis now was read as an enunciation of "science" on Jesus, which had to be held valid, no doubts admitted. Bultmann's "historical Jesus is nonetheless separated from the Christ of faith by an abyss (Bultmann himself speaks of a "trench"). For Bultmann, Jesus while belonging to the prior conditions of the New Testament himself remains closed in the world of Judaism. The decisive consequence of this exegesis was that the historical credibility of the Gospels was shaken. The Christ of the Church's tradition and the historical Jesus presented by science belong clearly to two diverse worlds. The figure of Jesus became detached from tradition by the work of science, considered as the final court of appeal; hence, on the one hand, tradition soared outside reality in a void and, on the other hand, a new interpretation and new significance had to be sought for the figure of Jesus. Bultmann, then, became important not so much for his positive affirmations, as for the negative result of his criticism: The kernel of the faith, Christology, was opened to new interpretations because its original enunciation had disappeared as historically insupportable. At the same time the Church's magisterium was renounced; the magisterium was obviously tied to a scientifically insupportable theory and, therefore, ceased to have any worth as a requirement concerning Jesus's knowledge. Its affirmations now could have worth only as empty defenses of a science left behind.

Bultmann was important for the further development also of another keypoint. He had restored to honor the old concept of "hermeneutics," conferring on it a new dynamic. In the word "hermeneutics" is expressed the idea that a real comprehension of historical texts cannot be realized through historical interpretation above, but that every historical interpretation already carries in itself certain preliminary decisions. To hermeneutics belongs the task of "bringing into the present" ["actualization" would be the transliteration], following up the understanding of the historical result. In it [hermeneutics], as the classic terminology has it, there is a "fusion of horizons" between past and present. So it poses the

question: What does the past mean today? Bultmann himself responded to this question through the philosophy of Heidegger, and therefore interpreted the Bible existentially. At that time this response aroused no interest, as for that matter it arouses none today. That is why Bultmann has been left behind in today's usual exegesis. Yet from one side there remains the separation of the figure of Jesus from the classic tradition, and there remains the concept that one can and one must again transfer this figure into the present by means of a new hermeneutic.

At this point we arrive at the afore-mentioned second moment of our situation: The new philosophical position at the end of the '60s. Marxist historical and social analysis in the meantime had assumed value as the only "scientific" analysis. This means that the world must be interpreted within the schema of class struggle and that there is no choice other than between Capitalism and Marxism. It means, further, that every reality is political and must find its justification politically. The Biblical concept of the "poor man" [singular; *not* to be rendered *the "poor"*] offers the occasion for the fusion between the historic image of the Bible and Marxist dialectic; it is interpreted by the idea of the proletariat in the Marxist sense. At the same time, Marxism is justified as a legitimate hermeneutic for the understanding of the Bible. Because only two options can exist, according to this concept, opposition to this interpretation of the Bible is an expression of the dominating class's effort to hold onto power. Gutierrez puts it this way: "The class struggle is a matter of fact, and neutrality on this point is absolutely impossible". Here too the intervention of the Church's magisterium is denied: If ever it tried to challenge this interpretation of Christianity, it would only show that it is taking sides with the rich and with domination against the poor and the suffering, this being against Jesus Himself, who sided with the negative part of the dialectic of history.

The decision, which appears as "scientifically" and "historically" inductable, entirely defines by itself the elements for further re-interpretation of Christianity, whether the interpretive requirements or the contents interpreted. As regards the interpretive requirements, these decisive concepts ring in the ear: people, community, experience, history. If until now the Church, and that means the

Catholic Church in her wholeness which embraces time and space, including laymen (*sensus fidei*) and hierarchy (magisterium), was the fundamental hermeneutic requirement, today it has become "Comunidad." The experiences of the "community" determine the comprehension and the interpretation of Scripture. Again it can be said, apparently in a vigorously "scientific" way, that the figure of Jesus of the Gospels is a synthesis of events and of interpretations of the experience of single communities, where the interpretation would be by far more important than the event in itself, which is no longer determinable. This old synthesis of event and interpretation can be dissolved and reconstituted continually. The community "interprets" events with its "experience" and thus finds its "praxis". The same idea is modified in a rather diverse way in the concept of people, in which the conciliar accent on the idea of people of God is transformed into a Marxist myth. The experiences of the "people" constitute the hermeneutics of Scripture. "People" is here a concept counteropposed to hierarchy, and a concept counteropposed to all the institutions that are declaredly forces of oppression. Finally, it is "people" that participates in the class struggle. The "church of the people" is counter-opposed to the hierarchical church. The concept of "history" becomes a decisive interpretive requirement. The fusion of the biblical horizon with the Marxist idea of history as proceeding dialectically as the authentic bearer of salvation is rendered possible by the opinion, considered scientifically sure and incontrovertible, according to which the reasoning of the Bible is based entirely in the key of salvation history and hence in a manner wholly anti-metaphysical. History is then the process of liberation's progress; history is the authentic revelation, and hence the lone interpretive requirement [i.e. requirement for the true interpretation] of the Bible. This dialectic of progress is sometimes corroborated by pneumatologia. In every case this [dialectic] also regards a magisterium that insists on permanent truths as a demand hostile to progress, reasoning

"metaphysically" and hence contradicting "history". It can be asserted that the concept of history absorbs the concept of God and the concept of Revelation. The "historicity" of the Bible must justify its absolute predominance of "history", and hence justify at the same time the passage to the materialistic — Marxist philosophy in which history has assumed the role of God . . . . .

It seems important to me that the question be put afresh — and that it find a response: How to read Holy Writ correctly? The Council has been reinterpreted in public theological opinion, as if it had simply given enlightened assent of the Catholic Church to the so-called historical critical exegesis. With this legitimized, then, all the rest follows from it, and that I have sought to present. Also, a lot of the problems of current catechesis themselves arise from this dangerously reductionist opinion. The question of the correct reading and understanding of the Scriptures has urgent need therefore of clarification. It must once again become evident that the Church (even scientifically) is the legitimate depository of the Bible. For this, in the present state of the question, a declaration of the magisterium on the subjects of the Scriptures, of tradition, and of the magisterium seems desirable.

Against this background, then, it is necessary to place in evidence the unity of the Jesus of history and of the Christ of faith, and to affirm unequivocally the central position of Christology in the faith before images of Jesus that separate Jesus and Christ from one another and in that way turn Jesus against the Church.

The fundamental problem seems to me deeper still: Political theologies are turned to only because politics and economics still seem real. Where reality lived in faith can no longer be recognized as reality, theoretical arguments are of little use. The problem is this: What reality has the faith? What does the faith do for men? With this the problem of truth is closely connected. Relativism now has become the current vision of the world. If truth does not exist, only "praxis" still counts . . . .

(Translated by A.M. Paltrinieri)

## Paul VI and Exegesis

"Catholic belief is being contaminated. Ideas are appearing in the fields of exegesis and theology which have their origin in certain bold but misleading philosophical theories and which cast doubt upon or narrow down the full meaning of the truths which the Church has taught with her rightful authority. There is a pretense that religion must be adopted to the contemporary mind; the directive wisdom of the Church's teaching authority is scorned; theological inquiry is remodeled to suit the principles of historicism; the divine inspiration and historical truths of sacred Scriptures are boldly denied. In short, God's people are being encouraged to adopt a new, so-called 'post conciliar attitude' of mind." (Apostolic Exhortation, *Petrum Et Paulum*, Feb. 22, 1967)

## Books Received

- The Committee on Doctrine-NCCB has published a booklet entitled *Review of Contemporary Perspectives on Ministry*, articles earlier published by Walter Kasper, Albert Vanhoye, S.J., and Henri Crouzel, S.J., as critiques of Edward Schillebeeckx's writings on ministry. Msgr. Richard Malone, executive secretary to the NCCB Committee, writes a summary of the issues being confronted.

- *From the Ignatius Press* (San Francisco) James Schall, S.J. (ed.) *Out of Justice and Winning the Peace*, the complete texts of the French and German Pastorals on war and peace, with an introduction by Fr. Schall (\$3.95 Discount for bulk orders.)

- Hans Urs von Balthasar, *Convergences: To the Source of Christian Mystery*, 153 pp. \$8.95.

In this collection of essays, von Balthasar stressed the need for all the elements of Christianity, which are diverse and specialized and can become fragmented, to return to unity in God. Writing with scholarly precision and poetic force, he states the case for a new unity of theology and spirituality, of the different branches of theology, and of the Christian person.

- Adrienne von Speyr, *The Gates of Eternal Life*, (140 pp. \$7.95)

In this book the Swiss physician and mystic has written about the different "gates into eternal life" which God's grace has placed in our earthly life: for instance, the Sacraments, the Church's calendar, prayer, and Holy Scripture. Her poetic and reverent comments can reawaken our sense of the nearness of God and of His eternity.

- *A Legend of Saint Dismas and Other Poems* by A. H.: With a Preface by Peter Gallway, S.J. (126 pp. \$6.95).

Originally printed in a series of penny pamphlets these poems beautifully reflect on such subject as sanctity, prayer, death, the Cross, Our Lady, etc.

- *St. Paul Editions* (Boston).

John Paul II, *Sacred in All Its Forms*, (482 pp. \$7.50 hard-cover, \$6.50 paperback).

Papal homilies on the family, life, the human body, marriage, contraception, euthanasia plus selected documents of the Holy See on relevant subjects issued during the period 1978-81. With an Index. A valuable resource.

Silvio Cardinal Oddi, *The Right of the Catechized to the Truth*, (101 pp. \$2.00).

This is an important address on catechesis by the Prefect of the Congregation for the Clergy delivered in the U.S. on July 9, 1983.

Humberto Cardinal Medeiros, *Whatever God Wants*, (660 pp. \$6.95 hard-cover \$5.95 paperback).

These final words of the Late Archbishop of Boston entitles a volume which contains his major pastorals and addresses delivered between 1970 and 1983. With Index.

- David J. Hassel, S.J., *City of Wisdom (A Christian Vision of the American University)*, Loyola University Press, Chicago, Illinois, 60657, pp. 461 \$18.50.

In Part I, after a thumbnail sketch of the history of American universities and how they grew, Hassel quite literally "takes apart" a complex modern university, piece by piece, chapter by chapter, to see how all the parts supposedly fit together: and what goes wrong when they don't. Then, in Part II, he puts all the pieces back together again into a workable Christian vision of today's universities and colleges. *City of Wisdom* also defines what "Christian wisdom" is, indicates how it can enrich any university and argues that it is the unique contribution of Academe, America, and the Church made by Christian universities.

- *Variorium* is a catalogue issued twice yearly and sent on request of books published on various aspects of Christian history little known in the U.S. It is available from 20 Pembridge Mews, London W. 1132 Q England.

- Msgr. Josemaria Escriva, *The Way of the Cross*, (New Rochelle, New York 10801, Scepter Press, 123 pp., \$6.95 paperback) A series of meditations on each of the fourteen stations followed by five points for reflection taken from the writings of the founder of Opus Dei.

- Humberto Belli, *Christians Under Fire*, (Instituto Puebla, Apartado No. 418, Paseo de los Estudiantes, 1002 San Jose, Costa Rica, Central America).

## Books Received

Mr. Belli, a former Nicaraguan Marxist, collaborator with the Sandanistas, and post-revolution editorial page editor of *La Prensa* there, converted to Christianity in 1977 but left Nicaragua after total censorship was imposed in 1982. A lawyer (Madrid U.) and a sociologist (Pennsylvania U.), Belli writes about the efforts in his native country to cripple the Churches.

His introduction contains the following paragraphs:

"In July 1979 when the Sandinista revolutionaries defeated the 42-year Somoza dictatorship in Nicaragua, many Christians in the United States and Europe looked expectantly to this small Central American nation (population 2.7 million). The revolution had been won with the cooperation of Marxists and Christians, there were Catholic priests in the government, and the revolutionary leaders promised to construct a new Nicaragua where the poor would be the first and democracy and human rights would be respected. For Christians increasingly concerned about issues of social justice and liberation of the oppressed, the Nicaraguan revolution was indeed a challenging experiment. Could Marxists and Christians actually join hands to make a better world? Could Christians participating in a leftist revolution make possible a new humane, Christianized socialism?"

"Many Christian leaders and publications, around the world, began to praise the Nicaraguan revolution and portrayed the Sandinista government as a unique blend of Marxism and Christianity — a revolution with a 'human face' — which, aside from minor flaws, was different from all others. These Christians claimed that far from persecuting Christians the Sandinista government was particularly notable for allowing and even promoting evangelism and religious life.

"The present report intends to show that Christians' hopefulness regarding the Sandinista revolution has been mistaken. The difficulties which Christians are now facing from the Sandinista government as well as the government's curtailment of basic freedoms, cooperation with Cuba and the Soviets, and so on — are the result of the fact that the Sandinistas are fundamentally Marxist-Leninists. These policies are due to the Sandinista leaders' explicit and firm commitment to Marxist-Leninist ideology. Given this commitment, it would be inconceivable that they would pursue any other set of policies, besides those which they have."

- Fr. Kenneth Baker, S.J. *Fundamentals of Catholicism*, (three volumes) deal in order with (1) The Creed and the Commandments, (2) Questions about God, Man, Jesus, Mary, and (3) Catholic teaching. Available from HPR bookshelf, 86 Riverside Drive, New York, New York 10024, \$32.85.

- William McGurn's article, "The Befuddlement of American Catholicism" is available from *The American Spectator*, P.O. Box 1969, Bloomington, Indiana 47402. *The Economist* (April 14, 1984 from Britain) has an equally interesting article covering the same subject matter "The Catholic Church in America: Can the Pope Command his Flock" written by their Rome correspondent.

- Fr. Louis P. Rogge, O. Carm. has completed a Ph.D. dissertation for the Union Theological Seminary entitled *The Relationship Between the Sacrament of Anointing the Sick and the Charism of Healing Within the Catholic Charismatic Renewal*. Available at present through University Microfilms, awaiting a publisher. Cardinal Bernardin provided the *imprimatur*.

### Fall Meeting of the Executive Board

The Board of Directors will meet on Saturday, September 22, 1984 at the Sheraton-O'Hare Hotel in Chicago, Illinois.

### Cardinal Wright Award

The Cardinal Wright Award ceremonies will be held on Sunday, September 23, 1984. Special awards will be given at that time to Mr. and Mrs. John Farrell and to the Rev. R. T. McCarthy.

## Books Reviews

● John Finnis, *Fundamentals of Ethics*, (Georgetown University Press, 163 pp. \$8.95 paperback).

Here is the Oxford Don at his best. Originally six lectures at Georgetown, they form cohesive chapters dealing with the practicality of ethics, through an analysis of objectivity, truth and moral principles, ending with our destiny and "the last things".

Professor Finnis is at his best in chapters four and five when he treats of proportionalism and Kantian ethics.

Are we entitled to be confident that our moral judgements can be objective? Can they express insights into aspects of reality, rather than mere feelings, tastes, desires, decisions, upbringing, or conventions? Why must we consider some of our choices to be free, and how do our free choices matter? How far should our moral judgements be based on assessments of expected consequences? Can utilitarianism, and other consequentialist or proportionalist theories, be anything more than the rationalization of positions taken on other grounds?

The main theme of this book is the challenge to ethics from philosophical scepticism and from contemporary forms of consequentialism. But in seeking to meet this challenge, the book develops a sustained philosophical argument about many of the central questions of ethics. It reviews classical positions, and challenges some long-influential interpretations of those positions. It also reviews and participates in some recent developments and controversies in Anglo-American ethical theory.

The activity of ethical theorizing itself is shown to be a matter of free and intelligent decision, in pursuit of an intelligible good; it thus provides a test-case for any ethical theory.

John Finnis is Reader in Law in the University of Oxford and Fellow and Praelector in Jurisprudence at University College, Oxford. He is author of *Natural Law and Natural Rights* (Clarendon Press, 1980).

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*The Positive Values of Chastity* by Eugene F. Diamond, M.D. and Rosemary Diamond. Chicago, Franciscan Herald Press, 1983. 95 pages. \$7.50.

This slender volume contains a surprising amount of material — argument, anecdote, and statistic — to assist parents, teachers, and young people in their struggle to promote chastity in these hedonistic times.

The book's thrust is threefold. The first four

chapters state in modern terms the traditional arguments for chastity; the next five contain the Diamonds' reflections on the causes and the dire effects of the sexual revolution. Their conclusions are based on their counseling experiences and their work as founders and directors of Birthright of Chicago. Finally, ways are suggested in which parents can "parent for chastity," and the book ends with a strong epilogue by Herbert Ratner, M.D., on "Chastity as nature's prescription for humankind."

The Diamonds say confidently that the best preparation for marital fidelity is chaste courtship. In 15 years of counseling the engaged, they say, they never heard a single regret expressed over an engagement without sexual intercourse. Mutual respect, they insist, is an achievable norm in the physical expression of affection, and they urge young men and women to strive for it in the same way they would strive for good grades, a place on the varsity team, or popularity with classmates. They consider that going steady during adolescence stifles personality development — an opinion shared by many thoughtful observers today. Their judgements that "there is a formidable and persistent array of media pressure against monogamous marriage" and that "the movement for a 'new sexuality' is part of the strategy to destroy marriage" certainly seem to be right on target.

Interesting and provocative as these opinions are, the features most readers, especially the younger ones, are likely to remember best are the tales of personal encounters with young people today and the character sketches of the philandering young male and the victimized girl friend. For instance, there is the young secretary who told the counselors tearfully that she dreaded dating because "it wasn't worth the hassle" — the hassle being the boorish and repetitive challenge to her virtue occasioned by every first date. Or the college girl who described the sheer euphoria of discovering that an occasional date turned out to be a true gentleman. On many campuses, they learned, the chaste girl is the object of almost constant pressure and ridicule. "This is not," they say, "because she has fallen among bad companions. She would be hard put to find another type of companion." Despite the fact that she is surrounded with lovely girls from impeccable backgrounds in her college or university, she may turn to Birthright counselors for support in preserving her virginity. Obviously no support is to be found in TV programs or on movie screens where the most comely, charming, urbane men and women live sub-barnyard lives that no one ever suggests are sinful.



Most attention-getting are the Diamonds' profiles of the girl who is pregnant out of wedlock and the anti-hero male. Among the weaknesses of the girl are lack of identity, childish fantasies, troubled home life, lack of motivation, gullibility, rejection of the role of housewife, lack of spiritual identity, and selfishness. As for the predatory male, some of his characteristics are superficial charm, intelligence, unreliability, lack of remorse or shame, egocentricity and incapacity for love, and an impersonal and trivial sex life.

Finally, the authors have some timely comments on what parents can do to assist their offspring in remaining chaste, and on sex education. They say, without apology, that parents are not only the best teachers in the area of sex but probably the only teachers. It is far more difficult, they argue, to find teachers who are adequately prepared to give proper and value-laden sex education than to assist parents to fill in whatever their lacks as sex educators might be. In fact, from long experience in overseeing and assisting in sex education classes, they have come to believe that such classes are not only less than helpful but that they can be counterproductive. They make a strong plea for full-time parenting, with such wry comments as "One of the most pernicious forms of self-deception is the myth of unrealized talents." They also offer the troubling and challenging observation that no institution has failed young girls so thoroughly as the churches or the church-related schools. They say this is because "sensitivity training has replaced religious exercises, action has displaced piety, cynicism about spiritual truths has replaced devotion."

Parents and teachers would do well to study this book and to pass it on to their teens and post-teens.

*John and Eileen Farrell*

(The Farrells have been involved in many Catholic organizations and are currently active in the Fellowship of Catholic Scholars and the Family Life League. Eugene F. Diamond, M.D., is a professor of pediatrics at Loyola University, Stritch School of Medicine, and the author of *This Curette for Hire*. Dr. and Mrs. Diamond are directors of Birthright of Chicago.)

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*Contraception and Catholicism*. Common Faith Tract no. 5 by William E. May Christendom Publications. Front Royal, Va. 22630.

Aware of the common attitude of our society, which approves the practice of contraception for both the married and the unmarried, Dr. William E.

May first analyzes the arguments in favor of contraception and then refutes them. May examines four arguments. The first is that our dominion over physical nature, willed by God, justifies the use of contraceptives, particularly by married couples, to prevent unwanted pregnancies. One recognizes this line of reasoning in the Majority Report of the Papal Commission on the regulation of births. This same teaching sees the Church's teaching as "physicalistic". Within this perspective methods of natural family planning are not morally different from contraception. The argument attempts to draw support from the lived experience of the faithful many of whom had been frustrated by the practice of calendar rhythm. Indeed the lived experience of married people using contraceptives was stressed as a new *sensus fidelium*.

The second argument in favor of contraception was that human sexuality was above all relational and unitive. Such is what is distinctly human and personal, whereas the procreative aspect is biological, common to humans and animals. As originally used by Catholic authors, this argument was limited to the justification of contraception among the married, but it has been extended over the years to contraception by the unmarried and to homosexual activity within a stable relationship. (pace Curran). After all, the argument that one may act directly against the procreative good for the sake of the personal good of unity is just as "valid" in the case of homosexual activity as it is in the situation of heterosexual intercourse.

The third argument in defense of contraception is also found in The Majority Report. It is based upon a distinction between the individual acts of marriage and the marriage as a whole. As long as a couple shows respect for the procreative purpose of marriage by having a certain number of children, they may impede the procreative potential in individual acts of sexual intercourse.

The fourth argument to justify contraception is that of population control. While rejecting all forms of natural family planning as ineffective in controlling population in developing nations, this argument urges the responsible use of contraceptives as the solution.

In his critical appraisal of these arguments May makes use of the insights of John Paul II in *Familiaris Consortio*. The Holy Father states that the difference between contraception and recourse to natural family planning is so profound that in the final analysis it involves "two irreconcilable concepts of the human person and of human sexuality." May explores this significant moral difference. It is not only a question of means used but of the present intent in the minds of the couple. Con-

tracing couples have different intentions from those practicing natural family methods." To put it briefly, the moral difference between contraception, whether "natural" or "artificial" and the practice of periodic continence as means of exercising responsible parenthood consists in the reality that different sorts of acts are being done, different *present intents* are operative, and different proposals are being freely adopted by choice."

This shows that the Church, far from being "physicalistic", is concerned with the nature of human choices and actions and their moral determinants.

May shows how the claim that procreation is biological in nature and part of the world over which man is given dominion is really an expression of the separatist mentality. The good of procreation is not a good of the human person, but is rather a good for the person, something to be used as the person chooses. It is merely a functional good, not a personal good. Such an understanding of person is a dualism, inasmuch as it places the body and the biological processes of human life beneath the person. In the mind of the church, however, the human body is not an instrument of the person, but is an expression of the person. The Church, however, proposes a holistic understanding of the human person as a unity of body and soul.

May also shows that the advocates of contraception hold that we can do evil for the sake of the good to come. Of course, they call it ontic or nonmoral evil. One can destroy the procreative aspect of coition for the allegedly higher good of marital union. In this perspective bodily goods are always of a lower order than the psychological goods, the "personalistic" goods. Yet this theory must be understood as going beyond contraception: "On this theory it is morally right and good to intend *any* evil for the sake of an allegedly greater good. Thus one can rightly choose to kill an innocent person if this is demanded by some "higher" good." This moral theory is called *consequentialism* or *proportionalism*. It assumes that the various goods of the human person can be weighed against one another, but this is impossible, because human goods are incomparable and incommensurable. Again, this theory is completely irreconcilable with the teaching of the Church and sound human reasoning.

The "experience" argument of the pro-contraceptive authors falls apart as soon as one realizes that different people experience marital life in quite different ways. Millions of Catholics and non-Catholics refuse to contracept, because they refuse to set aside something good and worthy. Their experience must be taken seriously. So also

must be considered the research of Nona Aguilar in *No Pill, No Risk Birth Control* where she describes the attitudes of those coming off the pill to natural family planning. Many of these couples had found contraceptive intercourse boring. They also realize that NFP methods are just as effective as contraceptives in spacing children.

May also exposes the fallacy of the argument that marriage as a whole should be procreative, while individual acts can be contraceptive. This argument fails to take into consideration the relationship between our actions and our being. One cannot regularly engage in contraception without possessing a contraceptive mentality. Again, the argument begs the question, because it assumes that contraception is morally neutral, and becomes morally wrong if chosen for the wrong motives, and becomes morally right if chosen for the right motives.

The final argument supporting contraception was that based on demographic considerations. Obviously, this argument is already faulty on consequentialist grounds; it is also based upon two assumptions that population is growing at a disastrous rate in the developing countries, and that contraceptives are the most effective means of controlling population. Both assumptions must be challenged. Colin Clark and others view the population as so low in developed countries that their future well-being is jeopardized; in the developing nations population growth is not the cause of the poverty and difficulties suffered by the masses: rather the basic cause for their suffering is worldwide maldistribution of material resources, which, in turn, is related to the economic system of the world. Finally, time and again the distribution of contraceptives and even forced sterilizations (in India) have failed to solve the alleged population problem. Nor must credibility be given to the canard that the Church forces teenagers to have abortions by disapproving of contraception. Evidence shows that we continue to have "unwanted" pregnancies among teenagers despite the availability of contraceptives. Evidence also indicates that wherever contraception is widely practiced abortions increase rather than decrease.

May concludes by summing up the teaching of the Church in *Humanae Vitae*. Each and every marriage act must be open to the transmission of human life. The malice of contraception is its anti-procreative intent: "excluded is every action which, either in anticipation of the conjugal act or in its accomplishment, or in the development of its natural consequences, aims, whether as end or means, at making procreation impossible."

John F. Harvey, OSFS

## Who Speaks for the Other Catholic Women?

Kenneth Briggs, religion editor of the *New York Times*, (November 6, 1983) went on record that women "most concerned about reforming the Church acknowledge they are a minority of the more than 25 million Catholic women in the United States." Considering the attention given to this minority — in ecclesiastical and academic circles, it is indisputable that a bias is being exercised against Mrs. Average Catholic. And, since there are fifty-one million American Catholics, it's fair to suggest that Mr. Average Catholic, the father of those children in Catholic education, is also among the disenfranchised.

One of the main problems of the huge sector being ignored is that of identification. 'Mother' and 'Dad' have no forum where it counts. Unlike the minority women, we OTHER women DO take into account the other half of the human race: men. In making our point about the other Catholic women, we are including Pop and Grandpa too. And while we aren't saying that our men are perfect, we do love them.

It seems very strange, therefore, to discover how readily priests accept harsh criticism from groups with LABELS, but act as though the rest of us did not exist! We are not polled, we are not interviewed. Do they assume that all Catholic women are in agreement with the Minority?

Let me give an example of our Rodney Dangerfield 'no respect' position. I attended a program at a nationally known Catholic University for a lecture entitled "A Woman's Perspective on the Peace Pastoral." A Sr. Charles filled the room with partisan political ways to achieve the nuclear freeze and how best to interfere with corporate management at stockholder meetings. (Another verbal guru quoted for "the cause" was Rosemary Reuther.) I came to this meeting prepared with copies of this nun's disdainful attitude toward the Church in a letter that had appeared earlier in a national Catholic weekly. It seemed to me that it was only fair for the audience to know the extent of her anger toward the Church, and against Rome particularly. In passing out the copies of *her* letter, I was immediately accosted. "Who are you?" and "What are you passing out?" I gave my name and showed the letter with Sister's name at the bottom. Next question: "But REALLY who are you? What ORGANIZATION do you represent?" As a mere Catholic mother without an alphabet litany of credentials, I was, in effect, a disembodied nonentity.

We other Catholic women, mothers and grandmothers, not only like who and what we are, we also love the Church. That's half our story. The other half is that we are finding that our passivity in not being noticed is being taken in some places as 'agreement' with the positions of our unhappy sisters. We are making the difficult discovery that our silence is being construed as assent. Nothing could be further from the truth.

What is it, then, that we *Other Catholic Women* want? We thought you knew but, obviously, it needs to be spelled out:

1. We want the teaching of the Church on the priesthood taught, supported and maintained by the leaders of our institutions.
2. We want the implementation at every level of the 1973 U.S. Bishops' Guidelines to Basic Religious Education. All of it. We want every child to have and own a catechetical text that meets with these Guidelines.
3. We want the Church's social doctrine taught as popes teach it, without our children being turned thereby into rabid Democrats or Republicans. Leave something to us as laity and Christian parents.
4. We wish the rights of parents spelled out in *Familiaris Consortio* and the *Charter of the Rights of the Family* with regard to sex education respected and to be involved in all programs dealing with our children's remote preparation for marriage.

Are these requests unreasonable? WHY are we *Other Catholic Women* sometimes viewed as living on a fringe of Catholic society, when our expectations conform to the very basics that the Church has declared to be essential?

Let me conclude with our view of the problems we hear some Religious women apparently have. Sisters, no longer busy in the Catholic Christian formation of our children, are now strangers to us. Preference for politics, power and personal fulfillment are hardly top priorities for the mothers of children,

especially if this indicates "no interest" in the souls of the new generation. A fundamental vocation of women is nurture. When women remove themselves from the circumstance of nurture (classroom, hospital, caring for other people) they become clanging cymbals, tending to say stridently things which offend our pious ears. Samples from the Briggs article: "The Church cannot make us caterpillars after we have become butterflies," "The Church is afraid of sexuality and afraid of women," "We are going to go the route of Agnes Mary Mansour" . . . Is this womanly? Is this 'service'?

We *Other Catholic Women* do not want power. We have enough of the right kind — power to form the fragile young souls of children at home, in our neighborhood, in the classroom. This power, exercised once by Sisters, too, in large numbers, far exceeded the 'imprint' of occasional visits to the school by the parish priests. Catholic mothers are saddened by the wives who do not want children and by the loss of Sisters in the school. We do not however, appreciate the interference by childless women or alienated Religious with our objective of a sound, basic, Catholic education for our children, or by the substitution of political hoopla for training in doctrine, virtue, and piety. We used to be friends with our teachers and to have influence with them even as they perfected our faith performance. But the long arm of 'administration,' 'diocesan policy,' 'social justice' has placed us *Other Catholic Women* "out there" — with no voice and no influence.

Fellowship of Catholic Scholars Newsletter  
Published by St. John's University  
Jamaica, New York 11439

Non-Prifit Org.  
U.S. Postage  
PAID  
Jamaica, N.Y.  
Permit No. 451



We pray — this huge majority — that the he-men in the Church will have the good sense to hear our quiet voice. And to exercise prudential judgment accordingly. We pray they will 'hear' the silence of those of us who do not publicly condemn anyone. We trust that our Bishops will ask themselves: Who is shaping the Church of the future — today's children? Who do we want to shape those children? The wrong answer may lead to the wrong Church without anyone realizing it.

Cassandra

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\*Fr. Raymond T. McCarthy of Chicago, an early Foundation member of the Fellowship, has become its most generous benefactor.