

# Newsletter

## Fellowship of Catholic Scholars

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### Where's the Truth

Pontius Pilate only wanted to know "what's that", when Jesus said he came to witness the truth. Pilate wouldn't have recognized Christ's truth, even if it were staring him in the face. But, then, Pilate was a pagan.

The present Catholic crisis, however, does concern Christ's truth, what it is and where to find it. But now the doubters seem to be Catholic academics, eager to tell believers that what the Church has always taught as Christ's word isn't necessarily true.

Doubters explain the Catholic crisis in very simple terms. It's a case of tradition versus development, of Trent up-dated by Vatican II, of the Curia confronting Scholars, of old people and political rightists refusing to get out of the way of the young, the inventors, and political reformers within the Church.

If the present difficulties were merely the result of an intramural contest between legitimate Catholic rivals, Church authorities would have little reason to worry. This would be another of a long series of internal Catholic fights, out of which a holier Church emerged. But, such is not the case in the present situation.

The substantive Catholic issue in our time is the truth or falsity of the Catholic faith. It is no more and no less than this. Is the Catholic Church what the Fathers and Saints declared it to be? Or is it

something else? Those who describe it otherwise misrepresent what is really going on and the seriousness of the problem as well. The debate is not about diverse theologies, but about the heart of the faith.

#### The Popes See the Issue Clearly

Within thirty months of the Council's end (June 30, 1968), Paul VI diagnosed the Catholic ailment as the undermining of Christian doctrine in the name of research. It was the spread of "arbitrary conjectures" (the Pope's words) about the Catholic faith which prompted him to proclaim the "Credo of the People of God". Eleven years later (1979) John Paul II said this credo contained "the essential elements of the Catholic faith, especially those that presented greater difficulty or risked being ignored."

No one need to be told two Popes after Vatican II what these "arbitrary conjectures" are. They touch upon the truth of the Catholic creeds and the historic foundations of the Catholic Church.

What should we expect from students when on the basis of someone's theory they are told that stories of Christ's birth are dubious history, that words which the Church has always presented as his are not necessarily the words of God. Hardly conducive, either, to fostering or reinforcing Catholic faith are allegations that Jesus did not intend to establish a Church, did not institute the

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#### WHAT TO EXPECT IN THIS ISSUE?

##### *On Catholic Theology – p. 5*

"I am convinced that the world will never listen to a Church or to a teacher that could accept a Jesus whose decayed body or dry ashes reposed in a forgotten tomb."

*Archbishop James A. Hickey to CTSA 1984*

##### *On Nicaragua – p. 19*

"The Lord does not want us ever to forget that the mark of our discipleship is concern for our brethren."

*Paul VI*

##### *On Teaching the Faith – pp. 6ff*

"It will not be out of place to consider the ancient tradition, teaching, and faith of the Catholic Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the Father. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name."

*St. Athanasius' First Letter to Serapion*

## Where's the Truth (Cont'd)

priesthood or episcopacy, nor the Eucharist as an unbloody sacrifice. Neither do they serve faith who deny that he was born of a Virgin or pretend that whether he actually rose from the dead or will judge the living and the dead may be irrelevant to modern religious experience and the faith of "the future Church."

Loyola University's Thomas Sheehan is wrong in asserting that the Church is making "a momentous shift" away from its orthodoxy to become a religion of approved works, "orthopraxis" in his terminology. (*N.Y. Review of Books*, July 14th, 1984) Sheehan ignores the fact that the Church is always orthodox, although prominent Catholics, alas, are not always so. Sheehan also forgets that the Church fights more ferociously for its faith than over the sometime bad morals of its faithful. The Chicago professor admittedly is reading a real trend toward unbelief among some Catholics; and he likes the trend. Ten years ago (1974) the Jesuit review in Rome, *La Civiltà Cattolica*, foresaw a new Catholicism aborning, one which, while retaining traditional language, actually denies the essential truths of Christianity. So the present problem has been around for awhile.

### The New Catholicism

The New Catholicism, envisaged by academics like Sheehan, has little in common with historic Christianity. It includes no "revealed doctrines" of whose truth we can be sure, nor "divine law", a concept which makes too much of a distinction between God and man. The new understandings also provide no surety that the Catholic Church is the one true Church, nor that there are absolute moral norms based on revelation or on man's nature, especially if these would be applied to marriage and sexual behavior. The emphasis of the new Catholicism will be on man and his life on earth, on freedom of conscience and private interpretation of faith, on a democratic church, on a trusting faith in Christ the liberator, but one which abstains from declaring who Christ is and why he died on a cross.

The extent to which this process of unbelief has gone on in the United States is manifest in the polls and in the reaction by Religious Educators and the Catholic Press Association to Rome's insistence that imprimaturs on two books be withdrawn. Some professionals in these groups argue that when Rome acts to protect the faith, the issue is due process, not Catholic doctrine. But is due process the critical priority? Is it possible that the NCDDRE and the CPA leadership no longer think the Holy See's firm statements of doctrine are true or even binding? If they really are concerned with defending the truth of the Church's teaching on original sin, transubstantiation, hell, etc. (doctrines which

involve *de fide* claims by the Church), we would have learned of their interests long since, perhaps in time for peer criticism to make Roman intervention unnecessary. But that did not happen. Who, therefore, will deal with faith denials when they occur in Catholic lectures, textbooks and catechisms? (An equally serious problem, one more difficult to handle, is what to do about the "grand silences" in classrooms and pulpits about Catholic doctrines that are untaught and unmentioned.) One West Coast graduate student at a Jesuit university reports how his instructors "in the first ten days of class have managed to throw out such teachings as apostolic succession, transubstantiation, the indissolubility of marriage, the objectivity of moral standards, *Humanae Vitae* and *Familiaris Consortio*." Rene Laurentin has made a similar point, to wit, that clergy using secular disciplines "have converted neither Marxists nor psychoanalysts to Christianity but they have converted numbers of Christians to Marxism and psychoanalysis. Sometimes, they have destroyed the faith of proselytes." How rare it is anymore to hear in Catholic circles that the Church is the Church of Christ. If the Church is not this, why take it seriously?

Apart from the erosion of Vatican II's Catholic faith, there is the inversion of Catholic priorities to consider. Conciliar statements on liturgy, ecumenism, religious liberty and the modern world are meaningless, if *Dei Verbum* and *Lumen Gentium* are not taken seriously; one document asserts there is such a thing as the Revealed Word of God, the second says that the Pope and the world's assembled hierarchy with the Pope are the only guarantors of that Word. It is commonplace in Catholic circles today to reduce *Dei Verbum* to *Verbum Hominum*, mingling the divine element with the conditioned human so that no one can state securely what God's word is; or drawing on *Lumen Gentium* to demonstrate that the Church is really a congregation of believers searching its way through modern religious experience for a new identity, no longer the Body of Christ leading believers to salvation by having the faithful "hear the Word of God and keep it." (LK 11,28). Why should any believe in a Church which has been wrong in its official statements about Christ, about the foundations of the Church, and the way to salvation? Why should they now listen to the Church's social message, if the Church's supernatural claims are dubious?

So we come back to the basic issue. Is there a revealed Word of God? Has a saving truth been given to us? If so, how do we know it? Is it true and who protects its meaning?

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## Where's the Truth (Cont'd)

### The New Code

When dissenting Catholics, therefore, speak of "oppression", "polarization", or "the chill factor" — with the finger pointed at John Paul II as the person responsible for frustrating their efforts to mislead the faithful or corrupt them — we must keep in mind that the Pope and bishops in union with him, above all others, are responsible before God for the truths of the Church and the holiness of the faithful. If theologians or anyone else misuse freedom to the harm of God's Word, it is hierarchy's role to protect the Church's faith and the flock entrusted to their care, by disciplinary action if need be.

The test of the Church's resolve to deal with rampant error in our time is presented by the New Code of Canon Law. The New Code has scores of canons dealing with the Church as true, as divinely established by Christ, on obedience to Pope and Bishops, on the latter's rights and responsibilities over the good faith and good morals of the Catholic community. John Paul II promulgated this Code with the prayer that "these canons be observed by their very nature", that "what is commanded by the head may be obeyed by the body."

Let us pray that this becomes so.

### Items of Interest

- An interview with Robert and Mary Joyce by the Institute for Christian Healing (103 Dudley Avenue, Norberth, PA, 19072) on human sexuality was published in its June 1984 issue. This article provides perceptive insights on maleness and femaleness, on homosexuality, and "the sexual nature of prayer".

- Fr. John Harvey, OSFS has been named recipient of the 1984 Thomas Linacre Award for excellence in medico-moral journalism, particularly for his writings on homosexuality. The nomination was announced by Dr. John P. Mullooly, editor of the *Linacre Quarterly*.

Fr. Harvey will receive the Award at the annual meeting of the National Association of Catholic Physicians' Guilds in October.

- Rev. Jerry Falwell and his moral majority got their comeuppance recently during their meeting in San Francisco. *The New York Times* (July 13, p. A, 11) reported:

"On Wednesday night, a candlelight vigil drew hundreds of homosexuals and their supporters from the city's religious community to Grace Cathedral for an unorthodox service that included a Jesuit priest, a shofar-blowing rabbi and mimes administering a communion of Hershey chocolate kisses."

### Cardinal Wright Award

Fr. John Hardon, S.J. will be the sixth recipient of the Cardinal Wright Award for outstanding service to the Fellowship of Catholic Scholars. The Award will be presented on Sunday, September 23rd at Chicago's Hotel Continental, 2 p.m.

Fr. Hardon has enjoyed a distinguished priestly and academic career. Born in Midland, Pa. in 1914, he was ordained a Jesuit priest June 18, 1947, receiving his STD degree from the Gregorian University in Rome 1951, teaching subsequently at the Bellarmine School of Theology, the Jesuit School of Theology (Chicago), and at St. John's University, to which he is presently attached. His career includes work with religious communities, ecumenical bodies, the NCCB, and various Congregations of the Holy See. His best known works include *Christianity in the 20th Century* and *The Catholic Catechism*.

Previous recipients of the Wright Award has been Msgr. George A. Kelly, Profs. James Hitchcock, William May, Germain Grisez, and Fr. John Connery.

Mr. and Mrs. John Farrell of Chicago are in charge of the event.

- Fr. Joseph Dirvin, C.M., author of *Mrs. Seton: Foundress of the American Sisters of Charity*, recently assisted the Daughters celebrate their 175th anniversary in Emmitsburg, MD. with a paper detailing the early trials of Mother Seton. The paper, entitled "All is in His Hands", is available.

## The President's Corner

*The New York Times* of today, August 2, 1984, reports that yesterday Archbishop Pio Laghi visited President Ronald Reagan at the latter's California ranch. The archbishop is identified in the article as the Apostolic Delegate to the United States. This is the second day in succession that the archbishop has been so mistyled. And so one asks himself whether or not the whole issue of the Apostolic Delegate's becoming the Papal Pro-Nuncio, as he did, has been really understood even by some of the best reporters of religious news. One concludes that it probably was not.

And probably, too, not all the members of even the Fellowship would be able to answer some particular questions relating to the reestablishment of formal diplomatic relations between the Holy See and the United States. A substantial sample question might be the following: is it because the Holy See is a civil power or because it is a spiritual power primarily that it sees itself as necessarily involved in diplomatic activity? A minor test question might be: why is Archbishop Laghi titled Pro-Nuncio and not simply Nuncio? The phrase "even the Fellowship" at the beginning of this paragraph alludes to the special loyalty of our organization to the Holy Father as teacher of the universal Church and the special reason our members have for a deeper knowledge of the whole range of papal activity.

Pius XI once referred to encyclopedias as first aid, and so with that cue we are not surprised to find that a good place to start acquiring a certain amount of systematic information about papal diplomacy is the fine article by Father Robert A. Graham, S.J., in the *New Catholic Encyclopedia* (v. 4, pp. 881-884). Among other things, incidentally, he explains that according to a traditional practice, confirmed by the Congress of Vienna in 1815, and reconfirmed at Vienna in a general revision of diplomatic practice in 1961, the papal nuncio is, regardless of his length of service in the post, the dean of the whole diplomatic corps. Where recognition of this prerogative does not obtain, the papal representative is a pro-nuncio.

One can be apprised of the broad range of papal diplomatic activity by regular reading of *L'Osservatore Romano* in either its daily Italian form or its weekly English-language edition, so fastidiously edited by Lambert Greenan, O.P. The presentations of credentials by envoys of various nations are carefully reported, as are visits to the Holy Father by heads of state and other civil and religious dignitaries. They are more numerous than one would guess, if he were not well informed about them.

Papal teaching, too, is first aired (and law occasionally promulgated) in the pages of this interesting paper, and this not only in its most authentic form as it comes from the mouth of the Vicar of Christ, but also in the supporting forms it takes in the teaching of loyal bishops, theologians and other religious leaders. The pictures that accompany feature stories about papal pilgrimages and other activities of the Pope and Catholic leaders all over the world are of a high quality that gives one a feel for the catholicity of the Church. It is, in short, an excellent periodical by which members of the Fellowship can stay abreast of a whole range of presentations by the Holy Father of his teaching. *Origins* in this country is useful for the reading of certain selected papal writings and allocutions, but for an understanding of the scope and variety of forms of transmission of the papal magisterial *doctrina*, an ample view of the Pope's day-to-day teaching, the coverage of *L'Osservatore Romano* cannot be equalled.

It is interesting to note that some of the encouragement for its founding, on July 1, 1861, came from the grandfather of Pope Pius XII. The useful weekly English-language edition is now 17 years old. It is distributed by both air- and surface-mail.

Earl Weis, S.J.

## Moral Theology and the Catholic Theological Society of America

### A Report on Its 39th Annual Convention (June 13-16, 1984)

The Catholic Theological Society of America held its 39th Annual Convention at Georgetown University in Washington, D.C., from June 13-16, 1984. This report is concerned with the continuing seminar on moral theology held in the afternoon on June 14 and 15. The seminar began with an address, open to all interested in moral theology, by Joan Timmerman of the College of St. Catherine on "The Sexual and the Social in the Catholic Moral Tradition". After her major address, participants were to be divided into three groups for a discussion of (A) Moral Rules in their Social Setting: Abortion; (B) Catholic Social Justice and the American Economy: Prospects for the Bishops' Pastoral; and (C) The Role of the Affective in the Moral Life. This report focuses on the discussion of topic A, abortion.

Ms. Timmerman spoke for almost an hour, providing no opportunity for open discussion of her paper. She had argued that the Church magisterium and Catholic moral theologians up until very recent times, had proposed a "heroic" ethic in sexual matters, one contrasting sharply with the more flexible and open attitude taken by both to social issues. With respect to sexual morality, she asserted that not until the present century were theologians and the magisterium ready to recognize the role of love in marriage. St. Thomas, she held, required married persons to shun pleasure in the marital act, which they should undertake only for procreative purposes. She affirmed further that St. Thomas' teaching on sexual morality was governed by his acceptance of Ulpian's understanding of the natural law in which the moral significance of actions is determined by their physical or biological structures. According to Timmerman, the same biologicistic, physicalistic understanding of sexuality undergirds magisterial teachings, particularly as set forth in *Humanae Vitae*. She argued that the Catholic moral tradition on social questions was much more nuanced and humane, and that it was necessary to introduce the same flexibility and humaneness into the tradition on sexual morality. She closed her paper by suggesting that there is considerable room for development with respect to the Church's position on the morality of abortion.

Following her presentation the workshop on

abortion began in the same room, although by this time she had departed. Thomas Shannon, the chairman, opened with a 20 minute presentation of his own, in which he insisted that politics plays a major role in determining which moral issues the Church will emphasize in carrying out its mission, using abortion as an example. Abortion is given priority in the United States, prompting Pope John Paul II, while here, to stress the sanctity of unborn human life and the evil of abortion. However, Shannon said, he did not do this in Poland. Why not? he asked. First, he said, because according to the *New York Times* there are over one million abortions a year in Poland. Since the Poles are predominantly Catholic, and since they practice abortion quite widely, the Pope, Shannon argued, coolly decided not to touch on the subject while there, certainly not speaking against it. Shannon, a member of the Board of Directors of the Catholic Committee on Pluralism and Abortion, says politics, not concern for truth, is the governing factor determining what the Church proclaims.

Immediately following Shannon, Patricia Jung from Concordia College in Moorhead, MN, developed an argument similar to the "defense of abortion" mounted by Judith Jarvis Thompson. Jung holds that pregnancy is to be equated with giving bodily life support to another and is, as such, comparable to donating organs. Thus, it is for the most part something that is to be freely and voluntarily given, not conscripted. If pregnancy is not wanted and the bodily support provided by the pregnant woman is not viewed as a gift, then pregnancy termination is morally warranted.

Ms. Jung was followed by Barbara Andolsen of Rutgers who outlined the various economic and social factors contributing to abortion. In her judgment, the leading causes of abortion are the poverty and injustice women suffer in the United States. Hence, the Church must first secure full justice for women, including acceptance of the ERA, before it can even think of addressing the abortion issue.

At this point of the program (4 p.m.) the formal workshop concluded, with no opportunity provided to challenge the Timmerman paper or to raise questions for the three panelists. Several CTSA

members rose to express annoyance at the one-sidedness of the presentations, the quality of scholarship evidenced in the major address, and the utter failure of the leadership in the CTSA to provide some balance to the workshop. (These included Frs. Ronald Lawler, Vernon Sattler, Edward Bayer, John Harvey, Robert Barry, John Connery and Dr. William May.) They noted, for example, that Shannon's pre-convention materials were uniformly pro-choice, including Beverly Harrison's *Our Right to Choose* and Marjorie Maguire's paper for the 1983 meeting of the Society of Christian Ethics meeting, in which she claimed that the fetus does not become a person until the mother consents to the pregnancy. The Thursday meeting closed at this point without any adequate critique either of the Timmerman paper or of the presentations by the panelists.

The workshop re-assembled on Friday. CTSA leadership provided the alternative voice. In response to Thursday's objections, it asked Fr. John Connery, S.J. to present a summary of the Catholic tradition on abortion. Fr. Connery, on short notice, provided a prompt and accurate summary, stressing that the Church, and its theologians, had always held that abortion is a very serious evil, even if fully personal status is not accorded the human life in question.

Many CTSA members from the other workshops, who had not been present earlier, attended the Friday session, including Richard McCormick, and Charles Curran. Daniel Maguire, leader of the Catholic Committee on Pluralism and Abortion, co-founder of Catholics for Free Choice opened the discussion on Fr. Connery's remarks by flatly asserting that some present at the Thursday session were conducting a witch hunt or heresy hunt. William Wagner, a doctoral student at Catholic University, who was present both days, challenged Maguire's assessment. Wagner said, quite properly, that what troubled people on Thursday was the onesidedness of the presentations and the scholarly character of papers.

Shannon's paper was then criticized with reminders that Pope John Paul II, while in Poland, had indeed condemned abortion strongly, in his address to the nation's bishops, that the *New York Times'* data were questionable (perhaps 2 —

300,000 Polish abortions the realistic figure). Shannon did not retreat from his political conclusions.

Other speakers challenged the major features of the Timmerman paper. Grisez challenged her understanding of St. Thomas' teaching on the natural law, which far from making natural processes the norm, insists that human reason, by its participation in the divine wisdom, provides the norms for making good moral choices. William May claimed that her analysis of Thomas's views on sex and marriage was quite erroneous. She failed to note that for Aquinas the friendship between husband and wife is the greatest of human friendships, that he regarded the marital act as holy and meritorious, without need of an explicit procreative intent, when chosen as an exercise of justice and/or religion. Aquinas also called foolish those views which held that married persons are to shun pleasure in the marital act. Fr. Edward Bayer also showed inadequacies in her talk. Fr. Vernon Sattler, and Fr. William Ryan of Washington, centered their criticism on the way in which the Church's teaching on abortion had been presented.

The Friday meeting was tense and emotion laden.

At the business meeting, the CTSA leadership made it plain that it is upset with the withdrawal of the imprimatur from two books. A special CTSA committee will examine this issue. At this meeting Dr. May said that he did not see why the ruckus, since the books set forth ideas out of harmony with the teaching of the Church, earlier imprimaturs falsely leaving the impression that the ideas contained in those books were in conformity with Church teaching. Protest was voiced also by a layman about the manner in which the Thursday liturgy was celebrated — the use of an unauthorized canon, reference in one place to the Eucharist as a "memorial," not "in memory of Him." By calling it a "memorial" the faith of the Church was not properly expressed. Another layman rose to say he thought the liturgy was superb, at which point the assembled group applauded.

William E. May

## The Catechetical Issues

The withdrawal of an imprimatur on a catechetical text seems to have stirred up more emotion among dissenting intelligentsia than the denial of same to a book on sexual ethics, a measure, perhaps, of where the center of the contemporary Catholic crisis really is — i.e. in the failure to teach the Catholic faith correctly, fully, and with conviction.

There is plenty of evidence that inadequate or bad catechetics is a serious internal Catholic problem, otherwise why all of the Roman Synods on doctrinal errors, evangelization, catechesis, the family, penance, etc? In spite of *Catechesis Tradendae*, Cardinal Ratzinger's trip to Paris and the United States, Cardinal Oddi's trip to the United States, the Pope's regular, almost compulsive, lectures to Bishops about doctrine, we still have not settled down to a peaceful catechetical situation. The on-going unrest cannot be put down simply to agitators or so-called right-wing complainers, because Rome can read as well as anyone else public opinion polls, published studies here and in Europe, the reports of Bishops, newspapers and magazines.

Can it be possible that we have failed to advance beyond the ailments the *General Catechetical Directory* was supposed to remedy? That was 1971. Cardinal Wright intended *GCD* to provide guidelines for catechetical experimentation and to guarantee basic doctrinal content in course material. *GCD* was almost shot down before it was made available to English-speaking audiences. American delegates to the 1971 International Catechetical Congress immediately denounced it as "legalistic," "a product of Roman theology," "unacceptable." Seven years were to pass before the United States Bishops were successful in promulgating a *National Catechetical Directory* and then not before 300 amendments were proposed to remedy the obvious shortcomings and defects of the official draft, more than 100 of which were enacted by the Bishops at their 1978 meeting. Even then, Rome found *NCD's* treatment of revelation, the priesthood, and the Sacrament of Penance to be defective. Today, after all these struggles, it is difficult to know what official body, including what episcopal body, has jurisdiction over the faith-and-morals content of American catechisms or over the effectiveness of catechetical formation. Where would one go in the United States to have *Christ Among Us* properly evaluated without having to appeal to Rome?

Revisionist catechetical readers were not satisfied then, nor are they now, with the Holy See's understanding of the Roman Catholic faith. This becomes clear in many ways, not the least of which is the way they denigrate and ostracize teachers, even priests, who are good at instilling "sentire cum ecclesia", good at forming a well-identifiable Catholic conscience. Sometimes such teachers can defend themselves or find opportunities elsewhere, although even that is not easy.

But it is catechetical texts with doctrinal content which must endure rejection, even boycotts, by religious education offices. The "approved list" of catechetical texts is often more sacrosanct than the old canonically sanctioned Index of Forbidden Books. Even diocesan evaluators, after agreeing that the Loyola, OSV or St. Paul books are praiseworthy for their "cognitive" value i.e. for their content, nonetheless conclude that other series are more professional and preferred. Those other series are often imprecise or inadequate in their doctrinal content and uncertainly effective in educating literate and committed Catholics.

The work of the Daughters of St. Paul is a case in point. "Banned in Boston" may be a joke in literary circles, but this Boston-based community often finds its catechetical text banned without pastors afforded an opportunity to make their own independent judgements. "The Daughters," officially named *Missionary Sisters of the Media of Communications*, were founded in Italy, 1915 and received their first United States mission only in 1932. Their sole apostolate is the publication of Catholic books (without royalties to authors). Lacking resources available to secular firms, they have nonetheless published hundreds of theological, apologetic, liturgical, and ascetical books, which otherwise would not have been made available. Their publications are channelled through centers in 20 American diocese. Though a small community of 150 professed Sisters, they have managed by 1984 to report 53 postulants and novices in training. St. Paul Editions publish catechisms in Spanish as well as in English, the best known series being *In Christ Jesus*. While the Daughters cannot compete with the production and designing facilities of Park Avenue houses, its texts are professionally done and attractive. These catechisms are often criticized for being weak in the use of the experimental approach and at times written "in an unappealing and uninteresting manner." But according to the same evaluation, *In Christ Jesus* presents "directly and unambiguously the Catholic faith on the level of the learner" and contains "clear definitions and summaries of doctrine." These strengths are of special value in the catechetical world of 1984.

## Pastors and Parish Catechisms

The pastors of the Church have specific rights and obligations from the New Code, and over the catechetical formation of their parishioners under their Bishop (Cns. 773-780). These rights and responsibilities are personal, as are those conferred upon or reserved to diocesan Ordinaries. It has been many decades since pastors were catechists in a personal sense or were conversant with the texts used in the classrooms or offices of their parish, given the nature of the U.S. Church and its size.

However, in view of the serious concerns about catechetical formation being expressed by parents, pastors, and doctrinal officials in Rome, it is appropriate to suggest that pastors once more make the catechesis of the faithful a matter of personal involvement. They should be conversant with the content of Rome's *General Catechetical Directory* (1971) and the U.S. Bishops' *National Catechetical Directory* (1979), and able to make a personal judgment whether texts and teachers, even if approved by someone else, conform to the Church's expectations as expression in GCD and NCD.

The usual norms for judging the suitability of texts include the proper use of scripture, of liturgical and ecclesial symbols, and of the natural signs of God's activity among men. There is also extensive stress on methodology, the use of developmental psychology, resource materials, etc.

Fr. Robert Levis, director of the *Pontifical Center for Catechetical Studies at Gannon University*, has developed an evaluation procedure by which each text is examined for its faithfulness to the doctrinal requirements of GCD and NCD.

GCD and NCD overlap in the various parts but *the following excerpts represent important catechetical requirements*, which may or may not make their way into religious education texts.

### Revelation

... Divine revelation which constitutes the object of the Catholic faith ... was completed at the time of the apostles. (GCD #13)

The word "revelation" is used in this document to refer to that divine public revelation which closed at the end of the Apostolic Age. The terms "manifestation" and "communication" are used for the other modes by which God continues to make Himself known and share Himself with human beings through His presence in the Church and the world. (NCD #50)

### Creation of the World and Angels

The creation of visible and invisible things of the world and of angels, is the beginning of the mystery of salvation ... (GCD #51)

### Effects of Original Sin and Redemption

By this his most holy death he redeemed mankind from the slavery of sin and of the devil, and he poured out on it the spirit of adoption, thus creating in himself a new humanity. (GCD #54)

### Sacraments — Remedies for Sin

... The sacraments must be presented, ... not only as remedies for sin and its consequences, but especially as sources of grace in individuals and in communities ... (GCD #56)

### Baptism

Baptism cleanses man from original sin and from all personal sins, gives him rebirth as a child of God, incorporates him into the Church, sanctifies him with the gifts of the Holy Spirit, and, impressing on his soul an indelible character ... (GCD #57)

### Eucharist

... In it Christ by the ministry of the priests perpetuates the sacrifice of the Cross in an unbloody manner ... (GCD #58)

... Under the appearances (that is, the phenomenal reality) of the bread and wine, the humanity of Christ, not only by its power but by itself (that is, substantially), united with his divine Person, lies hidden in an altogether mysterious way (cf. Paul VI, *Encycl. Mysterium fidei*, AAS, 1965, p. 766). (GCD #58)

### Effects of Sin

The freedom of fallen man has been so weakened that he would be unable for long to observe even the duties of the natural law without the help of God's grace ... (GCD #61)

One must not neglect the teaching on the nature and effects of personal sins, whereby man, acting knowingly and deliberately, by his act violates the moral law, and in a serious matter also seriously offends God. (GCD #62)

... A grave offense (mortal sin) radically disrupts the sinner's relationships with the Father and places him or her in danger of everlasting loss. Even lesser offenses (venial sins) impair this relationship and can pave the way for the commission of grave sins. (NCD #98)



## Pastors and Parish Catechisms (Cont'd)

### Conscience

. . . The conscience of the faithful, even when informed by the virtue of prudence, must be subject to the Magisterium of the Church, whose duty it is to explain the whole moral law authoritatively, in order that it may rightly and correctly express the objective moral order.

Further, the conscience itself of Christians must be taught that there are norms which are absolute, that is, which bind in every case and on all people. That is why the saints confessed Christ through the practice of heroic virtues; indeed, the martyrs suffered even torture and death rather than deny Christ. (GCD #63)

One must have a rightly formed conscience and follow it. But one's judgments are human and can be mistaken; one may be blinded by the power of sin or misled by the strength of desire . . . (NCD #103)

### Magisterium and Infallibility

. . . The Magisterium of the Church . . . is responsible for authoritative interpretation of both the moral and the natural law (cf. Paul IV, Encycl. *Humanae Vitae*, no. 4, AAS, 1968, p. 483) . . . (GCD #59)

The Pope, in virtue of his office, enjoys infallibility when as the supreme shepherd and teacher of all the faithful, he defines a doctrine of faith or morals. Therefore his definitions of themselves, and not from the consent of the Church, are correctly called irreformable. Even when he is not speaking *ex cathedra* his teachings in matters of faith and morals demand religious submission of will and of mind. (NCD #93)

### The Church

The principles which give birth to Christians form them and establish them as a community (namely, the deposit of faith, the sacraments, and the apostolic ministries) are found in the Catholic Church. To her they have been entrusted, and from them spring the ecclesial activities. In other words, in the Church there are all the means necessary for assembling herself and guiding herself to maturity as the communion of men in Christ . . . (GCD #65)

The Church, however, is essentially hierarchical; it is a people guided by its Shepherds, who are in union with the Supreme Pontiff, the Vicar of Christ, and who are under his direction (cf. LG, 22). To them the faithful look with filial love and obedient homage. The Church is a people on pilgrimage toward fullness of the mystery of Christ. (GCD #65)

### The Four Last Things

Catechesis on the subject of the last things should, on the one hand, be taught under the aspect of consolation, of hope, and of salutary fear (cf. 1 Thess. 4, 18), of which modern men have such great need; on the other hand, it should be imparted in such a way that the whole truth can be seen. It is not right to minimize the grave responsibility which everyone has regarding his future destiny. Catechesis can not pass over in silence the judgment after death of each man, or the expiatory punishments of Purgatory, or the sad and lamentable reality of eternal death, or the final judgement. (GCD #69)

Each individual has an awesome responsibility for his or her eternal destiny. The importance of the individual judgement after death, of the refining and purifying passage through purgatory, of the dreadful possibility of the eternal death which is hell, of the last judgement — all should be understood in light of Christian hope. (NCD #109)

During their earthly lives Christians look forward to final union with God in heaven . . .

Consoling hope, as well as salutary fear, should color one's attitude toward death, judgment, and eternity . . . (NCD #110)

### Commandments

The specifics of morality should be taught in light of the Ten Commandments, the Sermon on the Mount, especially the beatitudes, and Christ's discourse at the Last Supper . . .

Catechesis in Christian living should also include instruction in the laws of the Church, among which should be included what are called the "Precepts of the Church." (NCD #105)

(continued from page 10)

- 7) Memorized prayers and key questions and answers at the end of a lesson for memorization
- 8) Idealized "hero" stories of saints which are impossible to imitate and a clear eschatology (death, judgement, heaven, hell)
- 9) A clear concept of what it means to be a Roman Catholic.

"*Final Comment:* While many other comments are possible, our main criticism is that the series is *doctrine-centered*, not *people-centered* or psychologically oriented."

## Evaluating a Putative Roman Catechism

There is no such thing as a Roman Catechism today. A Catechism of Vatican II does not exist, unlike four hundred years earlier when the bishops agreed to publish the "Catechism of the Council of Trent".

But, if such a Vatican II Catechism did exist, U.S. religious educators, using norms of judging presently in force, would likely make an evaluation of a catechism published under Roman auspices and in accord with all the requirements of the General Catechetical Directory in the following way:

- "1. *The General Problem:* Although your texts show originality and take the age level of the child into account, they present 'too much content', making the series *heavily intellectual* without consideration for the emotional aspects of the child. Psychological and experiential insights are also lacking.
- "2. *The Texts' Major Problem* regarding *Christ*: While this series teaches Jesus as God and Man in His Paschal Mystery, presenting Jesus as *Savior* creates difficulty, because it lays stress on the Crucifixion and Death of Jesus in primary texts. The experiential presentation of Jesus prefers to accentuate the *Risen Jesus only* and *Jesus as our brother*.
- "3. *Subsidiary Problems:* The *theology* of the series is 'pre-Vatican II' because the series lays undue stress in too great detail on the items cited below:
  - 1) Original sin and Personal sin (and defines mortal, venial sin).
  - 2) The *Eucharist*, not solely as a meal, but also as Sacrifice and Real Presence
  - 3) The *negative obligations* of the *Ten Commandments*, which could seriously damage the psychological stability of any child on the grade school level.
  - 4) First Penance *before* First Communion.
  - 5) Advocates frequent confession; Examination of conscience; Precepts of the Church.
  - 6) The Catholic Church as the true Church; Papal infallibility, Papal primacy (see also #9)

(concluded on page 9)

## The Teaching of Christ: A Catholic Catechism for Adults

Edited by Ronald Lawler, Donald W. Wuerl  
and Thomas C. Lawler

Our Sunday Visitor has recently published an up-dated and revised edition of this popular catechism, taking into account the catechetical developments that have occurred since it was first issued in 1976: The New code of Canon Law, statements of John Paul II and the *U.S. National Catechetical Directory*.

When *Christ Among Us* lost its imprimatur at the insistence of the Holy See, news releases quoted some religious educators as complaining that they had no suitable adult catechism. Clearly, *The Teaching of Christ* is more contemporary and approved by most journals, not only as intrinsically excellent but suited to the pastoral needs of our time. *Theological Studies* declared it "undoubtedly the best manual to date for adult catechetical instruction"; *The Critic* found it best "for the instruction of converts to the faith and the primary instruction of Catholic people". Similar approval was forthcoming in the learned journals of Europe.

Among the dozens of reviews only one sharply negative note was sounded and this appeared in *Living Light*, the official catechetical publication for the United States. While most reviews had praised the volume's use of Scripture and Council documents, *Living Light* faulted *The Teaching of Christ* for defective use of biblical texts, the selection of "individualist, traditionalist and papalist" quotations from Vatican II, for not paying enough attention to contemporary theologians, for not endorsing the "fundamental option theory". The Lawler-Wuerl book was found wanting for being a catechism, not a controversial theological handbook, and because it did not sponsor the vast and amorphous pluralism that allegedly was expected to emerge from the womb of the future church.

*Living Light* is now published by William Sadlier, Inc., which supplies religious education texts for many dioceses. Originally, it was published by *Our Sunday Visitor*, whose publisher ceased printing *Living Light* because he found in it too many departures from approved catechetical norms.

## The New Code and Church Teaching

Canons 796-821 of the New Code specify that no school can claim the name Catholic without the consent of competent ecclesiastical authority — those who teach Catholic theology at the college level or above need a mandate from the same authority, bishops have the obligation to take care that the principles of Catholic doctrine are faithfully observed in those institutions.

Scattered throughout the new Code are demands that the faithful follow in obedience the teaching and rulings of bishops (c. 212), that doctrine be taught according to the mind of the Church (c. 226), requires compliance to the Magisterium of the Church (c. 218), defense of Catholic teaching (c. 229), "avoiding innovations based on worldly novelty and false knowledge" (c. 279), with the pope's decrees and sentences considered the last word (cc. 331 ff.). The New Code, in a variety of canons, goes out of its way to ensure that good teaching is what the faithful are to receive. Catholics are told to shun doctrines contrary to magisterium (c. 750), to avoid whatever does not accord with the authentic teaching of magisterium (c. 752) and Catholic education is to be based on the principles of Catholic doctrine (c. 803). Even though the faithful have the right and duty to make their views known, they are "bound to show Christian obedience to what the sacred Pastors, who represent Christ, declare as teachers of the faith and prescribe as rulers of the Church." (c. 212)

But what about those pastors? The New Code commands that priests are to be trained to show filial charity toward pope and bishop (c. 245), to be formed theologically under the guidance of the Magisterium (c. 252), and are to avoid associations which cannot be reconciled with their office (c. 521). and to make sure that they "safeguard the integrity of faith and morals", even by exercising judgment, even condemnatory judgments, over writings of the faithful which harm true faith and good morals (c. 823). Religious to publish on matters of religion or morals require the permission of their Major Superior. (c. 832).

The New Code also has a great deal to say about those called to shepherd the faithful properly with good teaching. First of all, all Catholic associations are placed under the supervision of ecclesiastical authority (c. 305). The bishop must also "defend the unity of the universal Church", "foster the discipline which is common to the whole Church", "press for the observation of all

ecclesiastical laws", and is to "ensure that abuses do not creep into ecclesiastical discipline" (c. 392) Even the apostolic works of religious communities come under the supervision of diocesan bishops. Bishops must insist that religious be faithful to the discipline of their institute (c. 678) and deal with abuses in those religious institutes, if that becomes necessary (c. 683).

Furthermore, bishops are to see that religion teachers are outstanding in true doctrine (c. 805), that the principles of Catholic doctrine are faithfully observed in universities. (c. 810) The same ecclesiastical authority has the right to impose penalties on those who reject a doctrine condemned by the Pope or who obstinately reject the authentic teaching of magisterium (c. 1371) or who provoked Catholics to disobedience against ecclesiastical authority (c. 1373) or who join an association which plots against the Church (c. 1374).

... A survey of the implementation of the National Catechetical Directory conducted by the USCC Officer of Research drew responses from 81 Ordinaries, 112 directors or superintendents of education, and 123 directors or superintendents of religious education.

The study's major findings include:

- The most concrete effect of the NCD has been to create an awareness of "professionalism," that is, increased competence and confidence in catechists and directors of religious education.
- Respondents were overwhelmingly positive about the impact of the NCD, even though there was uneven familiarity with the document, especially among pastors and clergy. Some 85% of the respondents indicated that the NCD is "as effective as could be expected or more effective than expected."
- Overall, respondents saw no need for revision of the document at this time . . .

## Books Received

- *The International Review of Natural Family Planning* (St. John's University, Colledgeville, MI.) in its summer 1984 issue has several interesting articles. One by Drs. E. F. and E. C. Diamond on *Abortion: The Search for Consensus*, covering some of the possible legal options for anti-abortionists. Australian priest Kevin Matthew's article "Feeling Like a Stranger in My Own Church" charges that the distinguishing taboo of the North American Church is "family planning and birth control." He charges the Marriage Encounter movement with skirting the issue, even as it talks about Church, Sacrament and God's plan. Rita Marker, Co-Director of the Human Life Center of Colledgeville, commenting on a Planned Parenthood Study of Catholic fertility attitudes, makes the following editorial point: "If the results of the soon-to-be-published study are accurate attendance at a Catholic College is one of the major factors in a lessened acceptance of Church teaching in such areas as the importance of family life and the value of the frequent reception of the Eucharist."

This issue reproduces John Paul II's 1983 address in Rome "On Responsible Parenthood", in which he argued the Church's case against contraception: "To think or say the contrary is equal to maintaining that, in human life, situations may arise in which it is lawful not to recognize God as God."

- James Hitchcock's new book *The Pope and The Jesuits* is soon to be published by the National Committee of Catholic Laymen, Room 840-150 East 35th Street, New York, New York 10016.

- Peter J. Cataldo, *The Dynamic Character of Christian Culture: Essays on Dawsonian Themes*. (University Press of America, 229 pp. \$10.75 paper text).

This collection of essays studies the thought of Christopher Dawson (1889-1970), the premier Catholic thinker on Christian culture, and his influence in the West. Originally, delivered at the 1982-83 annual conference of the Society for Christian Culture, these essays represent the only scholarly book-length study on Dawson. The author is an assistant professor of philosophy at St. Louis University.

Many of the contributors are Fellowship members, including Russell Hittinger, Paul Quay, S.J., Glenn W. Olsen, John J. Mulloy, Richard R. Roach, S.J.

- Ralph Martin, *The Return of the Lord*, (Servant Books, 116 pp.)

This book aims at imparting what scripture teaches about Christ's return in glory to judge the living and the dead. It is not a subject which is given much attention in modern catechesis. This book is written by a Catholic but with other Christians in mind.

The eight chapters take the reader through biblical teaching on our beginnings, the Chosen People, the new beginning with Christ, his resurrection to the final judgments. Ralph Martin, author of *A Crisis of Truth*, ends on a provocative note, asking "Are God's Ways Fair?"

- Henri DeLubac, *A Brief Catechesis on Nature and Grace* (Ignatius Press 308 pp. Permanent Soft Cover \$10.95).

This is a detailed examination of the use of "nature" and "grace" in modern theology, particularly in relation to the ideas contained in Vatican II documents. The book is divided into three parts — nature and supernatural, the consequences (e.g. Role of the Church). The appendices are worth the price of the book: "Supernatural" at Vatican II, "Sacrament of the World", the Council and the Para-Council, the Cult of Man, and "The Sacred".

The Church's new Cardinal at his distinguished best.

- John Paul II, to the United States Bishops at their *Ad Limina Visits* (St. Paul Editions, 1984, 108 pp. \$3.50 hardbound, \$2.50 paperback.)

Ten addresses covering Christ the Redeemer, eucharist, bishop, priest, religious life, marriage, God's word, Catholic education, Christian life, worship and prayer.

- John S. Hamlon *A Call to Families: Study Guide and Commentary for Familiaris Consortio* (Human Life Center, Colledgeville, MI., 1984, 127 pp. \$4.95.)

A section by section analysis of a papal document largely ignored in the United States. Foreword by Archbishop Gagnon, Pro-President of the Pontifical Council of the family. Discounts of 40 per cent on orders of 20 copies or more.

- *Catholicism in Crisis* (August 1984) has an article entitled *Serving Two Masters: Mixing Trendy Psychology and Catechetics*. The thesis of this article is that contemporary catechetics is infected by a superficial psychology which trivializes the faith.

## Books Reviews

James T. O'Connor, *The Father's Son* (St. Paul Editions, 1984, 321 pp. \$7.00 hardbound \$6.00 paperback).

The author's opening lines of this book reads: "*The Father's Son* has been written primarily as a textbook, which hopefully will be of service not only to seminarians and college students but to anyone engaged in the study of Christology."

Fr. O'Connor, a Dunwoodie professor of dogmatic theology and an STD from the Angelicum, writes his textbook around the current tendencies in theological circles to revamp traditional Catholic views about Christ. Among the conclusions he finds theologians now willing to defend, if not always bluntly, are the following:

- 1) Jesus did not know he was God.
- 2) The "worldview" of Jesus was fundamentally that of a first century Jew whose teachings were time-conditioned, not the timeless word of God.
- 3) Jesus was mistaken in His views concerning the end of the world.
- 4) Jesus did not see His death as having redemptive value, nor did he foresee it.
- 5) Jesus did not found a Church.

(Incidentally, these views may be more widely held than anyone knows because in modern catechetical texts one is hard pressed to find correct or serious explanations, if they can be found at all, of original sin, the *sacrifice* of the cross, the *sacrifice* of the Mass, reparation, purgatory or hell, indulgences, or even the uniqueness of the word "Catholic.")

The book explores in great detail all the significant Christological questions in three parts: (1) *The Incarnation* — issues concerning Christ's origins, pre-existence, birth and human knowledge; (2) *The Ministry* — questions concerning the kingdom. His teachings, the Church and Sacraments, and the Person of Jesus himself; (3) *The Eastern Triduum* — the purpose of His coming, Jesus interpretation of His death, the suffering God, Descent, Resurrection, Ascension, Jesus as Lord, and the Holy Spirit. The author has the happy faculty, common to good professors, of summarizing the points he has made as he moves on to a new discussion. Of special value for a newcomer to these subjects is Fr. O'Connor's forty-four page Introduction in which he lays out the source material for any serious study of Christology a student wishes to make. He is especially good in discussing the dating and authorship of the

Gospels and the role of the Church in understanding the biblical sources, even as She interprets their meaning. He discusses, among other subjects, the pluses and minuses of historico-criticism, Jesus' views of the end of time, hell, miracles, marriage, the Church, the Eucharist, etc. — with his analysis and opinion always in close harmony with the magisterium of the Church.

*Our Father's Son* is a welcome change of pace from the skeptical treatises which have appeared so frequently since 1965. Fr. O'Connor writes clearly and dispassionately but not as a neutral viewer of the Christological scene. He is at ease with what the Church continues to teach about Christ. Readers should pay attention to his abundant footnotes, where some of the Church's theological conjectures are dealt with capably and without hesitation. Fr. O'Connor is a man of sense and of opinion, valuable qualities in a young theologian. Those seminarians and college students still of a Catholic mind will be properly grateful.

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Joseph P. Zwack, *Annulment: Your Chance to Remarry Within the Catholic Church* (Harper and Row, 1983, 129 pp. \$5.95).

Catholics affirm indissolubility as an essential quality of matrimony by the express decree of Christ himself. Canon 1141 of the New Code reads: "A ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death." Catholics argue, further, that through "the power of the keys" the Church determines what makes a marriage indissoluble and when what looks like an indissoluble marriage is in fact no marriage at all because of some well-established antecedent defect. Few deny the Church's right to establish reasonable norms for determining how and when a declaration of nullity is in order.

We must recognize, however, that this is an age of broken marriages, of divorce and annulment mills. Catholic married couples are caught up in their culture, except that their broken marriage affects their relationship with the Church as well. Diocesan marriage courts have begun to respond to demand. From 1972-81 the number of marriage cases, processed by U.S. diocesan courts (according to the Vatican's Statistical Yearbook), rose from approximately 20,000 to 103,000; while declarations of nullity increased in the same period from about 9,000 to 60,000 per annum. By 1977 the

## Book Reviews (Cont'd)

U.S. Catholic courts were granting 80 annulments per 100,000 Catholic population, compared to rates of 16, 9, 4 for Canada, Ireland, Poland respectively.

This is the background against which we must judge Joseph Zwack's *Annulment: Your Chance to Remarry Within the Catholic Church*, which purports to be a manual on the use of procedures currently adopted by marriage tribunals in the U.S. From the standpoint of Catholic theology, the book is unworthy of its subject matter; from the viewpoint of philosophy, its conclusions depend on an evolutionistic concept of religion, derived from Hegel and popularized by many Catholic academics after Vatican II. Let me cite the author: "The purpose of this book is to show exactly how a large percentage of these divorced Catholics can have their original marriages set aside by the Church . . . I am simply publicizing the grounds and procedures for the more than nine out of ten divorced Catholics who have not taken advantage of their rights in the Church today. I am not saying that these procedures are the way the Church *should* deal with the issues of marriage, divorce, and remarriage. I have made little attempt in this book to discuss the philosophical questions surrounding the annulment process." (P. xiii) Zwack is solely concerned with publicizing the procedures of American tribunals that, he tells us, "have traditionally been the most efficient and progressive in the world." (P. xiii)

"Progressive" and "efficient" seem to have a special meaning. Progressive means that annulments are readily granted, because of the evolving concept of marriage. Efficient means getting something done quickly, even if the method is flawed; and "don't let the New Code of Canon Law stand in the way of a decision in favor of nullity."

Many years ago, Pius XII saw that the sacramental concept of marriage was threatened by a pseudotheology based on evolution and historicistic thinking, one which would replace the sacramental reality of marriage brought about by consent with marital relationships evolving more or less successfully in individual cases. If the relationship worked, the marriage was valid; if not, an annulment is in order. These are Zwack's views, and he may reflect the thinking of some U.S. canonists. So he offers to the public a "how-to-obtain-an-annulment" book as a sign that Church annulments are now easily granted.

Mr. Zwack is not very complete in his theological discussions. He says on p. 2, that an adulterous union "means that you cannot receive the sacraments," but does not relate this in any way

to sin or salvation. He is concerned, however, with the "decrease in parochial school enrollments, vocations, and financial and other support", all facts "sorely felt" by the Church because of the number of remarried Catholics who leave the Church.

Zwack also reinterprets Catholic marriage as follows: "There has been some concern over this question if annulments are too easily granted and it has even been expressed by the Pope; but the shift has come with a changing emphasis in the Church's own understanding of what a true sacramental marriage involves. The switch often has been discussed as a change from a 'contract' to a 'covenant' model of marriage. Whatever the theological implications, the practical implication is that for canon law purposes it is harder to live up to a covenant than to fulfill a contract. As a result, we are coming to understand that there are fewer sacramental marriages than we once believed." Change the words, Zwack tells us, call it a covenant instead of a contract, and we shall understand that there are fewer sacramental marriages; or even none, because as Fr. Doherty says: "There is no marriage which, given a little time for investigation, we cannot declare invalid."

The author proceeds still further to loosen the ties that the Church says are binding: "If, by civil standards, a marriage has irretrievably broken down, it is quite likely that by current Church standards there was never a true sacramental union . . . The Church is saying that the seeds of the breakdown were probably always there. It was only when those seeds bore the fruit of a broken marriage that the marriage's true invalidity became obvious. Something — undoubtedly one of the annulment grounds — stood in the way of the marriage becoming a perfect union." (p. 8) What better way to promote second marriages than to tell people that an annulment is their right and can be granted, if they just know how to go about it? Similarly, the insistence upon a civil divorce before even considering annulment proceedings, which is now common practice in the USA, may be a good tool to create the impression in people's minds that annulment and civil divorce are pretty much the same thing, since you cannot have one without the other.

If Zwack downplays free consent at the moment of wedding, he also denies freedom of the will in the trials of married life. Hence he chooses the adjective "inexorable" for the marital breakdown. If Zwack believed in original sin, he would realize that the "seeds of breakdown" are present in all Christian marriages with sacramental grace the antidote, if

## Book Reviews (Cont'd)

only the spouses respond. Under the guise of being compassionate and understanding toward remarried Catholics, Zwack in effect denies the value of free will, both at the moment of the wedding and later on. Contrariwise, the Church always exacts high standards from people, married or not, because she believes in the dignity of man and that man can be a saint. For Zwack marriage is a continuous process and the seeds of breakdown are present from the start, the breakdown will be inexorable, and there is nothing the two spouses can really do about it, except to go on and marry someone else, hoping for better luck the next time around. Those who deny original sin appear superficially compassionate, but they are really destructive: "There probably never was a chance of having a true sacramental union." Not even a chance.

As a document of the New Theology, *Annulment* is a valuable witness. Those involved in understanding or evaluating the U.S. Catholic marriage scene may find it useful. But it does not represent the norms or procedures of the New Code of Canon Law.

Luci Csaki  
Fordham University

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*Out of Justice, Peace, Joint Pastoral Letter of the West German Bishops; Winning the Peace, Joint Pastoral Letter of the French Bishops, Appendix: "Towards a Nuclear Morality" by Basil Cardinal Hume. Edited and with an Introduction by James V. Schall, S.J. San Francisco: Ignatius Press, 1984. \$3.95.*

Readers of *Fellowship of Catholic Scholars* and others who have followed the controversy surrounding the preparation and publication of *The Challenge to Peace: God's Promise and Our Response. A Pastoral Letter on War and Peace*, May 3, 1983 are indebted to Fr. Joseph Fessio, S.J., of the University of San Francisco for making available in a convenient English translation the texts of the European pastoral letters on the nuclear deterrent. These letters are often referred to as balancing the American pastoral letter. Let there be no mistake; all documents are critical of the nuclear arms race and condemn the use of nuclear weapons; all letters present John Paul II's acceptance of the retention of arms for an interim period while negotiations toward disarmament continue:

Under present conditions, deterrence based on equilibrium — certainly not as an end in itself, but as a stage on the way to progressive disarmament — can still be judged to be morally acceptable. However, to insure peace it is indispensable not to be content with a minimum which is always fraught with a real danger of explosion.

*Message to the United Nations, June, 1982*

What distinguishes the European Bishops is that they are writing with their attention fixed on the actuality of the world situation and the reality of the Soviet's commitment to promoting world revolution in the attainment of its Marxist-Leninist ideology.

As Fr. Schall observes, the European documents use the word "blackmail" in their study of the confrontation with the Soviet Union. The West is not blameless. The French Bishops assert:

"The West is itself also sick. Materialism . . . is a deadly illness for humanity, and the Marxist-Leninist states do not have the monopoly on imperialism. . . . But it would be unfair to put everyone into the same category of Marxist-Leninist ideology. In this ideology, anything, even the aspirations of nations for peace, must be utilized for the conquest of the world." (#8)

The West German letter presents, as does the American, a history of the Christian tradition on pacifism and the use of force to defend the innocent. Again more explicitly than the Americans they recognize that while pacifism may be a personal choice, it is not an option of national policy for political officials who have the responsibility for protecting the welfare of their state. As the French Bishops put it in a parallel passage:

...The Church has always recognized the right that political powers have to respond to violence by means of force ... Nonviolence is a risk which individuals can take. Can states, whose function is to defend peace, take this risk?

The answer is that they cannot. So without the hyper moralism that has characterized the writing of some political philosophers who seem to withdraw into a kind of abstract moralism, the Europeans come to grips with real situations where the best that can be done is to take the lesser evil. Given the lack of prudence that a unilateral nuclear disarmament would entail, we are left with need to possess a nuclear deterrent as a threat against the Soviet Union's initiative in the waging of either a nuclear or conventional war.

## Book Reviews (Cont'd)

As again the French Bishops write (and quote their German colleagues)

But threat is not in use. Does the immorality of use render the threat immoral? This is not evident. For as the Council says, "they cannot ignore the complexity of the situation as it stands." In the situation of violence and sin which is that of the world in which we live, politicians and military personnel have a duty to refuse to give in to the nuclear blackmail to which the nation would be subjected. 'Charity is not a substitute for law,' the German Bishops wrote. 'Love even requires, first and foremost, the observance of human rights as the basic rights of every society. Acknowledgement of these rights forms the bridge to peace and freedom, both internally and externally.' (#29)

The footnotes to this 125 page plus booklet indicate that Fr. Shall has edited a forthcoming *Politicians, Soldiers, Clerics, Professors: Catholic Readings on Morality and Deterrence*. We shall be further indebted to the Ignatius Press when this appears, judging by the insights of his Introduction to these letters.

Desmond J. FitzGerald  
University of San Francisco

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Malachi Martin, *There is Still Love: Five Parables of God's Love That Will Change Your Life* (Macmillan pp. 226 \$12.95)

Malachi Martin becomes a spiritual director in this pleasant, well written book. Gone is the ecclesiastical cynic of *Three Popes and a Council* and *The Final Conclave*, where nothing about the Church seemed to work. In His place comes a biblical scholar, firmly committed to Jesus Son of God, with a Christian message for worldly moderns.

The Book's device is simple — five parables drawn from the author's personal experience or relationships, a statement of a problematic human situation, a mystical meeting of sorts with a NT figure or event of prominence, and a biblical lesson. The lesson is Christ's kind of love. Laura, the high-class lush, meets Mary Magdalen, husband Michael with wife Karen relive Cana, the University Chaplain meets John the Apostle, corporate executive Ed learns what betrayal means from Judas, the Reverend Cliff is forced by John the Baptist to face up to the inadequacy of his pastorate. By the end

they are all brought to see the meaning of Christ's love and its significance for all the actors.

The U.S. culture's secular gospel is personified by one or the other characters: sex as manipulation, money, self-fulfillment, planned but chintzy parenthood, godlessness, intellectual pride, "my will be done", depression, and what converted gospel figures, including Jesus, have to say in response.

The most poignant chapter involves Cliff the Minister who finds that he is nothing more than "a bowknot in a purely secular community", a chaplain of whatever vogue swept his way, expected to tell his people "thou mayest", not "thou shalt", "thou shalt not". John the Baptist teaches him what he — as Jesus' vicegerent — is all about. A moving ending.

A good change of pace for Malachi Martin.

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Francis Canavan, S.J. (Ed), *The Ethical Dimension of Political Life*, Durham, N.C.: Duke University Press, 1983.

This work, a *Festschrift* for Professor John Hallowell of Duke University, is composed of seventeen essays, all concerned with the ways in which moral principles illuminate various problems of political order, domestic and foreign, in the contemporary circumstances of ideological and technological domination. Three political philosophers (Plato, Hume, and Rousseau) are singled out for special studies of the relationship between ethics and politics.

Father Canavan's preface dwells briefly on the prominence which these themes have occupied in the forty-year career of Professor Hallowell at Duke, a university which became well-known during his tenure for the study of political philosophy. The seventeen contributors (including the editor), distinguished colleagues and former students of Professor Hallowell, are representative of the renaissance of political philosophy at American universities to which Hallowell and others have contributed since World War II.

The volume is an eloquent witness to Hallowell's constant thesis: that the future of the West depends upon the revival of political philosophy and that such a revival requires reaffirmation of the historical synthesis between the ancient classical wisdom and Christian revelation.

The first four essays treat the impact of ideology upon public policy. William Havard



## Book Reviews (Cont'd)

illuminates the relation between means and ends in policy; Kenneth Thompson argues for the recovery and implementation of prudence in foreign policy; Bruce Douglass comments upon the destructiveness of metaphysical and ethical neutrality which has been foisted upon democratic theory by the "open society" preachments of liberal ideologists; Father Canavan examines the utilitarian hedonism which proceeds from late medieval nominalism and forms the root of modern liberalism.

The second set of essays takes up questions of reason and will. James Wiser studies the clash between hedonism and an ethic founded on the natural hierarchy of goods in the discussion presented by Plato in the *Gorgias*; Walter Mead advocates a theory of the will which respects its radical freedom to choose what is contrary to reason; J. M. Porter reviews the exaltation of self-will in the writings of Rousseau; Claus Ryn argues that it is necessary to find a post-natural law ethic which can resolve the tension between reason and will more adequately; Thomas Spragens studies Hume's experimental attempt to find a universal grounding for morality; Fred Willhoite advocates a post-Darwinian theory which might overcome the dangers of contemporary utopianism by providing an ethic grounded in biological and cultural evolution; Barry Cooper argues that technology has definitely eliminated a recourse to philosophy against ideology and totalitarianism; Gerhart Niemeyer summarizes the radical moral condemnation of past and present in Marxism-Leninism, the most powerful of the contemporary ideologies.

The third set of essays places Christian revelation at the center of all these moral dilemmas. James Skillen sets against totalitarian ideologies the prospect for a pluralist social organization which is patterned after God's pluralist universe; Mulford Sibley reads in the New Testament a complete exclusion of coercive force in and among societies as the basis for nonviolent resistance to oppression; Clarke Cochran criticizes attempts to derive economic and political theories or programs from the Gospel in arguing that Christianity's contribution to political life is through the prudence of those who strive to live its precepts; Ellis Sandoz finds the American Founders to have been inspired not only by secular ideals but also by respect for Christian beliefs and the social efficacy of religion.

William Marty closes the volume with a comprehensive appeal for renewed political realism based on a religious assessment of human nature as

an antidote to the distorted views of life in the dreams of modern ideologists.

The volume closes with 22 pages of notes (all but a few of the articles are substantially documented) and a list of Hallowell's 43 publications, nearly all of which are directly related to the teaching and lecturing which have been the heart of his professional life.

The index of names conveniently supplied by the editor is a final witness to the sources in the history of political philosophy and religion which Hallowell and his students have found most stimulating or challenging. Chiefly these are Socrates, Plato, and Aristotle; Machiavelli, Hobbes, Locke, Hume, Rousseau, Burke, and Nietzsche; Hegel, Marx, Lenin, Stalin, and Hitler; Adams, Jefferson, and Madison; Jesus, Augustine, Aquinas, Niebuhr, and Leo Strauss.

The confessionally Protestant character of Hallowell's life of study explains the omission of recent intellectual giants who have dealt directly with the themes taken up in this volume: Newman, the Popes since Leo XIII, Belloc and Chesterton, Maritain and Simon (although Hallowell did write the foreword to Simon's posthumous *The Tradition of Natural Law* in 1965). Only one recent Catholic scholar, Christopher Dawson, is mentioned in passing (in the essay by Kenneth Thompson).

John A. Gueguen  
Illinois State University

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Robert Augros and George Stanciu — *THE NEW STORY OF SCIENCE*, (Regnery Gateway, June 1984, paperback, \$6.95, 225 pages).

*The New Story of Science*, the latest addition to the highly respected Gateway Series, is the fruit of five years collaborative effort by theoretical physicist George Stanciu and philosopher Robert Augros. Documenting the most recent scientific developments, it shows, without mathematics and in terms the general reader can comprehend, the implications of the new physics for psychology, philosophy, religion, and the fine arts. The authors maintain that there are two contending world views or Stories emerging from contemporary science. The Old Story is scientific materialism: "It holds that only matter exists and that all things are explicable in terms of matter alone. On this view free choice must be an illusion, since matter cannot act freely. And since matter cannot plan or aim at anything,

## Book Reviews (Cont'd)

purpose cannot be found in natural things. Mind itself is considered to be a by-product of brain activity."

The authors show that the revolutions of twentieth-century physics, neuroscience, and astrophysics have dramatically reversed this perspective, quite unexpectedly telling a New Story of science. As physicist Werner Heisenberg declares, "atomic physics has turned science away from the materialistic trend it had in the nineteenth century."

Each chapter develops a different consequence of the New Story. One chapter illustrates why beauty is the most important standard for truth in science. Physicist Paul Dirac remarks, "It is more important to have beauty in one's equations than to have them fit experiment." Another chapter explains neuroscientists' starting discovery that the mind cannot be reduced to brain activity. Neuroscientist Roger Sperry: "The causal potency of an idea, or an ideal, becomes just as real as that of a molecule, a cell, or a nerve impulse." A chapter on God shows the theological implications of astrophysicists' investigations into the origin of the universe. Physicist Freeman Dyson: "The more I examine the universe and study the details of its architecture, the more evidence I find that the universe in some sense must have known we were coming." Another chapter shows the origin of Freudian psychology and behaviorism in Old Story materialism and then outlines the New Story psychology which stresses free choice and values. Psychologist Frank Severin: "Any science that imagines itself to be value-free is long outdated." A chapter on tradition reveals a new unity between contemporary science and the ancient world. Physicist Erwin Schrodinger: "Physical science in its present form . . . is the direct offspring, the uninterrupted continuation of ancient science."

In his foreword to *The New Story of Science*, Sir John Eccles, neuroscientist and Nobel Prize winner, writes: "I am sure this book will arouse controversy . . . but the great appeal will be to the young who have been outraged by arrogant statements such as those of Russell. We are all repelled by the ideology of a meaningless existence with unyielding despair. The appeal of the New Story is that it replaces this terrible starkness with purpose, God, beauty, the spiritual goods, and the dignity of man."

What a surprise to discover that the dismal reductionism so frequently associated with science is part of the collapsing old order of materialism and that the new cosmic framework of science integrates man into the scheme of things.

Despite its broad scope, *The New Story of*

*Science* is marked by a rare clarity and simplicity of style which makes it appropriate for a wide audience, not just scientists and philosophers. Each topic is thoroughly developed, elegantly argued, and rigorously documented. Without polemic, this exciting book persuades the reader that contemporary science harmonizes with perennial wisdom.

It is gratifying to note that the authors have received a research grant from the Earhart Foundation of Ann Arbor, Michigan to write a sequel in the life sciences.

In sum, *The New Story of Science* promises to become a classic. Must reading for anyone who wants to understand the profound intellectual and spiritual changes presently taking place in our culture.

John Meehan, President  
Magdalen College

### "I'm Personally Opposed, But . . ."

"Let's say that you're walking down the street and you hear a child screaming. In the nearest house you see a child being brutally battered by one of his parents. It is evident that unless some intervention occurs that child may be killed. Would you say, "Well, I am personally opposed to battering children, but I don't think I should impose my morality on that parent, so I am not going to call a policeman"?

"Let's try another one. Here is a man who sincerely believes he has the right to rape a woman if he so desires. And let's say he is about to do so and you are in a position to restrain him. What would you do? Would you say, "Well I'm personally opposed to raping women but I don't think I should impose my morality on him"?

"Or what if you lived near Auschwitz during World War II and you knew that Jews were being killed. Let's say that in one way or another you could have prevented some of the killing, but instead you said, "I really think it is morally wrong to kill Jews, I'm personally opposed to killing Jews. I would never kill a Jew myself. But the law says that the Gestapo has the right to choose — to kill — so I am not going to impose my morality on the Gestapo."

J. C. Willke, M.D.

## Nicaragua — Again

[The following letter came to the Newsletter unsolicited from a former missionary. Fr. Roderico Brennan, OFM. Cap., now a parish priest in a Spanish parish in Stamford, Conn. Newsletter readers may find it interesting]

The morning before he had breakfast with the Pope in the Vatican. That night at Pellici's in Stamford, surrounded by five priests, he talked about Nicaragua where he has been for 37 years. This was the Bishop who led one thousand forty Indians on a march from Nicaragua to Honduras: Bishop Salvador Schlaefter, my close friend of forty six years. I reminded him that I took him on his first mission trip to Rio Torswani where no priest had ever been. We slept in the calf pen, and had beans and rice and boiled bananas for breakfast. Nicaragua was poor then; now it is poorer.

His trip with the Mosquito Indians took three days, and three hours. He admitted that the Government wanted him dead so they could publish all those "facts" about his being shot by the rebels, that the body was found with pictures were forthcoming. They were chased all the way to the Rio Coco, the border between the two countries. But the Indians, born in those jungles, knew every ravine and knoll. Not one person was lost; just one was shot. And this despite planes constantly swooping over the people, and soldiers pressing on all four sides. The river bank was mined (on the Nicaraguan side . . . another Berlin wall!) but the Indians cut right through the thick jungle and made it to freedom. They treated the Bishop like a king. Constantly asking him what he wanted: a drink of water, a smoke. And a thousand hands passed along the cup of water or cigarette.

Quietly, he told us how the government harrasses the church. Fr. Luis Amado Pena was called on a "sickcall". A car drove up to take him to the dying person. On the way, the driver said he made a mistake and would have to turn around. But asked the priest to carry first a black bag he had into a house. As the priest stepped from the car with the driver's bag, he was surrounded by police who wanted to know what was in the bag. Guess what? They found explosives! Guess again! It just happened that some television crews were passing in that very moment and took pictures of the whole scene. Now Fr. Pena is up for trial by a kangaroo-court, Cuban style.

It reminds me of the time they found another priest having lunch with a woman in her home. They stripped him naked, chased him out in the street,

and in that very instance, wouldn't you know, a television crew was just passing and captured the shame of the poor man. I imagine the Sandinistas think the rest of the world (their own people included) are so simple and stupid we will believe anything. When the Archbishop of Managua, Bishop Bravo marched in protest the Government expelled ten foreign missionaries from the country.

Few facts get into the US press about Nicaragua. Maybe due to the complete censorship the Sandinistas have over the radio, television, and the press, much worse than any former dictator. Three fourths of the country are in the hands of the rebels, the Contras. About eight thousand Cubans have "helped" the country in setting up an efficient army, teachers and medics. A thousand Russians work as military advisers and construction engineers. Some two thousand Bulgarians (same bunch accused by Italy of having organized the assassination of the Pope!) are covering the barrios and country roads with super-secret police. The people call them *orejas*, the ears, and despise them for their sneaky work.

Some ten thousand prisoners wallow in the filth of countless jails. Somoza in the height of the civil war had some fifteen thousand soldiers; now there are eighty thousand, and every week there are more tanks, trucks, planes.

Basic wants exist all over Nicaragua. Some housewives sleep in front of supermarkets to be first in grabbing what may be on sale. There is no toothpaste, no soap, no tissues, no leather. Even the staple foods are heavily rationed: meat just once a week; for three weeks at a time you can get beans; next three weeks, just rice; and corn for the last three. Nicaragua is now trading its crops . . . coffee, cotton, sugar, for arms from Russia. The people get poorer, the army gets bigger.

How some of our so called experts on Latin America (maybe they visited for a week!) can be so duped into believing that this regime is doing good for that country is beyond me. Unless, like the men I know who went to visit Cuba, they are put up in the best hotels, wined and dined, talked to by the right people, and of course, shown the right places and projects. Castro alone invented some 45 projects and they all fell through the sands of time. No wonder they call him the miracle man in Miami: everything he touches turns into garbage. The Sandinistas have done the same with Nicaragua: the cattle, cotton, coffee, sugar industries have all gone down hill.

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## Items of Interest

- The Board of Directors of the Fellowship of Catholic Scholars will hold its annual fall meeting on Saturday, September 22, 1984 from 9:00 a.m. to 4:00 p.m. at the Sheraton-O'Hare Hotel in Chicago.
- The *Center for Thomistic Studies* at the University of St. Thomas in Houston is flourishing in its effort to provide serious education in the Catholic philosophical tradition. The Center concentrates on philosophical issues which the Church encounters in Modern Society. Inquiries may be made to 3812 Montrose Blvd., Houston, Texas. (713-522-7911).
- *Special note:* Cardinal Carter's pastoral letter on the priesthood is available (\$6.00) from the Department of Communications, Archdiocese of Toronto, 355 Church Street, Toronto, Ontario, Canada M5B 1Z8. The letters name: "Do This in Memory of Me".
- Copies of Dr. Germain Grisez's new book, *Christian Moral Principles Vol. 1* are available to Fellowship members at a discount. A check or money order for \$27.50 payable to Mt. St. Mary's College, c/o Jeannette Grisez, Emmitsburg, MD 21727

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Juanita Castro just declared again that her brother, Fidel, betrayed the revolution. Almost all Nicaragua knows the Sandinistas have worked the same betrayal on their people: sold out to Communism.

We broke up early. Stamford time was only ten o'clock. But according to his watch it was five a.m. The Bishop said he had jet lag. But like many of his nights spent in Nicaragua, he had not been to bed yet.

- The Pope John Center in St. Louis has just published two massive volumes based on its sponsored Bishops' meetings in recent years:

*Sex and Gender: A theological and Scientific Inquiry* \$19.95

*Technological powers and the person: Nuclear Energy and Reproductive Technologies.* \$15.95

(They will be reviewed in the December Newsletter)

## Friends of the Fellowship

Bishop B. J. Ganter  
 Sr. Mary Louise, O.S.F. (South Dakota)