

Fellowship of Catholic Scholars

VOLUME 7, NUMBER 2

MARCH 1984

Fr. Earl Weis on the 1984 Fellowship Convention

You are cordially invited to attend the

Seventh Convention

of the

Fellowship of Catholic Scholars

March 30, 31, and April 1, 1984

Sheraton International at O'Hare (Chicago)

6810 North Mannheim Road

Rosemont, Illinois 60018

Theme — The Church and Law

WHAT TO EXPECT IN THIS ISSUE?

The Continuing Education of Priest — p. 5

"Let the man truly possessed by the love in Christ
keep his commandments."

Pope St. Clement I

Fr. Rutler and C.S. Lewis — p. 12

"My thoughts are not your thoughts, Nor are
your ways my ways, says the Lord!"

Isaiah 55:8

Sr. Miriam Paul on Billings — p. 11

"Put to death whatever in your nature is rooted
in earth: fornication, uncleanness, passion, evil
desires, and that lust which is idolatry. There are
sins which provoke God's wrath." *Col. 3:5*

Fr. Caravan and Eternal Life — p. 19

"The things our fathers have told us these we will
not hide from their children.
But will tell them to the next generation."

Psalms 78:1-39

1984 Convention Program

President and Chairman — Father Earl A. Weis, S.J.
Loyola University of Chicago

Friday, March 30th

3:00 — 8:00 p.m. — Registration

4:00 p.m. — Meeting of the Board of Directors

7:30 p.m. — General Meeting of the Membership

8:00 p.m. — Keynote Address: *Canon Law in the Pastoral Life of the Church*

Monsignor George A. Kelly

John A. Flynn Professor in Contemporary Catholic Problems

St. John's University, New York City

9:30 p.m. — Reception

Saturday, March 31st

9:00 a.m. — FIRST PLENARY SESSION

Chairman, Father Francis J. Lescoe

Mercy Knoll

West Hartford, Connecticut

Address — *Law in the New Testament*

Father John J. Kilgallen, S.J.

Loyola University of Chicago

10:15 a.m. — Chairman, Sister M. Caroline McGinty, C.S.J.

Rosary College, River Forest, Illinois

Address — *General Absolution in Theology and Discipline*

Monsignor Richard Malone

Executive Director, Bishops' Committee on Doctrine

Washington, D.C.

11:15 a.m. — Committee Workshops

12:30 p.m. — Lunch

1:45 — 4:00 p.m. SECOND PLENARY SESSION

Chairman, Doctor Anne Carson Daly

University of Notre Dame

I. "A Lawyer and His Family: Thomas More's Letters to His Children"

Edward Peters, Esquire

Director, Western Branch

Intercollegiate Studies Institute

Claremont, California

II. "The Law of Love in the Fantasies of Saint Exupery and L'Engle"

Mary G. Wall

Department of English

University of Virginia

III. "Kristin Lavransdatter: In-Laws and Out-Laws"

Professor Joseph Koterski
Department of Philosophy
University of Saint Thomas
Houston, Texas

IV. "Existentialism On Trial: Camus' 'The Fall'"

Professor Maura Daly
Department of Modern and Classical Languages
University of Notre Dame

4:30 p.m. — Concelebrated Liturgy

6:00 p.m. — Convention Dinner — Presidential Address

8:15 p.m. — THIRD PLENARY SESSION

Chairman, Father Joseph T. Mangan, S.J.
Holy Cross Hospital, Chicago

Address — *Law in Theology and the Life of the Church*
Father Joseph J. Farraher, S.J.
Columnist, *Homiletic and Pastoral Review*
San Francisco, California

9:30 p.m. — Reception

Sunday, April 1st

7:00 a.m. — Concelebrated Liturgy (Private)

9:00 a.m. — FOURTH PLENARY SESSION

Chairman, Doctor Joseph Boyle
University of St. Thomas
Houston, Texas

Address — *Values Clarification and Moral Safeguards*
Doctor John H. Walsh
California University of Pennsylvania

10:00 a.m. — Chairman, Mr. and Mrs. John J. Farrell

Chairmen, Cardinal Wright Award Committee
Oak Park, Illinois

Address — *Morality and Legalism*
Father Richard R. Roach, S.J.
Marquette University

11:00 a.m. — Business Meeting

12:30 p.m. — Lunch (Officers and Board meet at lunch)

CONVENTION WORKSHOPS

Groups interested in questions relating to Catholic Higher Education, Family Life, Priesthood and Religious Life, and Social Action will meet, as indicated above, at 11:15 a.m. on Saturday. Brief reports may be offered at the business meeting on Sunday.

"The body of divine truth does not yield to new theories by experts or to the results of opinion polls. An authentic poll on Catholic beliefs must respect 'the democracy of the dead' because the saints and martyrs of the past form an important part of the total witness of the faith."

John Cardinal Wright — (1974)

Items of Interest

- The Department of Theology at the University of Dallas, Irving, Texas has a tenure-track position open in moral theology to start in the fall of 1984. The position requires a doctorate in theology, with special competence in moral theology, and includes teaching on both the graduate and undergraduate levels. They are looking for a person who understands the Roman Catholic tradition of moral theology and who is able to draw on the tradition reflectively to address contemporary moral issues. Potential candidates should send a *curriculum vitae* with the names and addresses of three references to John E. Paynter, Provost and Dean of the College, The University of Dallas, Irving, Texas 75061-9983.

- Lutheran theologian Richard John Neuhaus argues that the current confusion in Christian social ethics reflects a fundamental crisis of faith and that a thorough theological renewal is called for. The alternative, he says, is "a continued and pitiable division of Christians along political lines. When we stop believing the faith we start figuring out how to use it . . . When we no longer have the courage to challenge secularism, we learn to play by secularism's rules." (*Ethics and Public Policy, Seminar Newsletter*, December 1983).

- The Institute for Advanced Studies in Catholic Doctrine, at St. John's University, is offering a new program of Summer Workshop/Courses this summer. (1) July 2-13: *The Mystery of God*, classical and contemporary questions about God, providence the mystery of evil, and the last things. (2) July 16-27: *Proclaiming the Faith Today*, the meaning and scope of the task of teaching faith with sensitive awareness of contemporary realities that make personal faith difficult, while taking advantage of all the rich resources available to the teacher of faith.

Intensive programs; graduate credit available or for enrichment only; excellent faculty; with outstanding pastoral leaders and scholars as visiting lecturers. For further information contact: Institute for Advanced Studies, St. John's University, Jamaica, N.Y. 11439 (212-990-6395).

The Institute is also offering a one day seminar on "The Catholic Vision of Love and Sexuality" on Saturday, May 5.

- Swedish Protestant leader Rune Brannstrom reports in *Pastoral Renewal* (January 1984) about the religious changes in his native country in twenty years.

"We have free abortion. Every fourth pregnancy ends with abortion.

"Homosexual intercourse is permitted from 15 years of age — the same legal age for heterosexual intercourse.

"In 1978, there were 37,000 marriages and 21,000 divorces.

"Among men and women ages 20 to 24 who were living with a member of the opposite sex, 75 per cent of the men and 60 per cent of the women were not married. (The reason for the different figures is that men often live with women under 20.)"

- The Sacred Congregation for the Clergy has empowered Magdalen College in Bedford, New Hampshire to award Pontifical Catechetical Diplomas to those who, in the judgment of the college authorities, are qualified to teach Catholic doctrine.
- Professor Charles Dechert of CUA represented the Fellowship at a November White House briefing on foreign policy issues. Some of the presentations, he reports, were ideological and not very competent. One government spokesman indicated he did not look upon the Soviet Union as a Western nation, a contrast with the position of the Vatican Secretariat of State, which maintains the essential cultural unity of Europe from the Atlantic to the Urals and, therefore, the need of continuing civilized dialogue. Other government speakers included a defector from the Nicaraguan security service who participated in the planned provocations against John Paul II and an ex-Maryknoll nun married to an ex-Sandanista, unhappy because the revolution was betrayed. Some offerings seem ill-prepared and of poor quality. In general, the briefing was less than adequate to the purposes for which it was convened.
- On the first anniversary of her appointment as chief of Michigan's Social Service Department, Agnes Mary Mansour confessed she had no qualms about "bringing to light" the areas she feels her own Church has failed properly to address: "The whole birth-control prohibition is just absolutely irrational in this day and age, yet we cling to it stubbornly in the Church," she said. (*Detroit News*, December 11, 1983.)

Continuing Education of Priests

[Editor's Note: An American priest returned from Rome last year with a packet of notes given to him during his stay in Rome for updating in theological learning, conducted under the auspices of the North American College. These papers included *Difficult Marriage Cases*, *Method in Moral Theology*, and *Moral Theology Outlines* by Sean O'Reardon, C.S.S.R., *Birth Control (Indonesian Bishops)*, *The Crisis of Love (Jack Dominian)* and the following papers analyzed in this issue by two Fellowship scholars.]

Dr. William E. May on William Cosgrave's "A Christian Understanding of Sexuality"

Among the papers given at the *Institute for Continuing Education of the North American College* in Rome during 1983 was one by Rev. William Cosgrave on "A Christian Understanding of Human Sexuality." His paper merits careful attention, not only because its subject matter is inherently important but also because it was presented at the Institute sponsored by the North American College.

Cosgrave's position will first be summarized and then critically analyzed.

A Summary of Cosgrave's Views

Cosgrave's paper has *three parts*. In the *first* he sets forth his ideas on the nature, meaning, and purpose of sexuality. In the *second* he discusses the relationship between sexuality and morality and proposes a basic criterion for judging the morality of sexual activity. In part *three* he takes up three specific issues of sexual morality, those, namely, of grave matter in sexual sins, masturbation, and extramarital intercourse.

Cosgrave defines sexuality as "a dimension of man as a person, an aspect of his nature which permeates his whole personality and influences and shapes it in important ways." Human sexuality, moreover, has two distinct forms, male and female, which are complementary in character and affect men and women in the whole of their being: physical, instinctual, emotional, and intellectual.

He then discusses the purpose of sexuality by responding to the question, "Why are we sexed persons, male and female?" His answer is that the purpose of our sexuality is to impel and draw us "out of our isolation and loneliness and into contact and relationships with others of the opposite sex." Sexuality is above all relational and interpersonal in its purpose. But in addition, as Cosgrave notes in speaking of the consequences of this understanding of sexuality, sexual activity has a "creative and life-giving" significance. In speaking of this significance he acknowledges that "this

procreative aspect of man's sexuality is of fundamental significance and constitutes an important part of the whole meaning and purpose of sexuality on the global or universal level, and it is an essential purpose of the sexual relationship we call marriage."

According to Cosgrave the basic standard or criterion for judging whether sexual activity is morally good or bad is "the nature of man as a person and the welfare of the total person in his or her total situation in life." Given this as the basic norm of sexual morality, it then follows, Cosgrave continues, that "if a particular sexual action respects the nature of the person or persons doing it and is in fact conducive to and promotive of the welfare of that person or persons, then we judge it to be morally good behavior. If it does not, then it is morally evil behavior." In other words, the basic criterion is that sexual activity be "*truly loving*."

Cosgrave insists that this norm, far from being permissive and subjective in character, is demanding and exalted. "It requires that one treat the other person (and oneself) as a person, recognizing, respecting, and responding to him (or her) as such and working for his real welfare and total good in one's relationship with him and in the concrete situation here and now."

Cosgrave then takes up some specific issues in sexual morality. The first to engage his attention is that of grave matter in sexual sins. He argues that it is not the case that all sins of sexual activity entail grave matter. This is not at all evident and he maintains further that past arguments used to support this claim exaggerated the importance of the biological and physical aspects of sexuality and of procreation. Moreover, these arguments failed to take sufficient account of the nature of mortal sins as involving a basic decision. In Cosgrave's judgment in order for a person to commit a mortal sin "it is necessary to make a basic free decision, one that changes the person from being fundamentally good and loving to being fundamentally sinful and

selfish. This usually is a process and not a single action." Because mortal sins necessarily entail a basic decision they are, Cosgrave continues, "much more difficult to commit than was sometimes thought and taught in the past." It is simply unreasonable, he says, to suppose that all sexual sins entail grave matter, the sort that would require a basic decision of this kind.

The second specific issue Cosgrave considers is that of masturbation. Here he claims that adolescent masturbation, in the light of contemporary evidence, must be considered as "a normal part of the process of growing up." It is a "sign that a person is growing up sexually and discovering his sexuality," a sign "both of sexual immaturity and of sexual growth." Adolescent masturbation, he insists, must be regarded not only as a statistically and psychologically normal but as *morally* normal. He admits that "uninhibited indulgence in it could well retard the person's growth"; but apparently an inhibited or restricted indulgence in it is to be expected and is morally normative. Adult masturbation, he thinks, is more a psychological problem with moral implications than a moral issue as such.

In discussing extramarital intercourse, the third and final specific issue to be taken up, Cosgrave states that "a sexual action can be immoral either (a) because it does not express love at all, as in the case of prostitution, promiscuity or casual sex, or (b) because it expresses love in an inappropriate way, as in the case of heavy petting or intercourse between an unmarried couple, who however have a genuine love relationship between them." Continuing, Cosgrave argues that all extramarital intercourse, including the premarital intercourse of the engaged, is morally wrong. Thus he holds that the norm limiting sexual intercourse to married persons is, in practice, universal or absolute. Nonetheless, he makes it quite evident that sexual intercourse between unmarried persons who "have a genuine love relationship between them" ought not to be judged too seriously. It is hardly grave matter, sufficient to entail mortal sin.

I believe that the foregoing account is an accurate summary of Cosgrave's position. I shall now try to examine it critically.

A Critical Analysis of Cosgrave's Position

Cosgrave is surely correct in holding that sexuality is a dimension or aspect of the human person affecting the human person in his or her inmost being — and the Church itself clearly teaches that this is the case (cf. *Persona Humana*, n. 1; *Familiaris Consortio*, n. 11). However, Cosgrave, in speaking of the nature of human sexuality and its purposes, does not include its procreative aspect. In answering the question, "why are we sexed persons," he in no way refers to the giving of new life as a purpose of human

sexuality but speaks exclusively of the drive within us, by virtue of our sexuality, to break out of our loneliness and enter into relationships with others of the opposite sex. While it is true that, in speaking of the *consequences* of this view of sexuality, he takes note of the procreative aspect of sexual activity and acknowledges that procreation is an essential purpose of marriage, it seems to me that he fails to acknowledge that procreation is an essential purpose of human sexuality as such. It seems to me that one of the basic reasons why we are sexed persons, male and female, is that males and females are complementary in their fertility and that, in sexual union, man and woman are the subject of a common act, one that is essentially ordered to the generation of new human life (on this see *Familiaris Consortio*, n. 11).

In short, I think that Cosgrave has seriously minimized the significance of procreation as an essential purpose of human sexuality in describing its nature and purpose.

The basic moral norm that Cosgrave proposes for judging whether sexual activity is morally good or bad bears some superficial resemblance with the personalistic norm articulated by Karol Wojtyla (Pope John Paul II) in his *Love and Responsibility*, which, in its negative aspect, "states that the person is the kind of good which does not admit of use and cannot be treated as an object of use," and, in its positive form confirms this: the person is a good towards which the only proper and adequate attitude is love" (*Love and Responsibility*, p. 41).

I say that Cosgrave's criterion bears a superficial resemblance to Wojtyla's personalistic norm because Cosgrave, unlike Wojtyla, fails to attempt to identify the real goods of human persons that we are to will for them if we are to have true love for them, whereas Wojtyla does. Among these real goods, moreover, is the good of procreation, the *existential* dimension of our sexuality as Wojtyla so correctly notes (cf. *Love and Responsibility*, pp. 51-54). Nowhere, moreover, does Cosgrave in his essay seek to specify what love means and requires, and his failure to do this mars not only his presentation of the basic normative criterion for human activity but also his analysis of some specific issues in sexual morality, as we shall see later.

His basic norm, moreover, is one that is too broad and encompasses all human activity, not simply sexual activity. He fails to specify the goods of human persons that must be respected in making sexual choices. Unlike *Gaudium et Spes*, which insists that in making choices entailing sexual activity one must employ "criteria that respect the total meaning of mutual self-giving and human procreation in the context of true love" (n. 51),

Cosgrave completely fails to take into account the good of total self-giving and of procreation in speaking of the criterion for assessing sexual morality.

It seems to me that the norm or rule for sexual activity articulated by Pius XII is far more specific and satisfactory than that proposed by Cosgrave and that Pius XII's criterion is also much more in keeping with the norm proposed by *Gaudium et Spes*. For Pius XII had summarized the entire tradition of the Church in saying that "this . . . is the rule to be followed: the use of the natural, generative instinct and function is lawful in the married state only, and *in the service of the purposes for which marriage exists*" (Address to Midwives, Oct. 29, 1951), the purposes, namely, of mutual self-giving and of human procreation.

Cosgrave's contention that there is parity of matter in sexual sins is dependent primarily on his claim that mortal sin is possible only if the choice that one makes is one that changes a person from being fundamentally good and loving to being fundamentally sinful and selfish. This claim must be challenged. It is, of course, obviously true and has always been taught by the Church that one can commit mortal sin only if one freely chooses what one knows to be seriously wrong. But, as *Persona Humana* makes clear, "mortal sin, which is opposed to God, does not consist only in formal and direct resistance to the commandment of charity, but is equally to be found in this opposition to authentic love which is included in every deliberate transgression, in serious matter, of each of the moral laws" (n. 10).

Here, it seems to me, Cosgrave (and many contemporary theologians) fail to recognize that a person can commit mortal sin and not be a vicious person. They equate mortal sin with viciousness. But a person who is not vicious can, unfortunately, freely choose to do what he or she realizes is seriously wrong. And this choice, if unrepented, abides within the person. Cosgrave, in short, fails to take seriously the significance of free choice and of freely chosen human acts. A freely chosen human act is not something extrinsic to the person, a physical event "out there." Rather it is, as St. Thomas insisted, a personal act that abides within the person and inwardly gives to him or her an identity that he or she cannot disown (cf. S.T., 1-2, 57, 4).

That sexual sins (excluding the sins of weakness of married persons that Augustine long ago recognized) entail serious matter should be evident from the centrality of sexuality in the being of the human person and the personal significance of the *goods* to which sexuality is ordered, namely the goods of procreation and of mutual self-giving. As Dietrich von Hildebrand put it so well, "Sex . . . is essentially deep. Every manifestation of sex

produces an effect which transcends the physical sphere and, in a fashion quite unlike the other bodily desires, involves the soul deeply in its passion . . . The unique profundity of sex . . . is sufficiently shown by the simple fact that a man's attitude to it is of incomparably greater moral significance than his attitude to the other bodily appetites. Surrender to sexual desire for its own sake defiles a man in a way that gluttony, for example, can never do. It wounds him to the core of his being . . . Sex can indeed keep silence, but when it speaks it is no mere *obiter dictum*, but a voice from the depths, the utterance of something central and of utmost significance. In and with sex, man, in a special way, gives himself" (*In Defence of Purity*, pp. 12-14).

Because he trivializes both the central significance of sexual activity and the meaning of freely chosen personal acts that give an identity to human persons, Cosgrave concludes that adolescent masturbation is "morally normal" and that adult masturbation is more of a psychological than a moral issue. Everyone recognizes, including the magisterium, that subjective culpability for sexual sins, particularly those of adolescent masturbation, can be greatly diminished because of the compulsive nature of some activities (cf. *Persona Humana*, n. 10). Nonetheless, the magisterium, here following St. Paul who stressed the symbolic significance of sexual activity (cf. 1 Corinthians 6), and realistically appreciating, as does Von Hildebrand, the depths from which sex speaks, rightly holds that serious matter is indeed at stake when human persons freely choose to determine who they are by making sexual choices.

Cosgrave, while holding that genital sexual activity ought not to be chosen by the unmarried, including the engaged, seriously downplays the import of genital activity between unmarried persons who are committed to one another and who, in his words, "have a genuine love relationship." He believes that sexual intercourse by such persons is an "inappropriate way to express love." Here the word "inappropriate" seems to be quite inappropriate. For genital sex between the unmarried cannot be an expression of love. It cannot be an expression of love because those who choose to have sex while unmarried have failed to give themselves irrevocably to one another, have failed to respect their irreplaceability and non-substitutability. Here Cosgrave seems to fail to distinguish the sentimental affection that might indeed exist between such persons from the genuine article of love, for love requires that one respect fully the irreplaceable value of the other (on all this see *Love and Responsibility*, pp. 73-119).

Cosgrave's paper is a far cry from the personalism found in the teaching of the Church and in Karol Wojtyla.

Fr. John Harvey's Critique of "Notes on Homosexuality" (Sean O'Riordan, C.SS.R.)

The author gives three moral evaluations of homosexual activity of what he regards as three different schools of thought. The first he terms "the traditional theology of homosexuality," which holds that "homosexual practices are by their nature immoral since they are contrary to the procreative purpose of sexuality." While granting this moral principle, the author believes that homosexuals "should be pastorally helped." He finds a way by quoting no less an authority than Father John Visser as reported in an interview with the Italian magazine *L'Europa* (January, 1976). Visser is quoted as saying that "there is a real difference between the man who practices homosexuality through viciousness and the man whose psycho-biological nature is homosexual. The latter has much to suffer in life. He is deprived of socially regulated affective bonds and can become aggressive and a seducer of others. *To such a man, in an extreme case, one could give the advice to seek a steady partnership as the lesser of two evils.*" (italics O'Riordan) In a special note O'Riordan explains that Visser is Professor of Moral Theology at Propaganda College in Rome, and consultor to the Congregation for the Doctrine of the Faith.

O'Riordan then describes the second school, "the moderately liberal theology of homosexuality." Such bypasses "the traditional distinction between 'moral' and 'pastoral'. Homosexual practices are "normally" wrong, but are not wrong in the case of a "true homosexual who needs a steady, constructive homosexual relationship to enable him/her to live a well adjusted life." Philip S. Keane, *Sexual Morality*, is given as an example of this kind of thinking.

The third group is called "the extremely liberal theology of homosexuality," chiefly represented by John Mc Neill, S.J., *The Church and the Homosexual*. Mc Neill sees homosexuality as fully normal as heterosexuality, though admittedly rarer. "So true homosexuals have a right to establish constructive partnerships, which for them are just as normal in every way as marriage is for heterosexuals."

In O'Riordan's judgement the official teaching of the Church found in *The Declaration on certain Questions of Sexual Ethics*, 1975, rejects the third group, favors the first, and hesitates about the second "on the grounds that it seems to weaken the traditional moral principle of the evil of homosexuality."

Evaluating Fr. Riordan's Precis

1. Not only are homosexual acts contrary to the procreative dimension of human sexual activity; they do not constitute a true physical sexual union. Resorting to the authority of Father Visser is very questionable. In private correspondence with Msgr. Daniel Hamilton, editor of the *Long Island Catholic*, Visser denied that he had justified homosexual acts in a steady partnership as the lesser of the two evils in extreme cases. Suppose, however, that he or any other moralist had justified homosexual acts, it would still be true that such a position is directly contrary to the repeated teaching of the Church.

Apart from church authority, one can argue that homosexual acts make no sense. Not only is the procreative dimension completely lacking; but the physical acts of homosexuality cannot achieve any real union; it is maladaptation of organs. While personal affection may exist in some instances, this love can be expressed in non-genital ways. The act itself does not achieve any purpose beyond immediate physical gratification and relief of sexual tensions. Over a period of time such activity creates a deep void in the hearts of those so engaged.

2. Concerning "the moderately liberal theology of homosexuality" one may observe that it is as weak as any form of consequentialism. According to Keane, homosexual acts can be justified by their anticipated good results, that is, if the good effect of a "well adjusted life" outweighs the "pre-moral" evil of a homosexual act, it becomes a morally good act. For Fr. O'Riordan, however, to say that the church "hesitates" on this position is distortion, for he knows that it is contrary to the official teaching of the Church. Many, besides Keane, argue in this fashion but it does not change the fact that this argument ignores the nature of the act while seeking to justify it in terms of its consequences.

3. Concerning the third group represented by John J. McNeill, S.J., one need only say that it has been repudiated not only by church teaching but by many psychiatrists as well. Even the psychiatrists who voted to remove homosexuality from the category of neurotic disorders still referred to it as a personality disorder. There is no way, moreover, that the Catholic teaching on sexuality and marriage can construct a "right" to homosexual partnerships without distorting the meaning of the man-woman relationship in marriage.

(Continued on Page 18)

Ten Theses on the Resurrection of Our Lord

By Germain Grisez

- 1) a. "Here is the dead body of x"
implies
b. "x is dead"
implies
c. "x is not living"
implies
d. "x is not risen from the dead."
- 2) a. "Jesus is risen from the dead" is compatible with 'Here is the dead body of Jesus' "together with (1) above"
implies the absurdity:
b. "Jesus is risen from the dead" is compatible with 'Jesus is not risen from the dead.'
- 3) a. "This world is not the same cosmos as the new heavens and new earth"
implies
b. "There is no single time by which to compare events in this world with anything in the new heavens and new earth"
c. "Human souls are never without bodies" does *not* imply that 'Resurrections (in the new cosmos) occur right after death (in this cosmos)."
- 4) a. "The risen body is incorruptible, glorious, powerful, and spiritual" and 'The remains of one's body after death are a different reality from one's living body'
do not imply
b. "The risen body is not the very same body as had died, living once again."
- 5) a. "The remains of one's body after death are a different reality from one's living body"
implies
b. "One rises in one's own body" does not imply "The remains of one's body after death come back to life when one rises in one's own body"
but (b) does *not* imply
c. "Here is the dead body of x" is compatible with 'x is risen from the dead.'
- 6) a. "Jesus' resurrection is revelatory to us"
implies
b. "There can be no evidence in our cosmos
- 7) a. "Temporal unity (simultaneity) is not the only nor even the most important mode of unity"
implies
b. "Jesus' death is really one with his resurrection and ascension" does *not* imply that "There was no temporal interval (Friday to Sunday) between Jesus' death and his resurrection."
- 8) a. "A change in Jesus' dead body, the emptying of his tomb, and so forth were not constituents of his resurrection"
implies
b. "Nothing in this cosmos was a constituent of Jesus' resurrection"
implies
c. "Jesus' resurrection was in no way a happening in this cosmos"
implies
d. "Jesus' resurrection never happened."
- 9) a. "There was no temporal interval between Jesus' death and resurrection"
implies
b. "The Creed is in error in saying 'On the third day he rose again'"
implies
c. "One of the most central claims of Catholic faith includes error."
- 10) a. "Catholic faith is in error in one of its most central claims" and 'Jesus' resurrection never happened'
imply
b. "Our faith is worthless, and we are still in our sins"
implies
c. "We might as well conform to the non-believing world: 'Let us eat and drink, for tomorrow we die.'"

Friends of the Fellowship

Bishop Anthony Bosco
 Bishop Charles Maloney
 Bishop William McDonald
 Bishop Lawrence J. Riley

Rest in Peace

Sr. Mary Christopher Cecchini S.N.D. (Chardon)
 Fr. Dennis McCarthy, S.J. (Biblicum)
 Fr. Joseph Costanzo, S.J.

ARCC Revisited

The Association for the Rights of Catholics in the Church stirred up some unexpected reactions over its recently announced charter. This proclamation, as the December *Newsletter* indicated, would liberate Catholics from Church norms pertaining to marriage, divorce, homosexuality, contraception etc. on the premise (stated in the preamble) that "the institutional Church, as a human society, can no longer justify an authoritarian and hierarchical order appropriate to earlier stages of human development." Some of the nationally prominent members of the ARCC's Board and Charter Committee include James Coriden, Dennis Geaney OSA, Theresa Kane RSM, Ronald Modras, Gerard Sloyan, Marjorie Tuite, O.P., Patty Crowley, John J. Egan, Hans Kung, Anthony Padovano, Sandra M. Schneiders IHM, James J. Young, CSP and so forth.

The editors of *America* and *Commonweal* magazines, who in recent times have played host in their pages to some of these ARCC pioneers, tried to distance themselves from the new organization. *America* (November 26th) while, confessing that the ultimate purposes of ARCC may be "sound and healthy", editorialized that "serious theological issues are not adequately addressed in terms of rights." *Commonweal* (December 16th), while admitting a considerable common ground with the charter's authors, thinks that some of the stated rights are so sweeping that "taken literally they would mean an almost total break with traditional Catholic policy."

The Editor of *The Long Island Catholic* (November 3, 1983) spoke of what the asserted 33 "rights" of baptised Catholics means when proclaimed by priests and religious of the Church.

"More surprising and shocking that the dissenting positions the charter adopts is the presence of men and women Religious, including Religious priests, as, also, diocesan priests, on the Association's Board of Directors. Priests and Religious have made a public commitment to the authentic teaching of the Church. Religious, moreover, have taken vows, one of which is obedience to Church authority. Public rejection of the Church's authentic teaching and discipline is incompatible with the commitment priests and Religious have made.

"The 11 priests and Religious included on the ARCC Board and its Charter Committee have an obligation, we believe, to dissociate themselves from the charter or to remove themselves, or be removed, from Church offices and religious institutes, which of their nature require fidelity to the Church's teaching. It's time to proclaim, charitably but firmly, in word and in deed, that priests and Religious who reject the Church's teaching can no longer enjoy the Church's approval to speak or to act in the Church's name."

How Goes Religious Renewal?

In my work overseas I am sometimes asked "Are things settling down among religious in America?" While it seems that the expected answer is an affirmation, the actual one is an amused smile and/or a collection of distinctions. No one in the know could possibly say that the comparative quiet among religious (aside from recent outbursts regarding the new canon law) is due to a homogeneously successful renewal. There are several kinds of quiet: one is due to solid, steady growth, another due to slow, progressive decay. The most ominous is the silence of death.

What is the situation among American religious men and women? I cannot think of a single significant statement that would be generally true. Some congregations have successfully renewed themselves. A few languish in rigidity. Many in a rapid decline are facing the death of secularization. Some religious are joyous over what Pope John Paul II has been repeatedly saying about their life, while others either ignore his message or are actively hostile toward it. Some are enthusiastic about the new canon law, while others are seeking ways to get around its requirements. Still others are seriously speaking of ceasing to be religious by becoming "uncanonical." Some institutes are attracting large numbers of new members, others a bare handful, the rest none at all. Some orders enjoy a shared vision and are happy. Others remain polarized and divided, even though few of their submerged tensions are noted by the press.

One need not play the prophet in an effort to foretell the future of religious life in the United States. He need merely note what the present trends are and to what they are leading: either flourishing growth or minimal survival or an early death. If an institute needs a number in formation equal to 10% of its professed membership merely to maintain its present size, and if it has less than 1%, one needs no computer printout to conclude that it is dying fast. If on the other hand it has 20 or 30% or more in formation, it is growing rapidly. An example of the latter are the Missionaries of Charity, who with 1750 professed have, at last count, over 400 novices.

Which institutes show promise for the future and which are in a moribund condition? A generalization here may not cover every case, but the available evidence clearly points in one direction. Those communities are united, happy and attracting candidates which accept all of what Vatican II, the Holy See and the new canon law require. They are therefore attached to the hierarchical Church, are trying to live frugally, wear a

(Continued on Page 18)

Teen Fertility Awareness/Billings Method Study

Despite massive public and private funding, teen pregnancy has increased steadily in the U.S. The predominant approach, to provide contraception and abortion have been shown to have little or no impact. Eugene Diamond (*Linacre Quarterly* 50:56, February 1983) indicates that between 1971 and 1977 45% more girls experienced premarital pregnancy, 41% more engaged in premarital intercourse and there were 18% more out-of-wedlock births. Among sexually active girls the rate of premarital pregnancy increased 4%; 30% more premarital pregnancies ended in abortion. Not a very good return on an expenditure of \$1.5 billion. Quite apart from moral considerations, there has to be an explanation for this state of affairs, and better ways to deal with it.

As an obstetrician working with pregnant adolescents and with clinical research in natural family planning for several years, I felt we had something to offer. Contraception had already been shown to be inadequate, and the reasons were not too difficult to intuit. After all, contraception isolates the procreative capacity out of the psyche as well as the body. One of the tasks of adolescence is personality integration. The use of contraceptives goes completely counter to the developmental thrust of the adolescent and its rejection should not have come as a surprise. The rejection was usually unconscious. "I forgot . . ." but it was quite effective.

The Kennedy Foundation was persuaded to support a study to discover if our thinking was correct, and we began, always with parental consent, to invite girls to learn about their body's fertility by means of the Billings Ovulation Method. We wished to see if the Billings Method was acceptable to adolescent girls, if they would chart consistently and how they would use this information. Personality growth was monitored by psychological tests at intake and after 3 and 12 months, by group and individual discussions with the participants, and separately, with their parents. Parents, educators and the respective bishops understood that the information could be abused, but were willing to permit the program, because there can be no true growth unless the individual is able to make real choices. As the results show, this decision proved to be correct.

After meeting with the parents and explaining the program, the girls were invited to participate. They were assured of confidentiality, had to sign their consent forms and obtain the signature of one parent. They then began instructions in the Billings method, and returned for followup every two weeks for the first three months, then once a

month for the next three months, and less frequently for the next 18 months.

The program began in 3 sites and ultimately ran in 7 cities in Catholic schools and CCD's. Caucasians, blacks and Hispanics with a variety of income levels were represented. At entry 20% of the participants indicated that they were already sexually active. Over time that number reduced to 10%. As the girls began to look at themselves, the goals for their lives, and the possible implications of their actions, they began to see that they were not ready for a baby. While the Billings method is highly reliable, NOTHING is beyond failure, except total abstinence. The girls began to see this, but more than that, they took increasing pride in being able to know when they were ovulating, and if they did not ovulate, easily identified, for instance, the stress of heavy school assignment as the cause. They delighted in knowing where they were as women. Celibacy and marriage were discussed from many aspects, as were relations with friends, peers, parents, God.

We were able to follow 200 girls for at least one, more often two years. None of the girls who remained in the program conceived. Two who dropped out conceived 3 and 5 months after discontinuing. Both knew that they were using fertile time, and the circumstances of the conception were tragic — but not unusual — yet neither had an abortion.

Gratuitously, parents told us that they noticed that their daughters had become much less susceptible to peer pressure. Only two fathers withdrew their daughters — one was one of the two who later conceived. They gave us no reasons. None of the parents who attended meetings had objections — only intense curiosity. The parents encouraged us to offer similar programs to the boys, and currently we are piloting curricula for both boys and girls in Catholic schools.

We are just at the end of data collection at this writing, December 1983. Analysis of the psychological tests of the study groups, and comparison with the two control groups — "normals" and girls from family planning clinics — will show whether our intuition about the effect of fertility acceptance, rather than fertility suppression, on the psyche is correct. Full reporting in professional journals is anticipated.

Other groups have offered fertility awareness to teens, but as far as I know, none have invited the girls to learn the complete range of natural family planning, to link the theory with experiencing and charting their cyclic fertility — taking it out of the realm of a "head trip". It is only when

(Continued on Page 15)

"They're Going To Do It Anyway"

William Kirk Kilpatrick

One of the arguments I hear most frequently when morally permissive measures are challenged is the formula, "they're going to do it anyway." For example, it seems to be the main argument in opposition to the "squeal rule" (the seemingly ill fated proposal which would require parents to be notified when their minor children seek contraceptives). Teenagers are going to have sex anyway, runs the argument, we just increase the risk for them when we make it difficult to obtain information about birth control. A similar argument is advanced in favor of doing nothing about the increased sexual suggestiveness of television and the open display of sex magazines in drugstores or convenience stores: "Kids are going to find out about those things anyway."

But is it really true that "they'll do it anyway"? Some young people will, of course, go ahead and do what they want to do regardless. The question, however, is not what some will do but what most will do. No social policy can ever be expected to bring all citizens into line, we only hope that it will have that effect on most. In some ways the issue is similar to that concerning the deterrent effect of punishment on crime. It is sometimes argued that those who commit crimes are going to do so anyway, consequently severity of punishment won't stop them. When we consider actual criminals this argument seems quite strong. After all, whatever deterrence there was, was not enough. But the question is not, "What would it take to prevent this convicted thief or that convicted embezzler from committing a crime?" but rather, "What would it take to prevent me?" As Ernest Van den Haag points out in *Punishing Criminals*, "Not all can be restrained by the prohibition and by the threat of punishment, however severe. But most can be." The true test of the deterrent effect, then, would be to remove the penalties for crimes and observe what happens next. Would crimes continue to be committed only by what we call the criminal class? Or would we see a large increase in the membership of the criminal class? How many of us, to use van den Haag's illustration, would continue in the habit of buying train tickets if it became known that there are no conductors on the trains anymore?

Immoral behavior is no more immune to penalties than criminal behavior. If, to return to the "squeal rule," we make it difficult for teenagers to obtain birth control information or assistance, it does not follow that they will all go ahead with their plans anyway. Some will. Perhaps many will not. If the level of risk, inconvenience, and

stigma is sufficiently high, most of us learn to govern or control our instincts. Of course, nothing will make a difference unless there are some prior internal restraints. External threats and sanctions by themselves are not enough to make us tow the line; but threats, sanctions, and stigmas do help to reinforce and strengthen internal restraints. Perhaps if adults did make it more difficult for teenagers to engage in sexual activity, some young people would have the excuse they needed to resist pressure and temptation.

It may well be, then, that the reason "They're going to do it anyway" has less to do with irresistible human instincts, and more to do with the fact that society has adopted the attitude, "They're going to do it anyway." Why weren't "they" doing "it" anyway in the Thirties and Forties and Fifties? The incidence of delinquency, crime and teenage pregnancy was considerably lower than it is today. In the Great Depression when people had more excuse to bend the rules, the rate of crime actually dropped. A large part of the reason for this difference is simply that people then had different expectations about what people would and should do. And those expectations were widely known and reinforced on all social levels.

Whenever this attitude of "They're going to do it anyway" is adopted, the "it" in the equation is revealed to have an insatiable appetite for expansion so that the "it" "they" were doing yesterday seems almost innocent in comparison with the "it" "they" are doing today, and the "it" "they" demand to do tomorrow. The attitude is in reality an invitation to push the boundaries of decency further and further back. Those who adopt this myth always end up capitulating to whatever it is people happen to be doing today. And they insure that more of it will happen in the future. As Joseph Sobran points out "Abortion 'happened anyway' before it was legalized. It happens much more commonly now."

In some senses the myth of "They're going to do it anyway" is similar to the myth which says "You can't legislate morality." As a matter of fact, however, we can and do legislate morality. Edmond Cahn demonstrates this point in *The Moral Decision* by citing an incident in Fielding's *Joseph Andrews*. Joseph has been set upon by thieves, beaten, and stripped of his clothing. A stage coach comes by but none of the passengers are moved by compassion. The coachman wants his fare, the old gentleman fears assault, the lady is offended by his nakedness. However, an equally unsympathetic passenger who happens to be a lawyer reminds

(continued on Page 20)

C.S. Lewis and the Road Not Taken

The Rev. George William Rutler, S.T.D.

A writer asked me some time ago to give a brief account of the doctrinal influence, if that is not too vague a term, that the thought of C. S. Lewis had on me in the period which led to my ordination as a priest. While I had long learned things from the Lewis writings, and had a deal of recourse to them, I had not really considered the curious arrangement by which he impelled so many towards "Roman claims" which he did not fully embrace himself.

Since I do not hold that Roman Catholicism is an aberration of or addition to a pure and primitive Christianity which faded with the Celts and is sensed today only by the more advanced thinkers at Tübingen, I cannot propose that Lewis represented a core of non-sectarian authenticity with which various forms of Christianity can enrich their identities. After all, to reject all denominations is to lay the cornerstone of a new one; and, when pressed to the point, Mr. Lewis did confess membership in a particular national church even as he clung to that element in it which he preferred to call deep rather than high.

This sort of gracious demurral from party strife has made it easier for non-sacramental Christians to claim him for their own. On the other hand, it would be difficult to suggest that he is less useful to Catholic apologetic than to any other variety of Christian exposition. I might even venture to say that the appropriation of his theology by Evangelicals must involve more editing than the texts should tolerate since his vision was historic and apostolic. To him nearly as much as to anyone do I owe the clear expression of a Catholic sense of creation. Screwtape manifested a useful principle of the sacramental economy with his startling complaint that God "made the pleasures: all our research so far has not enabled us to produce one." I would propose that if Mr. Lewis could be declared a Doctor of the Church it would best be under the title *Doctor Transfigurationis*.

I would also have to say that he impelled me along the "road not taken" by his not having taken it himself. When all is said and done, his most recent influence on me was along the *via negativa*. By this I mean that if he rejected the deadly complacency of the *via media*, which can be an arbitrary construction anyway, he continued to let fall on himself the steady damp which is the climate of the middle way. His unwillingness to abandon it is not for me to call heroic stability or heroic stubbornness. One is welcome to the impression, however, that the pale elegance of *Surprised*

by Joy is a paraliturgy of the eucharistic feast which is Newman's *Apologia*.

It goes almost without saying that anyone who would dismiss his diamond-bright sentences as "precious" deserves the contempt of any fair thinker; but the difference between Lewis and the Church Fathers might well be marked by giving him a new designation — Church Uncle. If it is time to bare souls, let me confess that there is a touch too much pipesmoke and wainscote in Lewis and not enough incense and polychrome for people jaded by apocalypse. One so intent on the heavenly pilgrimage should have been less timid about travelling in person to great places. Only a channel lies between the Senior Common Room and the Sainte Chapelle, but Lewis who made a supernatural science of homesickness for the Eternal City made a natural phobia of *mal de mer*.

If this sounds like the unbridled distortions of a romantic, Lewis provides my defense himself in his paramount ardor for romance. While he would have been eager to de-Belloc anyone misled to think Europe is the Faith, some of his most lilting satire concern those who assumed that God conjured Britain to take Europe's place. So, if his avuncular mien would not take up a Romish passport, he was a friend to Anglo-Saxon nephews and nieces leaving for degenerate and sultry climes. Not only was he benign at the parting but in some sense he was a stowaway on board and a prescient guide waiting when they got there.

He was so right in everything he said about ritual that it is hard to understand his ritualization of his own domestic benefactions. If he abhorred faddish curates redecorating chancels into less than the gates of heaven, he did not balance the excess by making the common room a sacristy. The tweed figure lighting his pipe can be as ikonic as silken old Cyril swinging the censers of Carthage; and it will be remembered how that Father of the Church persisted in his axiom which our Uncle of the Church proposed but did not live to conclude: *Habere non potest Deum patrem qui ecclesiam non habet matrem*. That the Church and not the University is universal is a thing he labored valiantly to say. Possibly Swift alone bested his craft in saying it so well. But I am hopelessly unable to think he was not in some measure muddled about its full implications. Had I his acumen, I might solve the distinction deftly as he so that it did not cut. In a somber moment I would allege he had borrowed a razor from Ockham. But why does he seem not only a don but positively

donnish, when neither Newman "that wreck of awful beauty" nor Aquinas "the dumb ox" can fittingly be called that? And yet he is not "merely" (in his sense of that word's strength) so donnish as Ronald Knox, either. The power and ambiguity of his Catholic appeal may lie in this vagueness. That fuzziness long gave a rosy glow to the complexion of the ecclesial tradition which claimed his allegiance. But the Catholic must also bear witness that ambiguity is not mystery; and docility toward the vague is not humility toward the ineffable.

He found it amusing that his Ulster grandfather anticipated having improving chats with St. Paul in heaven, unlike Dante who expected the apostles to be mountains. He sided with Dante in theory but a suspicion lingers that there was too much Ulster in him not to be wary of what effect a papal visit would have on the hedges around his own garden. Perhaps here he was more discerning than I of that Catholic polity which mandates apostolic visitations and forbids apostolic cohabitations. But precisely in this if he is too domestic one way (Belfast *gemütlichkeit* iced by occasional Norse fancies and no Latin sun) he is not domestic enough in another. His admirable village churches with rusticated crenellations are ever more Plato's cave of intimations than the domes of Solomon's holy place with their straight blasts of God.

Sir Richard Steele clarified a difference when he said that the Church of Rome professes to be infallible and the Church of England to be never in the wrong. G. K. Chesterton would have penned a limerick on the point; C.S. Lewis thoughtfully would have changed the subject. He did not enjoy elaborating on matters of churchmanship. I dare say then that his preference for speaking of matters deep and shallow rather than high and low was so adroit and facile that a clergyman, allowing for the prejudice of his commitments, will be permitted to detect in it a shortcircuiting of his sacramentalism when it comes to the immediate phenomenon of the Church as sacrament.

The limitation is not because he had no opportunity to digest Vatican II. More people read C.S. Lewis than *Lumen Gentium* without warping their ecclesiology. This is a simple fact and can only shock those experts who believe families go to church to learn the identity of Proto-Mark. The real limitation may lie in kingdoms instead of councils. For while the halcyon Lewis was a loyal servant of George VI, reverie imagines what he might have been, say, under Louis IX. And there is the romance again. Again, too, I appeal to Mr. Lewis who might now, with his true face shining, confess that all along he wanted a gilded roof on Windsor and a king interested in the latest theory for refuting the Manicheans. But he did not have it that way. Chesterton pretended he did. This may

(Continued on Page 20)

Aquinas and Today's Seminary Education

They tell a story about Etienne Gilson. Late in his career and before an audience of bishops, Gilson presented a talk on Aquinas. At its conclusion one bishop remarked, "Ah, but Prof. Gilson, Aquinas and Scholasticism have been left behind by the Council." Gilson matter-of-factly replied, "I have spent my entire life defending Aquinas before atheists; if now necessary, I will defend him against bishops."

Obviously, certain clerics have called Gilson's bluff. The defense of Aquinas need still be made, especially in seminary education. No little confusion exists. Given the current review of U.S. seminaries, clarification of the Church's exhortations are *apropos*.

In the third edition of the U.S. Bishops' *The Program of Priestly Formation*, we find the following remarks on Aquinas.

The thought of Aquinas should be presented as an important element in helping solve the problems of the day. It should be presented not as the ultimate synthesis but as a part of the great theological dialogue of the past which continues in our times. Because they articulate present-day problems, modern theologians, both Christian and non-Christian, should be utilized as stimulating participants in this continuing dialogue. (para. 156)

And,

The Decree on the Training of Priests (n. 15) insists on the complementary relation between the "philosophical patrimony which is forever valid" and "modern philosophical studies, especially those which have greater influence in their own country, as well as recent progress in the sciences." In this context, the students should respect St. Thomas Aquinas as one of the greatest teachers, but not to the exclusion of other influential thinkers of the past and present. (para. 403)

Often these remarks are understood to have reduced Aquinas to one thinker among many. A relativizing of Aquinas occurs. Lost is any idea that Aquinas is to occupy a privileged place in the life of a Catholic intellectual.

But the above understanding of the quoted passages is superficial. What is that correct understanding? *The Bishop's Program* makes it clear that it is to be read in the light of other Church documentation on the training of priests (Preface). For our purposes, especially important is the 1972 *Letter* of the Sacred Congregation for Catholic Education entitled, *On the Study of Philosophy in Seminaries*. *The Program* footnotes this letter as the context for the above second quote. As regards

understanding *The Bishops' Program* on the study of Aquinas, the Vatican Letter has this to say as a conclusion:

The council wished that the teaching of philosophy in seminaries should not leave out the riches of past thought which have been handed down . . . but should also be open to accepting the riches which modern thought continually brings forth . . .

In this sense the repeated recommendations of the Church about the philosophy of Saint Thomas Aquinas remain fully justified and still valid. In this philosophy the first principles of natural truth are clearly and organically enunciated and harmonized with revelation. Within it also is enclosed that creative dynamism which, as the biographers attest, marked the teaching of St. Thomas and which must also characterize the teaching of those who desire to follow his footsteps in a continual and renewed synthesizing of the valid conclusions received from tradition with new conquests of human thought.

What is the role Aquinas should play? Evidently according to the Vatican Letter, which claims just to be repeating Church teaching, Aquinas has the privileged status of being able to synthesize, or integrate, into himself any truth that is discovered. He can do this because he has placed his fingers on "the first principles of natural truth." This, then, is the Aquinas that should be taught in seminaries. Aquinas should not be presented just as one voice among many. Rather, he should be presented as the one voice who is sensitive to the discovery of any truth and then able to enunciate it in a synthesized and integrated fashion with truth as a whole. This is what the seminary philosophy professor should be presenting and giving his students. This is the ideal that should be animating the professor's teaching.

Hence, when *The Bishops' Program* says that Aquinas should not be taught as the "ultimate synthesis," the force of the meaning should fall on "ultimate." Aquinas is not the ultimate synthesis because truth continues to be discovered; but he is and should be presented as the synthesizer of truth. He has the principles to do this. *The Bishops' Program* is really saying: "Do not present an Aquinas that is closed to synthesizing further truth." Hence, the need for sensitivity to and awareness of on-going scientific, philosophic, and theological debate.

Some will find this strange. "What business has the Church telling us what to do philosophically?" "Since when does the Church's charism of teaching extend to advocating particular theologians?" Yet, as Ralph McInerny has pointed out with his characteristic wit and panache in *Thomism in An Age of Renewal*, what the Church is asking of her seminary teachers is not so strange after all. For example, professors in various academic disciplines

will require novices to familiarize themselves with certain ideas. These teachers decide that advance in the discipline proceeds from a particular course of study. So, too, does the Church judge that profitable theologizing follows familiarity with Aquinas.

Nothing in post-Vatican II documentation denies Aquinas a privileged position in seminary education. Rather, Church documents give Aquinas his earned role as a synthesizer of truth.

John F. X. Knasas

BILLINGS (From Page 11)

one has the experience of one's signs, chiefly the cervical mucus, that one begins to think this is real. Feelings about the discovery must be surfaced slowly, and put into the context of values, life goals and ethical stance (religion.) Bridges must be reinforced with parents, who surely know the process, but may lack the vocabulary, or the facility to discuss sexuality with their adolescent children. We invite parents to use the occasion of the study to open the dialogue, if they have not done so previously. Many find it hard, and these are the ones who are most grateful for our program.

The program is offered in the context of the entire school curriculum and efforts at team teaching are underway. It is heartening to know that this approach is completely in conformity with the recent Instruction of the Vatican Congregation for Catholic Education: *Educational Guidance on Human Love*.

Anyone wishing more information, or wanting to participate can contact:

Sr. Miriam Paul Klaus, M.D., Director
Natural Family Planning Center of
Washington D.C. Inc., 8514 Bradmoore Drive
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Friends of the Fellowship

Bishop Richard H. Ackerman
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Books and Periodicals

IN THE MAGAZINES

- *The Pope Speaks*, Vol. 4, 1983 (Our Sunday Visitor Press) has a number of valuable documents: John Paul to U.S. Bishops on magisterium and religious life, to the bishops of Zaire on Church teaching authority; the Sacred Congregation for Religious on the norms of religious life; the Sacred Congregation for the Doctrine of the Faith on erroneous opinions concerning the Eucharist — all important statements published in a single volume.

 - The lead article in the Fall 1983 issue of the *Human Life Review* (150 East 35th Street, New York City 10016) charges that the "official" leadership of the American medical associations has abandoned the traditional "sanctity of life" ethic to support a "quality of life" rationale justifying not only abortion-on-demand but also infanticide and "mercy killing" at any age.

 - The Ignatius Press (P.O. Box 18990, San Francisco 94118) has developed a large library of Catholic Books on tape, including full length lives of the saints for children and adults, spiritual and theological classics on audio cassettes. Rental fee from \$4.00 or yearly \$29.95. Delivered by mail to home or office.

 - Gerald A. Arbuckle, S.M. "Reflections of a Religious Anthropologist: Why They Leave", *Review for Religious*, November/December 1983.

 - Represents the decline as part of the culture shock following Vatican II — the mass of intricate and traditional cultural supports suddenly removed and the rush of the 1960's anti-structure, anti-order, anti-predictability into their lives, looks to a new spring of religious life when religious become living witness to the Incarnation and Transcendence, community life, prayer, asceticism, etc.

 - Joseph Hogan, C.M. "Chastity, A Facilitator in Natural Family Planning," *The Linacre Quarterly* (November 1983)

 - Pastoral Renewal, published by the *Center for Pastoral Renewal* (Ann Arbor, MI 48107) has a new and enlarged format.
- "Does Contraception Prevent Abortion?" is a question answered in the November 1983 *Human Life Issues* (St. John's University, Collegeville)

 - In case you had not heard. The *London Tablet* (December 10, 1983), editorializing on John Paul II and corporation, had this to say:

"There has been an unwritten agreement in the Church that the wounds caused by the controversy over *Humanae Vitae* should not be reopened. Priests and bishops do not publicly raise the subject of the profound and hurtful division on the Church between papal teaching and the practice of so many of the faithful. In the United States, one distinguished archbishop has forbidden his priests to preach about *Humanae Vitae*."

BOOKS RECEIVED

- Peter S. Williamson and Kevin F. Perrotta, *Summons to Faith and Renewal*, (Servant Books, 180 pp. \$7.95).

Leading articles by Protestant, Catholic, Orthodox leaders who met in October 1982 to analyze the loss of Christian initiative in Western Societies. Authors include Stephen B. Clark, J. J. Packer, James Hitchcock, etc.

- James J. Thompson, Jr. *Christian Classics Revisited* (Ignatius Press 163 pp. \$8.95).

Thompson shows how the testimonies of Christian writers facilitate man's journey through life. He provides insights from T. K. Chesterton's *Orthodoxy*, Francois Mauriac's *Life of Jesus*, Newman's *Apologia Pro Vita Sua*, etc. The author teaches history at William and Mary.

- Hans Urs Von Balthasar, *The Christian State of Life*, (Ignatius Press, 506 pp. \$24.95).

The book is a profound meditation on the Christian's call to choose a state of life according to God's will. Von Balthasar, one of the Church's profound theologians, discusses the lay, religious, and priestly states of life, and examines the ways in which we recognize and respond to call of God. The book is divided into three parts: *Background*, *States of Life*, *The Call*. His summary of the present state of the question about "secular clergy" is brilliant, as is the book itself.

- Michael Novak, *Moral Clarity in the Nuclear Age* (1983 Thomas Nelson Publishers 144 pp. \$3.95).
- Diamond, Eugene F. and Rosemary, *The Positive Values of Chastity*, (1983, Franciscan Herald Press 95 pp. \$7.50) Dr. Diamond and his wife are veteran teachers of the Church specializing in marriage and family matters. Members of the Fellowship, they bring medical and theological expertise, as well as common sense, to their subject matters from the joys of sex through eleven short chapters dealing with parenting and counselling for chastity. But even the Diamonds do not claim the last word on this subject. Dr. Herb Ratner does in an epilogue — not surprisingly, of course.
- *Family Catechism* by the Daughters of St. Paul in Boston with an introduction by Archbishop Laghi, 384 pp. \$5.95. An up-to-date compendium of Catholic truth bearing on the sacramental, moral and prayer life of Christians.
- Kalberer, OSB, Augustine, *Lives of the Saints*, (1983 Franciscan Herald Press, 495 pp. \$18.50) This book harmonizes the lives of saints of the Church with their place in the Church's revised calendar. A good vade mecum for teachers and preachers.
- Schneider, OMI Albert, *Communion with the Saints*, (1983 Franciscan Herald Press, 582 pp. \$25.00) This compendium of homilies for the feasts and memorials of saints observed in the revised Roman Calendar. It has been translated from the German.
- Derrick, Christopher, *The Strange Divine Sea: Reflections on Being A Catholic* (1983 Ignatius Press 189 pp.) Christopher Derrick at his British and philosophical best in exploring the implications of his faith.
- Valentine Long, O.F.M., *Upon This Rock*, (Franciscan Herald Press, \$12.00 + \$1.00) Topics treated: The Fall of Man, The Struggle between Good and Evil, The Effects of some Faulted Philosophies that influence Modern Thinking, The Primacy of Peter and his successor — the Pope, the Heresy of Arianism, The defects of "Process Theology", The falsity of Hegel's teachings, The work of Paul VI and Pope John Paul II — the man of the hour.
- Fr. Lazaro Iriarte, O.F.M. Cap., *Franciscan History*, (Franciscan Herald Press, \$25.00 + \$1.25). Fr. Iriarte's *Franciscan History*, translated from the Spanish into English, is an updated and modern comprehensive compendium of the history of all Franciscan institutes, from the birth of their found-

er St. Francis of Assisi, some eight hundred years ago, to the present day.

- Anton Morgenroth, C.Ss.P., *Splendor of the Faith: Meditations on the Credo of the People of God* (Christendom Publications, 206 pp. no price).

This book is what it says it is a commentary on the content of the Catholic faith as outlined by Paul VI. Fr. Morgenroth, one-time professor in the Covington Seminary, now does pastoral work in Lincoln, Nebraska.

- Ronald Lawler, OFM Cap., Donald Wuerl, Thomas C. Lawler, *The Teachings of Christ*, (Our Sunday Visitor Press, \$9.95).

This second edition of the internationally famous "Catholic Catechism for Adults" — (The distribution runs into the hundreds of thousands in the American edition alone with seven translations uncounted) — adds to the original text recent documents of the Holy See and references to the New Code.

- H.P. Dunn, *Sex and Sensibility*, (E.J. Dwyer, Sydney, Australia, available from the Costello-Publishing Co. in the U.S. and Canada) 136 pp.

Dr. Dunn, a practicing obstetrician and gynecologist, has here in question and answer form an up-to-date book for young married and engaged couples. The specialty is medico-moral matters associated with sex. Dr. Dunn does not hesitate to speak frankly about marital intercourse and sin with a sense of humor.

- Thomas F. Stransky, CSP and John B. Sherrin CSP, (Eds.), *Doing the Truth in Charity: Statements of Paul VI, John Paul I and II and the Secretariat for Promoting Christian Unity 1964-1980* (Paulist Press 366 pp. \$12.95)

This book is a documentary history of the post-Vatican II era of ecumenism. Here collected for the first time, are key statements by the Council itself, by the Secretariat, and recent Popes. The concern of these documents covers a broad range of subjects, from sacramental sharing to translating scriptures to principles of evangelization. Frs. Stransky and Sheerin are modern pioneers in this effort going back to Council days. They provide a good historical sketch of how the Secretariate for Promoting Christian Unity came into being and functions.

While the compilation is not all inclusive (every book of this kind involves selection) as a resource for those engaged in ecumenical dialogue it is invaluable. Cardinal Willebrands wrote the Preface.

The Faithful Are The Culprits

The priest told the bishop that the diocese's favorite moralist was subverting the Church's teaching on abortion (he even offered a tape as evidence). The bishop said to the complaining priest: "You're a troublemaker" . . . An evaluating team thought a number of things were wrong with the seminary: Too many cassocks, not enough contacts with women, too many papal documents on the bookstore shelf, not enough pluralism in theology . . . John Paul II's in trouble with the *National Catholic Reporter*. The pope expects the new canon law to be obeyed. *Newsweek* thinks he's misinformed. One of *Time's* sources thinks the Pope doesn't understand American pluralism . . . A doctor resigned from the staff of the local Catholic hospital. His sense of civic responsibility clashed with their understanding of the Catholic commitment. The hospital refused to participate in the U.S. Government's Disaster Preparedness Plan . . . *America* magazine thinks the *Association for the Rights of Catholics in the Church* and James Hitchcock deserve each other. They both have, so the editors say, "a narrow vision of the Church and its ways". ARCC, you will remember, denies important Catholic doctrines. Hitchcock defends them all, the social as well as the family doctrines. Incidentally, Hitchcock recently lost a publisher for a book after one of America's favorite commentators threatened to lead a crusade against the publisher if he went ahead with the book . . . A well-known theologian defender of magisterium was told his academic career would prosper a little better if he withdrew from *The Fellowship of Catholic Scholars* . . . Rene Laurentin's long career as a French Catholic journalist is running into trouble because he is calling for a second look by scholars at the new theological theories opposed by Rome. One publisher was afraid to handle a translation of Laurentin's book on the Infancy Narratives lest his press suffer at the hands of the biblical establishment, which presently favors demythologizing those early chapters of Matthew and Luke. (And in spite of a foreword to the 3rd French edition by Cardinal Ratzinger) . . . A nationally known Jesuit was reprimanded by his superior for privately criticizing the work of a fellow Jesuit in high places and told never to do that again; in the meantime Jesuits continue to criticize the Church's doctrines and institutional policies . . .

In the normal state of affairs society exercises social control of dissidents, not those trying to uphold the law or institutional mores.

Tarsus

HOMOSEXUALITY (From Page 8)

4. Summary of Catholic Teaching.

The Catholic teaching on homosexuality, found in the Vatican Declaration on *Certain Questions of Sexual Ethics*, 1975, as well as in *To Live in Christ Jesus*, 1976, and in the NCCB statement for confessors, 1973, presupposes a permanent heterosexual union (marriage) as the norm of sexual-genital acts. By their nature all homosexual acts are immoral. It judges with prudence, however, the individuals who are involved in homosexual activity, realizing the considerable diminution of freedom resultant upon depraved culture and internal compulsions. The Church does not, however, say that the homosexual is unfree to live a life of sexual abstinence; on the contrary, it states that such a life is the *only* way in which the homosexual person can live in union with Christ. It, moreover, provides the guidance and the means by which the homosexual person can live a celibate life. These include an ascetical plan of life, in which prayer of the heart is the core, the cultivation of virtuous friendship with others who suffer the same condition and nourish the same ideals, and the frequent reception of the

sacraments of Penance and the Eucharist. It has been found that a spiritual support group like *Courage* has been a source of inspiration and strength for homosexual men and women who desire to live by the teaching of the Gospel and the Church.

RELIGIOUS (From Page 10)

habit, have superiors with authority and engage in corporate apostolates. They emphasize communal and contemplative prayer as their top priority. On the other hand those institutes which lack these traits tend to be polarized and to attract few new members.

The trend among women to "non-canonical status" is not impressive. It has no coherent theological basis, and requirements tend to be so few and so vague that a grouping is more a club than an institute. They lack an objective outside authority to test the authenticity of their ideas, aims and methods. Not surprisingly few young women are interested. Most members thus far seem to be ex-nuns who have left their publicly vowed status in an approved institute.

Thomas Dubay, S.M.

Whither Eternal Life?

Someone once asked the late Archbishop Fulton J. Sheen how to become a popular preacher. He replied, with an ironic smile, "Talk about the sins they don't commit." Or, to put it another way, don't tell them what they'd rather not hear.

This technique makes for popularity, if that is all the preacher wants. But it is also useful to the sincere and dedicated preacher who has lost his faith in what he is supposed to teach. He does not contradict the doctrine of his church. He just doesn't mention it, and concentrates instead on those themes and causes, usually of a "progressive" nature, which he judges to be true and important.

He thus succeeds in preaching heresy, so to speak, by silence. No one can lay a glove on him, because he has denied no essential doctrine of the faith, but the Christianity that he preaches lacks several elements of the apostolic creed.

If theologians are loath to notice this trait in one another, others who do not claim to be Christians at all have pointed it out. Hans Blumenberg of Kiel University in Germany, for example, in his *The Legitimacy of the Modern Age* (Cambridge, Mass.: MIT Press, 1983), tells us that as life expectancy has lengthened and old age has become less unpleasant, interest in life after death has waned. "It appears," he says, "that even contemporary Christianity, around the world, scarcely mentions immortality in its rhetoric any longer, and thus unintentionally has abandoned a principal element of its historical identity."

It is not clear how Blumenberg knows what contemporary Christianity, around the world, does or does not mention. He probably means that among the enlightened and advanced theologians whom he happens to meet, one does not hear much about immortality and eternal life. Still, there is something in what he says.

A highly intelligent Catholic layman gave a talk not long ago in which he made a telling remark. "Where I go to church," he said, "we never hear anything about hell. In a way, I suppose, that is understandable, but what is really surprising is that we seldom hear anything about heaven either."

As a report from the pews, that is striking. One can scarcely read a page of the New Testament without coming across the words "eternal life." The point and purpose of the life, death, and resurrection of Jesus Christ was to open for us the gates of heaven and to save us from the gates of hell, to make it possible for us to win eternal life and escape eternal exile from that life. But, at least in some parishes, it seems, we don't talk about that any more. One wonders why.

To explore the reasons for this development,

however, would take us off on a tangent. What is immediately of interest is the way in which a religion can change, not merely in its accidental and external forms, but in its very substance, simply by ceasing to teach what Blumenberg calls "a principal element of its historical identity." The teachers and the preachers may go on calling it Christianity, but sophisticated outsiders notice that it is now something else.

So, too, eventually, will the people in the pews — those, that is, who are still in the pews. The others, for whose sake the preachers supposedly made the change, lest crude Christian doctrines — sin, death, judgment, heaven and hell, that sort of thing, you know — drive them away, will no longer be out there facing the pulpit. It takes a little effort to go to church, and when the church is telling you nothing that you could not hear with less effort from a TV commentator, you don't make the effort. The faithful who still come to church do it in the hope of hearing something different from what the enlightened secular world tells them. When they have been disappointed often enough, they will stop coming, too, and will go elsewhere.

That explains, no doubt, why Protestants today are flocking to Evangelical rather than to mainline liberal churches. A preacher can give a convincing witness only to what he really believes in. When it becomes plain that what he believes in is not Christianity, people who want to be Christians go to listen to someone else.

The preachers of a liberal Christianity find it hard to learn this lesson, although the experience of the past two centuries and more should have taught it to them. They do not understand that there is no Christianity with certain features left out. The omissions distort what they choose to leave in, so that the modernized Christianity becomes another and substitute religion. As with all substitute religions, its major defect is that it cannot generate conviction among its supposed adherents.

The preachers, however, and those who taught them, do not really care what the people in the pews believe, for they see their task as leading the people to a more enlightened religion. As sincere men, they take seriously St. Paul's injunction to preach the word in season and out of season. The word as they understand it, however, is shorn of all premodern, historically conditioned, and mythological elements. One will find in this gospel no virgin birth, or physical resurrection from the dead, or real presence in the eucharist. Whether we can believe in the incarnation of God the Son or

(Continued on Page 20)

KIRKPATRICK (*From Page 12*)

them that if Joseph dies they might be called to account under the law. And this legislative fact slowly works to change their attitude toward Joseph, and even leads one passenger to genuine compassion.

I think there can be little doubt that civil rights legislation in this country has had the same effect. Laws granting equality of access to blacks in the South may have been hated and grudgingly obeyed at first. Nevertheless, in obeying the law over a long period of time certain habits are induced which eventually alter attitudes and even bring about a change of heart. The law has an educative function as well as a even judicial one, and if it can

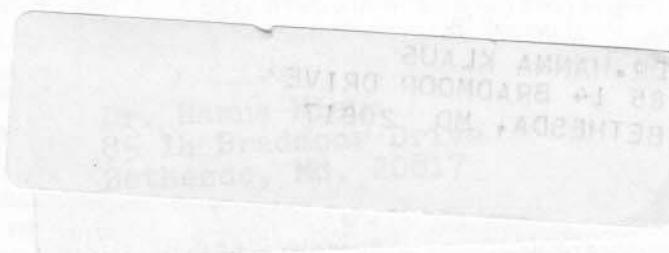
work to change hearts entrenched in racial bitterness there is no reason it cannot also work to change sexual habits as well.

A "squeal" law by itself will not do the trick, of course, but it should not be cast aside on the unwarranted assumption that human instincts are uncontrollable. We are cultural as well as instinctual creatures, and as a consequence public policy does shape private morality.

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**ETERNAL LIFE** (*From Page 19*)

whether there is a Son distinguished from the Father and the Holy Spirit is left vague. Moral precepts that are not recognized as out of date and unadapted to the modern world are passed over in silence.

None of these things will be explicitly denied, unless perhaps by a pulpit orator who is both young and foolish and will therefore get himself into trouble. Older and more experienced preachers just won't mention the embarrassing Christian doctrines. If enough preachers refuse to talk about them, they will die of inanition and will fade away. Then we shall have a truly contemporary Christianity. There may be few people left to believe in it, but it will be contemporary.

Heresy-hunting, as we all know, is *passé* and went out with the Inquisition and the Holy Office. Besides, it is rather pointless in an age that is too

sophisticated ever to explicitate and teach an heretical doctrine. Today's Catholic, therefore, will not look for heresies that would require a pre-modern clarity of mind to formulate. He will do better in understanding what is going on if he begins to pay close attention, not only to what people say, but to what they don't say.

Francis Canavan, S.J.

(This piece also appears in the *Catholic Eye*)

C.S. LEWIS (*Continued from Page 14*)

have something to do with why Lewis was surprised by joy while Chesterton sort of expected it. And this is why I would have preferred a glass of something with G. K. in Fleet Street to one with C. S. In Oxfordshire. But Mr. Lewis probably would have thought that sensible.