



# Fellowship of Catholic Scholars NEWSLETTER

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## Editorial: Shaking the Apple Tree

By Kenneth Baker, S.J., President

It has been a great honor for me to be your president during the past two years. My predecessors have all been mighty in their faith and mighty in their explanation and defense of the faith. I have tried, to the best of my ability and in accordance with the grace of God given to me, to follow their good example. Now I am pleased to pass the torch to Dr. Ralph McNerney who will lead the Fellowship with his accustomed wit and wisdom into 1993. During this past year our membership went over the one thousand mark-and is climbing. I hope it will surpass the fifteen hundred mark under the able leadership of my gifted successor.

For my final editorial I propose to offer you a few thoughts about *lectio divina*-reading and studying Holy Scripture. During my four years of study of theology at the University of Innsbruck I received a good training in dogma, moral and canon law. We were required to take a few courses in scientific exegesis of the Bible along with some study of the Fathers of the Church, liturgy, spirituality, and so forth. But the major emphasis at Innsbruck at the time was on dogma. At that time Fr. Karl Rahner, S.J., was at the peak of his powers and was also editing the massive encyclopedia, *Lexikon fur Theologie und Kirche*. Study of the Bible in our consciousness (1957-1961) occupied about fourth place.

For graduate work I chose Marquette University because it had a new doctoral program at the time (1964) and one of the major emphases was on biblical theology - something that was lacking at Innsbruck. I have never regretted that choice. At the time Marquette had a good program and I was able to study what I really wanted to study. In fact, I am happy and proud to mention that the most recent friend of the Fellowship to be elevated to the hierarchy, Bishop John R. Sheets, S.J., was my professor at the time and introduced me to the depths of the Gospel of St. John. I remain very grateful to him for that.

It is only in recent years, however, that I have come to see in a living way that the study of the Bible is "the soul of sacred theology," as it was beautifully expressed by Pope Leo XIII in *Providentissimus Deus* and repeated by Vatican II in its Constitution of Revelation (#24). When I was studying dogma at Innsbruck I did not see the essential relation between Catholic dogma and the Word of God the way I now see it. Thus there is an indissoluble, unbreakable link between Scripture, Tradition and the Magisterium. At the time I was studying, the primary emphasis was on the last member of the triad.

The study of the Bible now is to me my greatest joy. Given my job as

## Contents of This Issue . . .

Silvio Cardinal Oddi ..... p. 3

Around the Church ..... p. 7

Ecclesia -  
Mater et Magistra ..... p. 10

Lichter and  
Media Bias ..... p. 16

Fellowship Doings ..... p. 18

Young Priests ..... p. 21

The End of  
Religious Colleges? .. p. 25

editor of HPR, I am forced to read many articles and some books that are not directly related to the study of the Word of God. Most of them I find interesting, but they are not on the same level as the study of God's own Word. There is nothing on the same level with that. Books and articles inform the mind, but the Word of God is "spirit and life." Now I understand why some of the saints memorized whole books of the New Testament, why St. Dominic carried the Gospel of St. Matthew close to his heart at all times, and why St. Jerome said that ignorance of the Scriptures is ignorance of Christ.

My new found love for the Bible is closely related to the new liturgy and the emphasis on the Liturgy of the Word. Before Vatican II, as many of you will recall, there was at times no sermon at the Sunday Mass. Now it is always required. I think the preparation of sermons, Sunday after Sunday, year after year, has helped me to grow in appreciation of the "inexhaustible riches" that are contained in the simple works of the New Testament, especially in the Gospels.

Homilies on the Sunday readings without previous study, prayer and meditation are almost inevitably destined to be flat, cold and boring. Mother Teresa said a few years ago that the priests who offer Mass for her Missionaries of Charity should meditate on the gospel and then give to the Sisters, in the homily, the fruit of their meditation. That, it seems to me, is good advice.

Somewhere Martin Luther said that he read the Bible the same way he picked apples. First shake the whole tree, then shake each branch, then shake each twig, and finally look under each leaf. What he meant was that one should read the whole Bible first, then study each book, then each chapter and verse, and then examine each word. That good advice should be followed by anyone who wants to know Christ more intimately through the study of the Bible. For He is the heart of the Bible just as He is the heart of the world.

Archbishop Fulton J. Sheen was a great preacher because he was a diligent and intense student of the Word of God. Most of his talks were based on texts from the Bible. And when it comes to looking under each leaf, he did not shy away from explaining the depth of meaning in various Greek and Hebrew words to American audiences who did not know a word of either language. He did it in a way that was enlightening and interesting, with not a touch of pedantry.

My study of the Bible has led me to the unhappy discovery that there are not many good extensive Catholic commentaries in English on the 27 books of the New Testament. There are some good ones in French and German, like the *Regensburger Neues Testament* which was published in the 1950's. I wish we had in English a detailed, comprehensive, up-to-date commentary on the NT in ten or fifteen volumes, like the *Anchor Bible*. We need a commentary that is thoroughly Catholic, not a regurgitated Protestant commentary. In addition to taking note of recent discoveries, it should also quote the Fathers of the Church, and be written in such a way that it would nourish prayer and the spiritual life. After all, the study of God's Word, His personal word to you and to me, is not at all like the study of mathematics or chemistry. It is the confusion of the difference in the meaning of "science" as applied to God's Word that has corrupted much so-called "scientific" exegesis of the Bible. For example, in graduate school I had to take a course on St. Paul's First Letter to the Corinthians from a scholar who had lost his faith. It was all very scholarly - and dead.

We need something better than the *New Jerome Biblical Commentary*. In addition to other problems, the exegesis is too brief. *The Navarre Bible* is a step in the right direction, but it is not comprehensive and is very limited in its outlook.

Hans Urs von Balthasar pointed out many years ago that the medieval separation of spirituality from theology resulted in a tragedy for the Church. He called for a union between "sitting theology" (dogma) and "kneeling theology" (spirituality). In the same vein, he insisted that theology and holiness belong together, not one in the university and the other in the monastery. They were united in the Fathers and Doctors of the Church, in saints like Athanasius, Basil, Augustine, Aquinas, Bonaventure and Bellarmine. The vigor of the Church requires a return to that tradition.

If I may be permitted to spell out an item on my "wish list" as I retire as president, it is that, under the leadership and direction of the Fellowship, a substantial commentary on all the books of the New Testament be written and published in English. Each volume would have as its purpose three main goals: 1) study (intellect), 2) prayer or spiritual life (will), and 3) preaching (conversion). Scholars in other languages could be enlisted in the project, but all volumes would appear in English. Perhaps it is a pipe dream, but I urge you to think about it.

## How To Be A Cardinal in Rome: Silvio Oddi

By Vincent T. Mallon, M.M.

It might not be too far off the mark to describe Cardinal Silvio Oddi as a volunteer ombudsman for co-religionists who find themselves in trouble or in doubt. He has a long history of taking strong unpopular stands against modish opinions in matters as diverse as drug addiction, Marshal Tito and the Church, Archbishop Lefebvre and the Tridentine Mass, Gen. Manuel Noriega in the Panama Nunciature, the Third Secret of Fatima, Pope John Paul I's death, Pope John XXIII's activities, and the Universal Catechism, to mention some of his favorite subjects, essays gathered together in a new volume entitled: "Cardinal Silvio Oddi, Protagonist for 80 Years," under the editorship of an Italian lay journalist, Luciano Bergonzoni.

One of the joys of the present writer's fifteen years in Rome, six of which were spent under Cardinal Oddi in the Congregation for the Clergy, was to browse through the fascinating potpourri of religious topics available on the endless shelves of bookstores around St. Peter's Square. Many of the publications would never make it on the U.S. commercial market -- more's the pity -- but their contents, if sometimes difficult to peruse quickly, are often provocative, inspirational and full of historical lacunae. This small volume is one of these. There is no table of contents or index to make it easy to get a quick grasp of the meat and a number of needless biographical repetitions could have been expunged by more careful editing. But an assiduous reading well repays the effort. The book is a collection by a secular admirer of writings, interviews and biographical sketches of an outspoken, modern prelate whom one commentator describes as "the most facetious Cardinal in the Curia."

Oddi was born in northern Italy in 1911, the twelfth of fourteen children. After ordination in 1933 he spent the next thirty-six years of his life abroad in the diplomatic service of the Holy See, mostly in hot spots, and often at critical moments. He was located in Egypt and Palestine during the Second World War, in Cairo during the Suez War, in Yugoslavia when Tito pursued Cardinal Stepinac, in Cuba as a special envoy when Fidel Castro sought to expel all foreign clergy, and, finally, in Brussels, where he is known to have tangled with Cardinal Leo Suenens. He ended his

official career as Prefect of the Congregation for the Clergy. During all those years he had the reputation of a prodigious worker in the duties assigned to him, but always seemed to find time to come to the rescue of little people who sought his help in desperate or confusing situations, from prisoners of war in Egypt to the poor in Paris and to devotees of the Tridentine Mass in France, the U.S.A. and elsewhere.

### World X

For example, a certain obscure Franciscan Friar named Fr. Eligio Glemini had been running a drug rehabilitation center called World X near Milan, and was criticized by some of its "graduates" for excessive severity and other failings. The press took the part of critics and both civil and ecclesiastical authorities fell on the defenseless friar. The case caught Oddi's eye and he went personally to investigate. He found Fr. Eligio's apostolate generally splendid and defended it, eventually convincing both State and Church to lay off. But, typical of his personality, the Cardinal could not resist drawing attention in his moment of victory to another ecclesiastical problem: "The Center was a comforting sight, much more so than our seminaries!"

Oddi is variously described in the collection by ecclesiastics, diplomats, journalists and politicians as:

the most evangelical of Vatican Diplomats  
 vivacious  
 a priest with a heart of gold  
 a man with a heart, the heart of a priest  
 (Pope John XXIII)  
 a free spirit, not a conformist; affable ...  
 concrete ... human; simple, cordial,  
 frank--"rare virtues in ecclesiastical circles"  
 never forgetful that first vocation was pastoral  
 activity  
 never sarcastic-he spreads joy around him.

The chapter on John XXIII is precious. Oddi was Angelo Roncalli's secretary in the Paris Apostolic Nunciature in the 1950's. Oddi recounts that, contrary to some highly placed critics, Roncalli was named to France by Pius XII himself not because he was a dolt or in order to embarrass the hostile post-war French, but

because the incumbent pontiff judged Roncalli most likely to win over the tempestuous, nationalistic Charles DeGaulle, which, eventually, he did. Later that Pope himself had reason to find fault with Roncalli for leaving his desk too often to travel excessively around France. The Nuncio admitted his weakness to the Pope, but explained: "I do it only to lead the people to know and love the Roman Pontiff." Pacelli melted.

When Tito suppressed the Church in Yugoslavia, Oddi, as papal representative, called on him and, in language which most of us would little expect to hear from the mouth of a diplomat, castigated the dictator: "You want to destroy not the Church but God Himself. Know, however, that you deceive yourself. In this fight it will be you who will fall, because the divine promise is with the Church, which you do not believe in, but we are firmly convinced that the gates of hell will not prevail against it."

Back in Rome, Oddi carried on an initiative started by his predecessor Cardinal John Wright for the publication by the Holy See of a new Universal Catechism, which was opposed by many so-called progressives who feared it would limit their public speculations and influence. In a newspaper interview, Oddi declared that the best fruit of Vatican II was the "great freedom given to all members of the hierarchy." On the other hand, he said, the negative aspect of the post-Conciliar period was that "many journalists made the Council say what they wished the Council had said, but which the council never said." Therefore, Oddi favored a Universal Catechism to offer a reliable outline of authentic Catholic doctrine and moral truth in order to provide a firm base for national catechisms everywhere.

### The Famous Non-Autopsy

When Pope John Paul I died suddenly after only thirty-three days in office, journalists questioned everyone willing to talk and, in order to counter insinuations by the Church's enemies, Oddi did not hide from them. He defended the Vatican's decision not to perform an autopsy on the Pope's body because he believed skeptics would not be convinced anyway and the Holy See, as an autonomous entity, should not allow itself to be pressured on the matter by sensationalists. He said, furthermore, that he had never heard anyone who knew what was going on say that the deceased Pope had been on the verge of radically reorganizing the Curia. The insinuation had been, of course,

that those who would lose out in a reshuffle had murdered the Pontiff. Oddi said bluntly: "We knew that in much of his free time the new Pope had been studying the *Annuario Pontificio* trying to acquaint himself with who was running what in the various departments. Therefore, it was unthinkable that anyone who had so recently arrived would want to change everything."

The Lefebvre case was another current affair on which Oddi felt he should go public, because the faith of so many good and sincere people was being tested. He told one of Rome's leading papers that Lefebvre was "a good priest who without doubt lead an edifying life," adding that twice Lefebvre had signed documents "for me in which he recognized all the documents of Vatican II if they were interpreted according to Catholic tradition." But Oddi later pointed out that Lefebvre had failed to distinguish the documents themselves from the interpretations given them by dissidents. Lefebvre's basic mistake was "to attribute to the Holy See abuses committed by certain liturgists and even by an occasional bishop and episcopal conference."

### The Tridentine Mass

In this matter, Oddi was particularly critical of those who sought to forbid the celebration of what was known as the Tridentine Mass, favored by Archbishop Lefebvre, and who claimed that the faithful could not fulfill their obligation by participating in it. He asked how a liturgy which had produced saints for 400 years could suddenly become "invalid." (Of course, recently the Holy See has granted much greater leeway with regard to the use of the Tridentine Mass.)

Nevertheless, Oddi insisted that Archbishop Lefebvre "must make himself accept the Council in its totality." All this controversy went on, as we know, before Lefebvre was excommunicated for illicitly ordaining his own bishops.

Aware of how widespread was devotion to Our Lady of Fatima among simple people, Oddi discussed the "third secret" with a reporter of an Italian newspaper. He said that he had once asked his good friend John XXIII about the secret's prophecy and the Pope replied dryly: "Don't ask me about it!" Later on, Oddi said that Suor Lucia herself had confided to him that John Paul II had told her on a visit to Fatima after the attempt on his life that "it was more opportune not to reveal it, because it could be badly interpreted."

Oddi has concluded from all this, and from Pope Paul VI's lament over the "self-destruction" underway in the Church in his time, that, instead of referring to the opening up of Russia to God, possibly presaged by the advent of Gorbachev, the third secret might really allude "to the convoking of Vatican II" and its aftermath. "I would not be surprised if the secret alluded to dark times in the Church, to grave confusion, to disturbing apostasies within the Church itself...If we contemplate the grave crises after the Council, the signs of confirmation of this prophecy are not lacking."

### General Manuel Noriega

Always the foreign service officer, Oddi defended the Vatican for not instructing its Nuncio in Panama to turn Manuel Noriega over to the Americans. Though Noriega was an accused drug dealer, higher issues were at stake, namely, the extraterritorial status of foreign embassies, the right of sanctuary and the autonomy of the Holy See. Oddi expressed amazement

that the Americans, who had relied on the inviolability of its embassy in Budapest to protect Cardinal Mindszenty, should have pressured the Vatican to renounce the extraterritorial rights of the Vatican's Nunciature in Panama.

The friendship between Roncalli and Oddi once persuaded the future Pope to accompany his secretary to visit Oddi's family in the hamlet of Morfasso, a suburb of Piacenza. Arriving at night on the dimly lit main street of the rural village, Roncalli began to count the street lamps: "Seven street lights are too few for the home town of my secretary," the Pope in embryo exclaimed with his typical humor." The fact is that the self-deprecating Cardinal from Piacenza has never sought the spotlight for himself. He has been content to follow the divine injunction: "Let your speech be yes, yes; no, no." He sent a gift copy of the book under discussion to the present writer and, far from taking seriously the plaudits attributed to him in the present collection, he wrote in longhand on the first page: "To provide a few laughs in your idle moments."

## From Rerum Novarum to Centesimus Annus

By Charles R. Dechert  
Catholic University of America

*Editors's Note: Professor Dechert has written an extended analysis of "The American Bishops' Letter on the U.S. Economy-Revisited" for a forthcoming issue of The Journal of Interdisciplinary Studies (Volume 3, 1991). The following is simply a summary of his approach to the complicated issues contained in John Paul II's Centesimus Annus.*

The year 1991 marks the centenary of Pope Leo XIII's Encyclical Letter *Rerum Novarum* (1891) which voiced the Catholic Church's opposition to both Liberalism and Socialism on behalf of a communitarian society based on the primacy of the family, the humanization of industrial labor, the workers' right to organize, and the primacy of man's supernatural destiny.

The American Church has consistently attempted to apply and extend the social teachings of the Universal Church in the light of American condition and America's political culture, most recently in the 1986 Pastoral Letter on Catholic Social Teaching and the U.S. Economy, promulgated after six years of analysis, discussion, debate and amendment. Moving from positions emphasizing central governmental responsibilities for economic well-being and social welfare to

a family-centered social vision emphasizing the role of mediating groups and voluntary service, the American Catholic Church reaffirmed a perennial social doctrine that has been further defined and extended in Pope Paul II's *Centesimus Annus* (1991), calling on a century of experience that has demonstrated the failures of the bureaucratic state and of "Real Socialism," the utility of a market economy in allocating resources efficiently, and the shift from a land-based social economy to one founded on knowledge and skill.

A true conception of man remains basic to social stability and order—a global "Culture of Peace."

With the issuance of *Centesimus Annus* the American Bishops' Letter on the Economy bears a second look. In 1989 there came a turning point in history. The threat of militant Communism as a "secular religion"

collapsed under the weight of its political and economic failures; the Church's *Ostpolitik* under a Polish Pope looked to the Slavic peoples for a Christian spiritual rebirth. Unrestrained personal freedom and the consumer society replaced Communism in Vatican perceptions as a major threat to Christian values and institutions, especially the family (§ 25-29, 36). On the other hand, market mechanisms and "a just price mutually agreed upon through free bargaining" have proved necessary to the efficient allocation of the earth's resources; initiative, entrepreneurship and the possession of know-how, technology and skill are even more important than natural resources in creating wealth (§ 32). Experience has proven the utility of the business economy and the free market (§ 35); it has shown up the excesses and abuses of the Welfare State "dominated more by bureaucratic ways of thinking than by a concern for serving their clients, accompanied by an enormous increase in spending" (§ 48).

The role of the state in the economy is to guarantee individual freedom and private property, a stable currency, and principally to guarantee security "so that those who work and produce can enjoy the fruits of their labor" (§ 48). The separation of powers-legislative, executive and judicial-a novelty in Church teaching when enunciated in *Rerum Novarum*-is held to reflect a realistic vision of man's social nature as does the principle of power balanced by other powers and "the rule of law" (§ 44). Recognizing that all human activity takes place within a culture and interacts with culture, the Church seeks a culture of peace at every level, family, nation, and internationally. This requires attentive concern with the environment, care for collective goods and active concern for one's neighbor in need, often through the provision of voluntary services (§ 51-52).

The American Bishop's Letter, as it passed through successive drafts, became increasingly close to the mind of the Universal Church and clearly had a strong influence on *Centesimus Annus*. Both emphasize economic and political participation and point up the critical importance of community in the presence of alienation and emargination; both stress the need for a reallocation of military resources to the purposes of peace and the fact that poverty may be cultural and spiritual, as well as economic.

This Encyclical will serve to develop further the

social thought and policies of the Church globally and in America. It carries ahead the trajectory of development seen in successive drafts of the American Bishops' Letter, and in the more balanced, comprehensive and traditional outlook of the approved text.

Social envy and class hatred based on inequalities ascribable to unjust structures are alien to both the Church's traditional social teaching and to the common sense of the bulk of Americans-the demographically, politically and economically predominant American middle class of farmers and proprietors, skilled and semi-skilled workers, managerial and professional employees. These people work and produce; they are generous in time and money to their churches and to charity; they contribute to social capital by educating their children at great familial expense; they pay taxes, fight our wars, and serve without compensation in an infinitude of volunteer and service organizations. Care must be exercised to avoid identifying with those who disdain middle America, subtly denounce it as unjust, racist, lacking compassion and a sense of fairness.

In its final form, the Bishops' Letter advises employing the American genius, remarked by de Tocqueville, for voluntary organization in the service of the poor, the marginal and the emarginated in the interests of the common welfare. It encourages responses that are complex, variegated, multiform, decentralized, adapted to local conditions and culture, reflecting at least some trust in the efficacy and sensitivity of mediating structures as a valid alternative to an omniscient federal "megamachine" dispensing "welfare." Communities traditionally require of their members self-discipline and behavioral standards, subtly enforced, that result in the integration of individuals and families over time (often several generations) into the social fabric. The etiology of many of this country's most tragic social and economic dilemmas is complex, involving mass migrations, patterns of discrimination, profound cultural, behavioral and values differences that will not be fused in a melting pot but must co-exist in a pluralistic society-a new nation of communities learning to live together in peace, each at peace with itself.

*Centesimus Annus* expands this conception of unity in multiplicity to the entire globe, the creation of a truly ecumenical "culture of peace."

## Around the Church in the 90's

- ◇ Recently a letter was published (dated November 25, 1990 and signed by Cardinal Ratzinger) from the Congregation for the Doctrine of the Faith to the presidents of bishops' conferences concerning the latter's Committees on Doctrine. The instruction called for reciprocal communications between them and with the Vatican. Point 5 (among 14) reads as follows: "The members of the Doctrinal Commission are those bishops who are chosen by the Episcopal Conference. Experts may be brought in from time to time for consultation, but their role should be kept distinct from that of bishops. Only the bishops can be responsible for eventual statements on the part of the Commission because it is a bishops' commission" (*ORIGINS*, June 6, 1991).
- ◇ The NCCB's Committee on Doctrine has in process a pastoral statement entitled "The Teaching Mission of the Diocesan Bishop." A draft is presently in the hands of the U.S. Bishops. Archbishop Oscar H. Lipscomb of Mobile is Chairman of the Committee, but the names of the staff members who prepared the first drafts of the pastoral are, as yet, not known.
- ◇ At a forum held on behalf of the Association for the Rights of Catholics in the Church on April 12th, Georgetown University theologian, Martha Hellwig, told her audience of scholars and lay leaders that the Church must be restructured, with the pope redefined to be "a kind of constitutional monarch and spiritual leader." "The legacy Jesus left does not demand," she said, "that anybody have absolute authority over anybody else." The Forum on how the Church might be governed was held at the Washington Theological Union, a seminary for priests operated by a consortium of religious communities (CNS news report in various diocesan newspapers, April 17, 1991).
- ◇ Bishop Kenneth Untener told the National Federation of Priests' Councils (CNS, May 1, 1991) that there is a growing gap between the highest Church leadership and middle leadership. Part of the problem, he averred, was the result of a "bad ecclesiology" about the papacy. For bishops "to criticize the pope is looked upon as a denial of infallibility." All bishops are vicars of Christ and to look upon bishops as a kind of "bucket brigade" for the pope is "bad ecclesiology." Untener looks to groups like the Priests' Councils to bring about the proper changes in the Church.
- ◇ In a letter to his priests dated April 29, 1991, Archbishop Rembert Weakland informed the Milwaukee clergy that the Congregation for Divine Worship and the Sacraments had requested he revoke his guidelines on General Absolution, issued two years earlier. He called for obedience, acknowledging his inability to convince Rome of what his Consultors, his Council of Priests, and theologians like Monica Hellwig held to be necessary to meet modern needs. His weekly column in the diocesan newspaper (*Catholic Herald*, May 2, 1991) closes with this thought: "How the Sacrament will evolve in the future is still not clear to me. I am sure the Congregation wants us to try to return to the previous practice. Is it too late and is this one of those cases where the instincts of the faithful (*sensus fidelium*) are trying to tell us something?"
- ◇ Fr. Brian Van Hove, S.J., has collaborated with Dr. Joseph Walter to make available to an American audience Hubert Jedin's 1968 *Memorandum* to the West German Episcopal Conference. Jedin, as many Fellowship members know, was one of Europe's premier Church historians, the author of four large volumes on *The History of The Council of Trent* and the editor of a massive ten-volume history of the Church, fully translated into English by 1981, one year after his death. The English version of his September 16, 1968 *Memorandum* to Cardinal Dopfner, then chairman of the Bishop's Conference there opens with this admonition to the German hierarchy: "This crisis suggests parallels to those events which led in the 16th century to the schism of the Church in the West." The Church historian analyzes the crisis in some detail, concluding with eight recommendations for the German bishops, only two of which are summarized here:

  - "1. The canonical mission of professors of higher education and teachers of religion, who plainly teach errors of faith, should be withdrawn. Conflicts arising from this with state officials and with the pressure-groups of the "Left" must be accepted.

2. No candidate for priestly office should be ordained unless he explicitly and unconditionally acknowledges the duties of the priesthood and undertakes canonical obedience."

The entire memorandum appears in *The Homiletic and Pastoral Review*, November, 1991.

- ◇ Fr. James Schall, S.J. in the May 1991 issue of *The Academy* (a Georgetown publication) reacts at length to that university's decision to recognize and support a pro-abortion group on campus by raising questions raised with him by professors and students. The Administration's rationale for its action - "freedom of discussion" - "primacy of tolerance" - prompted some to ask: "Is there 'truth' to be 'held' about human life?" Would Howard University support a discussion branch of the KKK? "What reason do you Jesuits have to continue to exist?" Is Georgetown no longer comfortable with its Catholicism? What are we doing here?
- ◇ Fr. George W. Duggan, who teaches at St. Patrick's College, Silverstream, New Zealand, and author of a book on apologetics, has recently drafted a summary of the post-Vatican II catechetical picture in dioceses like Auckland and Wellington, indicating the influence of *Lumen Vitae*, among others, on catechetics in his country.
- ◇ Harold O. J. Brown, a Biblical and Systematic Theologian and erstwhile pastor of the Evangelical Church, once wrote a book entitled, *Heresies* (1984), which sought to answer the question "What is true Christianity?" Recently, as editor of *The Religion and Society Report*, he returned to the subject in his May 1991 issue with a critique of "religious pluralism." Dr. Brown takes as his starting point James Michael Lee's thesis in *The Blessings of Religious Pluralism* that Christians ought to give up specific doctrines as truths and rely on religious experience drawn from the totality of Christian and non-Christian communities. Brown notes that the word "pluralism," originally coined to describe what happened in society, is now taken as a watchword for what ought to happen, indeed for what will be made to happen as a destined fate for acceptable religious groups. In the interest of better human relations and toleration of ideological differences, "pluralism" is now recommended as a norm for religion itself. The implications are, of course, (1) that religious differences based on dogma are a major source of social disunity, (2) that there is nothing

much objectively true about religion anyway.

As the Protestant Divine argues, religion based on so-called religious experience evades intellectual questions about God's existence and revelation, whether Jesus was ever or is the Savior, or whether there is any Church that can be called truly His. Brown invites his readers to observe the social chaos already alive and well in places where consensus about eternal truths has broken down as a result of "destructive" pluralism.

- ◇ Most of those who discover Natural Family Planning do so in half the cases studied from friends, the Couple-To-Couple League reports in its April 1991 *Newsletter*. Priests and doctors had a minor role in such referrals.
- ◇ Dr. Thomas Patrick Melady, U.S. Ambassador to the Holy See, received honorary doctorates from Assumption College and at Seton Hall University in May of this year.
- ◇ *Lifeletter '91* takes note of the fact that Los Angeles police, who made headlines in April for beating Rodney King, received no notice from the major media when they brutalized the Operation Rescue demonstrators, even though one film showed an Operation Rescue picket having his arm broken.
- ◇ One regular *Newsletter* reader took note of the first Liturgical Week he attended in 1965 by sending along the program. Sponsored by the Liturgical Conference in Washington, D.C., the theme chosen just as Vatican II was coming to an end, received the title "Jesus Christ Reforms the Church." The featured speakers included Fr. Charles Curran, Fr. Bernard Cooke, S.J., Bishop James P. Shannon, Bishop Charles Buswell, Mr. William Stringfellow, Fr. Gerard S. Sloyan, Fr. Peter Cherico, Fr. James J. Kavanaugh, Archabbot Rembert Weakland.
- ◇ "We are very pleased to inform you," the letter told Herschel Shanks, editor of the *Biblical Archaeology Review*, "that you are cordially invited to attend the Congress on the Dead Sea Scrolls" (March 18-31, 1991).

Barely a week before the event, Shanks was disinvented. Earlier he had objected to Harvard's monopoly on the Scrolls and the restrictions academics there placed on the scholarly access of outsiders.

"The purpose of the Congress," the letter went on, "will be to offer the DSS (Dead Sea Scrolls) scholars an academic forum for the presentation of

their current investigation and for the discussion of the new perspectives these texts open for the study of the Hebrew and Aramaic languages; the history of the Biblical text; and the history and literature of Judaism and early Christianity."

The letter gave this reason for the disinvitation: "We are sure that you will understand the convenience of preserving the open, free and candid climate of the academic discussion." Apparently, some scholars were fearful that BAR would report the secrets that might be revealed in these academic discussions.

The three new chief scroll editors who dominated the academic committee that controlled the Congress were Eugene Ulrich of Notre Dame University, Emile Puech of the Ecole Biblique and Emanuel Tov of Hebrew University. In a telephone interview, Professor Ulrich stated that the BAR editor's "presence at scholarly conferences is distracting for people who want to exchange academic ideas" (from *Biblical Archaeology Review*, May/June 1991, Volume XVII, No. 3).

- ◇ Richard McBrien early this year (February 10, 1991) described "The Future of the Church" for the University of Tulsa. He opined: "Unless the Church changes its current discipline on obligatory celibacy and the ordination of women, and unless a different kind of bishop is appointed, less ideologically rigid and more pastorally open, it will be a Church with very few ordained priests who are at the same time healthy human beings.
- ◇ The Yves R. Simon Institute, a philosophical and cultural foundation formed for the purpose of using classical philosophical methods to deal with contemporary problems, is open to members of the Fellowship. Named after the well-known Notre Dame Professor, the Institute is now directed by his son, Anthony O. Simon, 508 Travers Circle, Mishawaka, Indiana 46545, (219) 259-1864.
- ◇ CATHOLIC STUDENT ORGANIZATION at Penn State University in central PA is looking for good, solid Catholic speakers to address campus groups. Those interested in giving interesting talks to Catholic students, please contact: Andrew Sicree, Box 759, Boalsburg, PA 16827 (814) 466-7460.
- ◇ The Woodstock Report for March 9 has a headline which reads, "Woodstock Influences Vatican Documents", referring of course to the advance criticism organized by the Woodstock Theological

Center against the Vatican's draft of the statement of Episcopal Conferences and the Universal Catechism. (The latter document had been transmitted to bishops under the seal of confidentiality). The editor gives Woodstock scholars credit for the revisions that are expected in the final copies of both. He is doubtful, however, that "the revisions (of the catechism) will satisfy the catechism's critics." The final text will be given directly to the pope for approval, without further input from Woodstock. (Incidentally, after the Woodstock criticisms were published, the Fellowship asked the Congregation for the Doctrine of the Faith for permission to publish its own commentary on the Universal Catechism. Permission was denied because "the draft" was still considered a confidential document.)

- ◇ *Studies in Family Planning* (March/April 1991, pp. 102-115) reports that whereas the Protestant/Catholic contraceptive use styles were quite different in the mid-1960's, the gap between the groups was eliminated by 1989. By that year about 75 percent of both groups were using some form of contraception, the level of sterilization rising among Protestants from 14 to 54 percent, from 6 percent to 43 percent for Catholics. Non-Hispanic white Catholics have substantially higher rates of method use than Hispanic or Black Catholics. Catholics who attend Church more regularly are less likely to use contraceptive methods, especially women. However, in contrast to early studies the Goldscheider-Mosher data, summarized here, indicates that exposure to Catholic religious schools does not any longer have an effect on contraceptive patterns.
- ◇ Mrs. Rita Marker, Director of The International Anti-Euthanasia Task Force, collaborates with Joseph Stanton on an article entitled "Euthanasia: A Historical Overview" for the *Maryland Journal of Contemporary Legal Issues* (Summer 1991). Her final word on the subject:

"Anyone who thinks that the intentional and deliberate killing of patients, once unleashed, can be strictly controlled should drink deeply from the well of history before the nation further embraces such a course. As Patrick Henry so eloquently proclaimed as he stood before the 1775 Virginia convention, "I have but one lamp by which my feet are guided and that is the lamp of experience. I know of no way of judging the future but by the past.

## Ecclesia Catholica – Mater et Magistra

Msgr. George A. Kelly

*"To ensure that the Gospel might remain always alive and whole within the Church, the apostles left bishops as their successors, and made over to them their own position of responsibility as teachers. What was handed on by the apostles comprises all that makes for holy living among God's people and increase of their faith. So in its teaching, life, and worship the Church perpetuates and transmits to every generation all that is, and all that it believes." Dei Verbum No. 8.*

### Teaching the Catholic Faith

The Catholic faithful cannot believe the faith unless the faith is taught (cf. Rom. 10.14), and they cannot live the faith perseveringly if it is not presented and nourished with a certain fire. Every believer must face perils from without and from within, perils at times so great that they cannot overcome them without strong pastoral support (cf. II Cor. 11 26ff.). From without, there is the mockery of the world, making the Gospel appear ridiculous and impossible. From within, there are weaknesses in the hearts of the best of us, and "false brethren" insinuating that the revealed but demanding ways of Christ need not always be trodden.

Today, clearly, we are living in times in which the Church everywhere must be faithful to Her pastoral chores if the faithful are to have the power to believe. The wolves that would attack our sheep are sophisticated today. The Lord gives the faithful the power and the desire to believe and to live in His love despite these dangers. But in the ordinary course of pastoral events, the Lord also provides the support systems for belief, the defenses, the encouragements to believe and live the Gospel through the pastoral and fraternal support of their pastors.

*It is Church doctrinal and moral teaching which underpins the piety of the Catholic people – from liturgical worship, to frequent reception of the Sacraments, to private devotions and ascetical practises, to properly motivated works of mercy and justice, to generous responses to divine calls to religious life. It is widespread uncertainty or doubts about the truth of these doctrinal demands that gives rise to impiety, and at times apostasy.*

*However, the Church must not be understood simply as a preacher of pious generalities, such as "have faith", "do good and avoid evil", "pray", "take care of the poor." The specifics of the Christian Gospel to be taught "in season and out" were not vague even in New Testament times and, as new situations challenged the*

truths originally and finally revealed in Christ and through the apostolic Church, the doctrines became more detailed. Modern day Catholics, for example, believe, because the Church so teaches, that Christ has two natures, the Church is infallible, Mary was immaculately conceived, Christ is really present in the Eucharist, Matrimony and Holy Orders are Sacraments, Purgatory is a state of purification, Contraceptive Sterilization is immoral, all truths which early Christians would not have understood in the precise way we do today. Most of the teaching developed later as a result of denials of one or the other aspects of the faith those Christians received from Christ.

Informed Catholics also know that the Church teaches its doctrines and moral norms in various ways, commonly by teaching the same thing day by day over centuries, sometimes in a very solemn way through a grave and impressive pronouncement or decree of an Ecumenical Council or a Pope. The Church has never declared the direct killing of the unborn to be murder in any manner that would be called an infallible pronouncement, although no responsible theologian would consider this teaching any less than infallibly taught. No pope – no truly Catholic pastor – would rise in his pulpit to say: "Today I am going to address you on one of the Church's less important truths." Truth is truth, different in content from every other truth without one truth being inferior to another. It is theologians, not always agreeing with one another but with the assent of Church authorities, who have over the centuries attached various "notes" to vast categories of Catholic teachings to aid them in their studies and writing, and to set parameters between those teachings which are divine, divine and Catholic, divine Catholic and formally defined besides, from those which are proximate to faith or considered part of the Catholic corpus of belief without having been proposed infallibly. In the former situation those who contradict or deny the

teaching have been called heretics of one kind or another; in the latter case, they would be in error, engaged in rash conduct, no longer considered Catholic theologians.

Nonetheless, *the Church never teaches grades of belief*. Although in practice magisterium demands clearer assent for some teachings and is likely to censure more severely those who deny Christ's divinity than those who reject important elements in the Church's social teaching, the Church affirms the truth of all its teaching. She expects the faithful, even those who are educated enough to know the fine points of Catholic doctrine, to accept no less. The practice of "picking and choosing" between articles of Catholic teaching, while professing fidelity to the Church, is one indication, at least, of a lack of confidence, if not of faith, in the

Church as the authentic teacher of God's Word.

What the teaching office of the Church clearly proposes as important in our times includes sound teaching on who Christ is, and the binding power of his Gospel; right teaching on sin, and repentance, and sacraments; the duties to live chaste lives, and protect marriage and little children; the reality of heaven and of hell, the gifts of God's grace and our tragic ability to reject it—all these things, and all that the Church proposes as important for proclaiming the ways of Christ must be taught unambiguously to our people. Church leaders who remain in pastoral communion with the pope, know what the faith is, and know well their duty to teach all of it with the clarity and the pastoral supports needed to make Catholic faith flourish.

### The Present Crisis in Catholic Teaching

"The current crisis concerning Catholic faith and doctrine" is a description of the Church's contemporary problem, given not by a journalist or poll-taker, but by the first Synod of Bishops to meet following the Council. The bishops affirmed on October 28, 1967 that *even during Vatican II many Council Fathers realized the difficulties then disturbing the faith of God's people*. Some of the causes they identified: "The remarkable progress of science" and "secular civilization" which tend to exalt man to such a degree that his relationship with God ("the vertical dimension") is obscured. In the Synod's view such an anthropology, spread abroad by modern media, has at times led to atheism or at least to a rejection of the Church and religion.

The 1967 meeting also deplored doubts being engendered among the faithful at the time, particularly among the Church's educated, in such matters as our knowledge of God, about Christ and his Resurrection, the Eucharist, Original Sin, Objective Moral Norms and Mary's Virginitly. Disrespect within the Church, for the Church and its hierarchy, false interpretations of Vatican II, and scandalous behavior were additional concerns of these bishops.

This Synod called upon bishops individually and National Conferences, pastors and their collaborators, to be mindful of the authority of Christ entrusted to them. They were asked to exercise their magisterial responsibilities in the following ways: first, by the positive affirmation of Catholic truth; second, by preserving the deposit of faith; third, by seeking prudent

counsel from priests, people, and experts; fourth, by the firm exercise of their authority "to the exclusion of abuses and deviations either in doctrinal matters or in pastoral or liturgical questions." The final word on the exercise of pastoral responsibility by bishops was as follows: "Those who are rash or imprudent should be warned in all charity. Those who are pertinacious should be removed from office" (Cf. 2 Tim. 4:2F.).

The document continued: "Although the office of teaching authentically does not belong to theologians, scholars must have the necessary freedom ("within the limitations set by the Word of God") to help provide answers to new questions." Such *theologians must be "always careful to think with the Church"*, although at times even then they may be looked upon as "imprudent revolutionaries." Their witness to the Church's teaching, the bishops expected, would only be a reflection of their witness to the faith in Catholic life.

That Synod resulted in a series of practical recommendations by the assembled bishops: (1) *Institutional*, e.g. a new Code of Canon Law (January 26, 1983); (2) *Doctrinal*, i.e. "A pastoral declaration involved in the doctrinal 'crisis' of today, so that the faith of the people of God may be given secure direction"; e.g. Paul VI's Profession of the Faith of the Church (June 30, 1968) and *Mysterium Ecclesiae* on present day errors concerning Christ, the Trinity, and the Mystical Body.

## Roman Teaching After Vatican II

In the years after the Council, the Holy See exercised its teaching function by means of the largest collection of papal encyclicals and exhortations in modern times. Notable among these documents are *Mysterium Fidei* (1965), *Humanae Vitae* (1968), *Evangelii Nuntiandi* (1975), *Catechesi Tradendae* (1979), *Familiaris Consortio* (1981), *Laborem Exercens* (1981), *Redemptoris Missio* (1991), *Centesimus Annus* (1991), all of which deal with faith, morals, or the Church's preferred priorities. A succession of regular Synods of Bishops, from 1967 onward, also propounded the Church's teaching. In addition, the Congregation for the Doctrine of the Faith has issued dozens of clarifications and corrections of serious mis-statements or errors about doctrine that have resulted in disunity or bad practice within the Church. SCDF's better known statements deal with "present day errors" (1973), sexual ethics, including sterilization (1975), women's ordination (1977), human sexuality, including vasectomy and homosexuality (1978 and 1979), life after death (1979), euthanasia (1980), infant baptism (1980), the minister of the Eucharist (1984), liberation theology (1985), procreation and homosexuality (1986), relations of bishops with theologians, the profession of faith and an oath of fidelity expected from academics (1989), and the vocation of the Catholic theologian (1991). Beyond these speculative doctrinal affirmations, the Congregation has also used its teaching authority to reprimand the theological views of such priests as Hans Kung (1975 and 1980), John McNeil (1978), Charles Curran (1986), Leonard Boff (1985), and Edward Skillebeeckx (1986). During the same period the Pope's International Theological Commission addressed important doctrinal issues including Apostolic Succession (1974), marriage (1978), Christology (1980), the Sacrament of Penance (1984), and the Interpretation of Dogmas (1991).

*It was the expectation of Paul VI and John Paul II that these updated formulations of Catholic doctrines and policies would shape the thinking and teaching within Church institutions and diocesan agencies all over the Catholic world.*

John Paul II has throughout his pontificate, in private meetings and public assemblies, given personal direction to the national hierarchies. The following are a few of the Pope's instructions to the bishops of the United States:

(The following selected remarks of the present Pope are fully available in three small St. Paul Editions' publications *To the Church in America*, (1981, p.54), *To the U.S. Bishops*, (1984, pp. 11, 21, 30-31, 72-80), *John Paul II in America*, (1987, pp. 194-195)).

### On November 8, 1978

"To present this sacred deposit of Christian doctrine in all its purity and integrity, with all its exigencies and in all its power is a holy pastoral responsibility; it is, moreover, the most sublime service we can render."

### On April 15, 1983

"...Both original and personal sin are at the basis of the evils that affect society and that there is a constant conflict between good and evil, between Christ and Satan"; "...to give special priority to the ministry of the Sacrament of Penance...through individual confession"; "...the question of general absolution..."; "...the norms regulating the First Confession of children."

### On July 9, 1983

"...Celebration of Sunday..."; "the whole life of the ecclesial community is linked to the Sunday Eucharist."

### On September 5, 1983

"...Proclaim without fear or ambiguity the many controverted truths of our age"; "...proclaim them clearly"; "...the indissolubility of marriage"; "the doctrine of *Humanae Vitae* and *Familiaris Consortio* in its full beauty, not passing over in silence the unpopular truth that artificial birth control is against God's law. He will speak out for the rights of the unborn, the weak, the handicapped, the poor and the aged".

### On October 22, 1983

"Bishops exist in order to proclaim God's free gift of salvation offered to humanity in Jesus Christ..."; "...a vital proclamation, through preaching and teaching, of all the truths of faith: the truths that lead our people to salvation, the truths that invite our people to give the obedience of faith"; "...the duty to defend the word of God against whatever would compromise its purity and integrity"; "There is only one ecclesial Magisterium, and it belongs to the Bishops"; "The teaching charism of the Bishop is unique in its responsibility"; "...respect for the Magisterium that is indeed 'a constituent element of the theological method'..."

**On September 16, 1987**

"It is sometimes claimed that dissent from the Magisterium is totally compatible with being a good Catholic and poses no obstacle to the reception of the Sacraments. This is a grave error that challenges the teaching office of the Bishops of the United States and elsewhere. I wish to encourage you in the love of Christ to address this situation courageously in your pastoral ministry"; "to accept faith is to give assent to the word of God as transmitted by the Church's authentic *Magisterium*"; "dissent from the Church doctrine remains what it is, dissent; as such it may not be proposed or received on an equal footing with the Church's authentic teaching." "...the title of *Catholic* theologian ex-

presses a vocation and a responsibility at the service of community of faith, and subject to the authority of the Pastors of the Church"; "...the *duty and right of Bishops to be present in an effective way in Catholic colleges and universities and institutes of higher studies in order to safeguard and promote their Catholic character, especially in what affects the transmission of Catholic doctrine*"; "but *how is the American culture evolving today? Is this evolution being influenced by the Gospel? Does it clearly reflect Christian inspiration?*"; "...persevering efforts at *promoting peace, fostering justice and supporting the missions*"; "...two firm principles: *the equal human dignity of women and their true feminine humanity*."

### The Policy of Theological Evasions

*It is not always clear whether the Church is debilitated by false theories about Christianity or by the subterfuges which keep them filtering through the Catholic body long after they are found to be erroneous or heretical.* Arius, the priest, was bad enough in the Fourth Century, but Arianists kept him alive for several hundred years more by accepting the old formula about Christ's divinity without believing its Nicene meaning. Arianism devastated the Church of the East from which (some would say) the Catholic Church never recovered to this day. We well know that the Church in France has fallen far from the grace it was alleged to have had when it was called "the eldest daughter of the Church." The Revolution of 1789 is sometimes blamed, but far more sinister than unbelieving Encyclopedists outside the Church were the Jansenists and the Laxists a century and more earlier who took over internal Church machinery to make mockery of Catholic teaching about human nature, free will, grace, the reception of the Eucharist and Matrimony. What often began as abstract university-based theories among academics (at centers like Louvain) ended up with the widespread denigration of sacraments like Penance and the Eucharist, with prelates fighting prelates, even Rome. The Gallican Church was one tragic result. Today France is a post-Christian nation. Closer to our time is the breakdown of mainline Protestant influence in Europe and America as a result of unsubstantiated modernist theories about the early Church seeping from German university classrooms into the 19th century pews over the heads of Lutheran pastors. Those pastors had no magisterium to protect Christian truth.

The Catholic case is somewhat different because our Church does have a well-recognized magisterial office, the pope and the bishops in union with him. In the face of firm teaching it behooves innovating theological theorists within to walk more cautiously. Outside of bold figures like Hans Kung and Charles Curran, and their vocal allies, who simply say the Church is wrong, *today's free-wheeling theorists are likely to insinuate their theories rather than brazenly proclaim them, and to engage in evasive tactics which make it more difficult for magisterium to confront their errors* – errors which filter through the Catholic machinery in spite of magisterium.

Let me explain how a policy of evasion works:

1. It always affirms sincerity, piety and competent scholarship among theological researchers, while leaving the impression that in the history of the Church it is authority figures who have been obstacles of intellectual and political progress.
2. It asserts repeatedly that *Christ established "a people Church", not one composed chiefly of hierarchy*, inferring that people, not bishops exclusively, enunciate the truths of the Catholic faith.
3. It makes much of the fact that *all Catholic statements have been historically conditioned*, so that each generation and culture must decide what from the past is relevant to changing religious circumstances.
4. It emphasizes that teaching must respond to human needs and translated, too, into mean-

- ingful terms for each generation and culture.
5. It says that since modern culture has no single accepted method of determining truth, nor a universal language on matters religious, *it is not possible to expect one central authority to enunciate certain religious truths.*
  6. It alleges that authoritative statements which seem to stifle democratic debate make the Church appear less credible.
  7. It avoids defining Catholic theology in a way which suggests that research scholars owe assent to magisterium, or that Catholic theology is radically different from other "scientific" theologies.
  8. It presents Catholic theologians as the new intellectual frontiersmen and women of the Church, without reminding audiences that the Holy See has since 1965 examined many reformulations of Catholic teaching by new theologians and has found them defective, if not contradictions of the faith.
  9. It stresses doctrine as *developing* more than as true.
  10. It speaks of revelation as God calling more for a new relationship with mankind than for multiple propositions about Him.
  11. It claims that the faithful can fail to receive a doctrine as the Church teaches it which makes the doctrine less true, at least for them.
  12. It accentuates the hierarchy of Christian truths, noting the various modalities of Church teaching, with the suggestion that dissent within wide parameters, even when public, is permissible.
  13. *It pretends that dissent is neither as wide nor as deep as the irresponsible charges of fundamentalists make it out to be.*
  14. It indicates that critics of creative theologians have no scholarly credentials.
  15. It insists that attempts by bishops or by Rome to suppress dissent or to limit the freedom of scholars to argue against official Church positions will be counter-productive in a culture accustomed to pluralism.
  16. It asserts that the number of irreformable doctrines are few, without specifying what they are.
  17. It wants it understood that an individual bishop is not a judge of authentic doctrine by himself, but needs the support of the college and of the scholarly community to make his doctrinal judgments valid.
  18. It argues that a bishop who enters theological controversy does so as a private theologian with no greater authority than any other theologian.
  19. When a particular theologian is challenged, it calls for Church authority to follow due process procedures in the American manner, because contemporary Catholics are accustomed to having disputes settled only through procedures of this kind. (The assumption here is that people's faith will not be damaged in the process.)

The Church in the United States has to be careful of these evasions because, in spite of all the earlier bitter controversies over tactics and strategies about how best to evangelize immigrants, or about the vested interests of ethnic groups and the like, *there has been extraordinarily little acrimony in this country over doctrine, fewer fights between magisterium and religious orders, catechetical leadership, or academic elites - until now.* First-rate theological scholars are understood to be adventurers for the faith, but there is a difference between the Henri DeLubacs of our day and the Hans Kungs. One can never measure the good the former do, but the harm done by the latter types is there for all attentive souls to see.

## End of The Crisis?

Hardly.

Apparently the Synod of 1967 did not help solve a problem the assembled bishops saw clearly as serious.

Later in 1975 Pope Paul VI committed the Church to a Holy Year, hoping that at its end he could lay to rest "dialectical theories alien to the Church of Christ";

theories which "while making use of the words of the Gospel, change their meaning"; "doctrinal dissension which claims the patronage of theological pluralism and is not infrequently taken to the point of dogmatic relativism which in various ways breaks up the integrity of faith"; "pluralism that considers the faith and its expression not as a common, and therefore ecclesial heritage, but as an individual discovery made by the free criticism and free examination of the Word of God" (*Origins*, January 9, 1975). The Holy Year did not reconcile dissenters with magisterium.

Still later, twenty years after John XXIII convoked a Council to update the Church's ecclesial order, John Paul II promulgated a new Code of Canon Law (January 25, 1983). The Pope prayed then that "what is commanded by the head may be obeyed by the body" (*Origins*, February 10, 1983). So far his prayer has not been answered affirmatively.

In spite of these setbacks the hope of the Church still resides in the policies, declarations, exhortations, instructions, guidelines, and laws promulgated by the Church's highest authorities in fulfillment of the mind of Paul VI and the Fathers of Vatican II. The implementation of these decrees may not be reassuring for those who deny that a severe Catholic crisis exists, those alleging instead (quite falsely) that the crisis is a fiction created by reactionary Catholics who opposed the Council in the first place. Nor will the exercise of proper authority and dutiful obedience to Church directives console academics who assert that the declines in customary signs of Catholic vitality are due to outside culture, not to the bad teaching and example of anyone internal to the Catholic body. However, with the proper implementation of Vatican II those who believe all that the Church teaches, and those Catholic scholars who have been apologists for magisterium during these years of turmoil, will find that their faith is not in vain but that the restoration of authentic Catholic order is in sight. Without question our recent difficulties are traceable in large part to public violations of Church norms dealing with Catholic worship, faith and morals, particularly those dealing with family life, to the non-enforcement of regulations concerning the reform of priestly and religious life, of seminaries and novitiates, of responsible diocesan and parish

structures, and of directives having to do with authentic Catholicity of the Church's colleges, catechetical programs, etc.

One thing should be very clear after twenty-five years of close observation: The policies and programs of the "new" theologians and canonists, based on their reformulations and rereadings of the Catholic tradition, are not working if the determinative norm is fidelity to the faith and piety proclaimed by the Fathers of the Second Vatican Council and the Holy See.

The responsibility for the unity of the Church, for its discipline, for the observation of ecclesiastical laws, for the correction of abuses, for the conduct of religious men and women, for the teaching of true doctrine faithfully observed, even at the university level, etc. (Cf. Canons 305, 992, 678, 683, 805, 810, etc.) belongs to bishops primarily and finally.

Restoring unity in faith will not be easy for them. *The easy way is to agree with those who think that it is not possible any more to expect society to be orderly or to expect Catholics to be law obiding.* Things get tough, therefore, for the bishop or the combination of the bishops, who want their dioceses or the Church generally, to reflect faithfully the teaching of the Church as it comes from the magisterium. Ask him or them any of these questions: "Is it easy to find trained priests and religious willing to do this?" "Can you expect resistance, even resignations, if your episcopal direction and determination is evident?" "Can you expect, if the wisdom or will falters along the way, that the normal products of your diocesan classroom – up to the college level – will complete their course of study personally attuned to the mind of the Church about living and dying in the faith of Christ?"

Still, we must start somewhere, and the starting point is clear - undiluted teaching from bishops and support for those who accept that teaching. The next step calls for political skills, naturally. One thing is certain: No one should be in a sensitive teaching position who is not fully committed to the Magisterium.

Perhaps the words of an experienced Bishop are apropos at this point: "Let us stop enjoying self-righteous criticism and get on with picking up the pieces."

Oremus quoque.



## The Lichter Study and Media Bias

By Russell Shaw

In his new analysis of how elite U.S. news organizations have covered the Catholic Church over the last 30 years, Dr. S. Robert Lichter remarks on the tendency of secular journalists to treat religious issues "along the familiar lines of political reportage." It is an interesting point -- but what exactly does it mean? Lichter and his colleagues at the Center for Media and Public Affairs, Daniel Amundson and Linda S. Lichter, have more in mind than how secular media handle church-state issues. Something larger is at stake.

Their findings and reflections are contained in *Media Coverage of the Catholic Church* (Washington, 1991), reporting on a study commissioned by the Knights of Columbus and the Catholic League for Religious and Civil Rights. The media under scrutiny were the *New York Times*, the *Washington Post*, *Time*, and the CBS Evening News. The period of study extended from 1964 to 1988, with three five-year time blocs chosen for examination by the social science method of content analysis used by Lichter in previous analysis of media performance concerning other institutions and issues.

Dr. Lichter is no newcomer to media analysis. His 1986 study *The Media Elite* (with Stanley Rothman and Linda Lichter) remains a basic work in its field. The Center for Media and Public Affairs, of which the Lichters are co-directors, is a not-for-profit, non-partisan research organization headquartered in Washington, D.C. Lichter has taught at Yale, Columbia, George Washington, and Princeton Universities.

To return to the question, however: what *does* it signify to speak of covering the Catholic Church in the manner of "political reportage"? I came across a striking example a while back in a book review in the *Washington Post*. The first paragraph says it all:

"One of the worldly blessings of the Second Vatican Council—the 1962-65 gathering of Catholicism's hierarchy in Rome—was that journalists began covering the Vatican as if it were City Hall. A pope wasn't that different from Mayor Daley: party regulars elected him, patronage was dispensed, obey-or-else authority was wielded, rivalries among underlings flourished and secrecy was next to godliness."

No doubt that jaundiced account of an epochal event in recent Catholic history contains kernels of

truth. Even in ecclesiastical settings, human beings act like... human beings. Behavior of a broadly "political" nature is part of that. The tug-and-pull of conflicting forces (call them parties if you will) plays a role in the unfolding of events. Covering the Church beat like the City Hall beat makes sense.

But only up to a point. Even on the human level this approach leaves a lot untouched.

It is not required, and perhaps it would not even be appropriate, that secular journalists who cover the Church should declare their acceptance of the transcendent dimension of religion as a pre-condition of doing their jobs. Merely to make sense of what is going on, however, they need to recognize that the actors in the drama are something other than politicians in religious garb; that they are moved, in part at least, by purposes and convictions which encompass ultimate issues of meaning and value. News coverage which interprets the Church only in the categories of secular politics (for example, the familiar dichotomy of "liberals" vs. "conservatives") misses the truly important part of the story.

Sometimes, at least, media people themselves admit that understanding religion on its own terms is beyond them. Neither professionally nor personally do they find that it fits comfortably into their frame of reference. (Dr. Lichter estimates, for example, that somewhere between 1 percent and 2 percent of the journalists in the U.S. elite media are practicing Catholics.) "With nearly 350,000 places of worship in the United States," *Post* ombudsman Richard Harwood wrote not long ago, "religious bodies are omnipresent and influential in nearly all aspects of our lives. But the 'media' have difficulty dealing with their presence."

Writing on the eve of the Persian Gulf war, Harwood cited the case of Islam. U.S. journalists just do not know, religiously speaking, what makes Moslems tick. Closer to home, he wrote of the case of former President Jimmy Carter, "whose self-description as a 'born-again Christian' was received with mild embarrassment by a Washington press corps that found it amusing and hickish that a grown man would speak of 'lust' in his heart."

The problem takes special forms as far as Catholicism is concerned. How often, for instance, has one

found the media using expressions like "the Church's ban on birth control", "...ban on abortion", "...ban on divorce"? What do they signify?

A ban is a legislative enactment. To call the Church's moral teaching on some question a "ban" is a way of saying, intentionally or not, that it is not moral truth—it is only somebody's rule. But rules always can be amended or abolished. How? By a political process. From this it is only a short step to "covering the Vatican as if it were City Hall."

But the difficult goes still deeper. During and since Vatican Council II, secular media have routinely taken sides in the internal controversies in the Catholic Church. And, just as one might expect, they have lined up with those who challenge and reject the Magisterium of the Church. To put it bluntly, the media have played the role of advocates on behalf of Catholic dissent.

This also emerges in *Media Coverage of the Catholic Church*. For example, Dr. Lichter reports, in stories on sexual morality, sources cited in support of the Church's position were almost exclusively members of the hierarchy, while among both priests and lay people cited, critics outnumbered supporters nine to one. "The overall effect," he writes, "was to present the debate over sexual morality as a split between the Church hierarchy and everyone else."

According to *Media Coverage*, this portrayal was reinforced by the language used to describe the Church in news accounts. "The descriptive terms most frequently applied to the Church emphasized its conservative theology, authoritarian forms of control, and anachronistic approach to contemporary society," Lichter notes, adding: "By the 1980's a remarkable unanimity of description prevailed in media accounts. Forty stories used the language of oppression to describe the Church, while no story ever described it as liberating."

(Media treatment was not uniform, however, according to the report. While *Time* and the *Washington Post* tended to weight their coverage toward Catholic opponents of Church teaching, the *New York Times* and CBS Evening News recognized a larger proportion of defenders.)

The study shows further that the media examined treated the Church most positively for its involvement in ecumenical and interreligious activities; but even here many sources quoted were critical of the Church,

calling its doctrinal firmness an obstacle to unity. The perception that the U.S. bishops were on balance opposed to war brought general approval; but over time the media appeared to turn against the Church because of the impact of its doctrine on matters of public policy.

Dr. Lichter concludes:

"Ultimately, journalists are less fact collectors than storytellers. The stories they tell become, to a large extent, the reality that we experience. And the stories they tell about the Catholic Church rely on politics as much as on religion for their dramatic appeal. Over the years, the plots have focused on bureaucratic infighting, political intrigues, styles of leadership, policy disputes, and the battle for public opinion. Increasingly, the storyline revolves around a beleaguered authority struggling to enforce its traditions and decrees on a reluctant constituency."

Trying to explain all this not long ago to a sympathetic group of college students, I found among them a certain tendency to interpret the situation as a conspiracy. According to this view, secular journalists have made a conscious decision, and more or less shared it among themselves, to back Catholic dissenters.

Maybe—but I doubt it. Reality is not as simple as conspiracy theories assume. I recall a comment by a retired network news executive who was asked if the people who put together a particular news program are ideologically biased. "Of course they're biased," was his answer, "and the real problem is that they don't know it." His point was that his former colleagues instinctively shape their version of events to fit their own world view. That is eminently true of how they cover the ongoing story of the Catholic Church: "liberal" good guys vs. "conservative"—and mainly hierarchical—bad guys.

The situation is not susceptible of a quick, easy solution. For viewers and readers, the most effective antidote immediately at hand lies in understanding the dimensions of the problem. The U.S. media do an admirable job in many ways. But as *Media Coverage of the Catholic Church* makes clear, when it comes to Catholicism, their ideological blinders prevent them from measuring up to their own professional standards. Bear that in mind next time you pick up a paper or turn on the news, and come across an item beginning, "The Vatican announced today..."

## FELLOWSHIP DOINGS

### 1991 Denver Convention - Last Minute Details

1. **The Place and Time:** The Warwick Hotel  
1776 Grant Street (Logan Adjoins)  
Denver, Colorado 80203  
Contact: Mr. Mark Wellbrock  
(303) 861-2000

From Friday, September 27th at 1:00 P.M. (Opening Session) to Sunday, September 29th, following a 10:30 Mass at the Cathedral.

2. **Theme:** The Cultural Response of the Catholic Church to American Pluralistic Society
3. **Travel:** May be arranged through Mark Fitzwater of AJA Travel and Tour, (303) 296-6946.
4. **Sightseeing:** Tour of Denver from 1:00 to 6:00 P.M. on Sunday, September 29th, is on. Only a few seats are still available. Cost is very reasonable.
5. Most Reverend J. Francis Stafford, Archbishop of Denver, Presiding.

For further information on this or other convention matters, contact Msgr. George A. Kelly, (718) 990-6394-5.

#### Cardinal Wright Award to Fr. Canavan

At the forthcoming Convention in Denver, Archbishop Stafford, on behalf of the Fellowship, will confer the Cardinal Wright Award on Francis Canavan, S.J. for outstanding service to the Church. The Wright Award, named for the American prelate who left the See of Pittsburgh after Vatican II to head the Congregation for the Clergy, had recently died in 1979 when the Farrells of Chicago persuaded the Fellowship to adopt this Award.

Fr. Canavan, a long-time defender of the Faith as associate editor of *America* 1959-1966 and a professor at Fordham 1966-1988, was ordained a priest in 1950 and received his doctorate in political science from Duke University in 1957. He is an authority on Edmund Burke, Christian ethics, marriage and family life, nuclear war; and a prolific writer on religious and political questions. Widely known for his pungent columns

in *Catholic Eye*, he recently published his best contemporary thoughts in a volume entitled *Pins in the Liberal Balloon*.

#### Recipients of John Cardinal Wright Award

1979	1985
Msgr. George A. Kelly	Dr. Herbert Ratner
1980	1986
Dr. William May	Dr. Joseph P. Scottino
1981	1987
Dr. James Hitchcock	Rev. Joseph Farragher, S.J.
1982	Rev. Joseph Fessio, S.J.
Dr. Germain Grisez	1988
1983	Rev. John F. Harvey
Rev. John Connery, S.J. (Deceased)	1989
1984	Dr. John M. Finnis
Rev. John Hardon, S.J.	1990
	Rev. Ronald Lawler, OFM. Cap

## Cardinal O'Boyle Award to Mother Angelica

The Cardinal O'Boyle Award for heroic defense of the Faith was first bestowed on Father John Ford, S.J. in 1988. Father Ford had worked closely with the doughty Archbishop of Washington twenty years earlier during the controversy over *Humanae Vitae*. Both suffered abuse during those stormy days from avid antagonists of Paul VI's exposition of the Church's moral norms.

Unlike the Cardinal Wright Award, the O'Boyle Award is bestowed only on occasion. This year the Fellowship Board singles out Mother Angelica, Poor Clare Nun of Perpetual Adoration, who has been called many names since she became a prominent defender of the Faith on television. Originally from Ohio, Mother Angelica founded a Poor Clare cloister in Alabama in the midst of what used to be called "the Bible Belt." She achieved local prominence as a public speaker appearing at regular times on local TV. When she heard that a blasphemous movie was to appear on the network she decided to build her own network.

Her Eternal Word Television Network (EWTN) is America's first Catholic cable system, now ten years old. Beyond its accepted success is the general appreciation that EWTN is Catholic to the core.

## William May

Former Fellowship president, William May, has written a new book, *Introduction to Moral Theology*, for Our Sunday Visitor Press. It will be published in September.

The book probes the meaning of conscience and its indispensable role in our search for moral truth, the meaning of natural law in light of the teaching of St. Thomas Aquinas, Vatican Council II and the thought of contemporary theologians, and the role of the Church.

This new presentation of Catholic moral theology comes from the pen of a theologian recently appointed the Michael McGivney Professor of Moral Theology at the Pope John Paul II Institute for Studies on Marriage and Family, who for twenty years was professor of moral theology at the Catholic University of America, the author also of *Catholic Sexual Ethics*. A member of the International Theological Commission, he is the father of seven children.

## New Officers

### President

**Professor Ralph McInerney**, who heads the Jacques Maritain Center at the University of Notre Dame, is also the Michael P. Grace Professor of Medieval Studies there. He is also one of the two Americans elected to the Pontifical Academy of St. Thomas Aquinas, created in Rome by Leo XIII in 1879. (The other is Fellowship member Jude Dougherty of CUA.) Dr. McInerney is a co-founder of *CRISIS* Magazine.

### Vice President

**Msgr. Michael Wrenn** is pastor of St. John the Evangelist Parish in New York and consultant to Cardinal John O'Connor on matters of religious education. He is founder of the Pontifical Catechetical Institute at Dunwoodie Seminary and the author of a forthcoming book by Ignatius Press entitled *Catechesis and Controversies*, a review of the Church's catechetical situation in our time.

### Board Members

**Fr. Cornelius Buckley, S.J., Ph.D.**, a specialist in European History during the 19th century, teaches at the University of San Francisco and at the St. Ignatius Institute there. He is well known on the West Coast and elsewhere as a perceptive commentator on Catholic affairs. For many years he was a featured columnist for the San Francisco diocesan newspaper.

**Dean Carl Anderson** is a Doctor of Law, presently Dean of The John Paul II Institute on Marriage and the Family in Washington, D.C. He is a specialist in Legal Policy and Constitutional Law. He has also served as a staff member of the Office of Policy Development at the White House.

**Professor Robert George** is a faculty member of the Department of Politics at Princeton University. He holds doctorates in Philosophy and Law from Oxford and Harvard respectively and is considered an expert on matters of constitutional jurisprudence. Dr. George has been featured at several Fellowship conventions.

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## Survey of United States Priests Ordained Five to Nine Years

The Seminary Department of the NCEA recently published the results of a study of more than 1500 priests ordained between 1980 and 1984, forty percent of whom belonged to religious communities. The questionnaire study was supervised by Fr. Eugene Hemrick, NCCB's Research Director and Dean Hoge of Catholic University of America. The average age was 34-40 and most had an Irish or German background.

The majority lived in a rectory or a community, although many preferred living outside, or at least in self-chosen groups, rather than to an assigned post. They regularly said Mass, although they read the Breviary only sporadically, attending Renewal Days more frequently. Their favorite authors of influence were Karl Rahner, Henri Nouwen, Thomas Merton, Raymond Brown, Edward Skillebeeckx. The most frequent reading materials were said to be, *America*, *The Priest* and the *National Catholic Reporter*, *Church*, *Theological Studies*. Low on their list were *Homiletic and Pastoral Review*, *Spiritual Life*, and the *L'Osservatore Romano*. Their most appreciated seminary courses were Scripture and Counselling, many asserting that they had good preparation for working with women and affirming people. However, the priests had reservations about the following: their training to deal with ethnic groups, with rectory living, serving people with flexibility. Priest educators were the happiest and the respondents were comfortable wearing a Roman collar and with their Sacramental role. Eighty percent would enter the priesthood all over again.

The priests studied were least comfortable with the governance of the Church and with its moral teachings. Diocesan priests were more in favor of upholding the Church's tradition than religious priests, and seeing themselves (in contrast to religious) as an extension of the bishop. Older priests were more institutionally oriented than the younger.

More 1990 priests, than 1986 seminarians, looked favorably on laity assuming priests' traditional ministering role. To meet the challenges of the future, the priests say, seminaries need to be more open, and more realistic about celibacy. The study distinguishes the "institution-minded" priests from the "communal-minded" priests as follows: The former "hold to the teachings about the priest as an official of the Church, upholding its authority and maintaining its institutional identity." By contrast, the latter, "think of the priesthood in terms of the local People of God and spiritual leadership in that setting." In actual life, of course, there is no such dichotomy, but it would be interesting to know how these choices correlate with the type of seminary training the respondents received. While the North American College, Mt. St. Mary's (Emmitsburg), Catholic Theological Union (Chicago), Christ the King (Buffalo) were most frequently attended, the researchers did not relate type of seminary training to priestly mind-sets.

Bishop Daniel M. Buechlin, OSB., of Memphis, Chairman of the NCCB's Committee on Priestly Formation, commenting on the NCEA report, directs his attention to the new priest's contemporary challenges-(1) to be a truly public person, which includes serving the bishop in obedience, (2) to be a spiritual leader who prays himself, especially his Breviary, (3) to be mature, which involves the learned ability to deny himself and to carry his own as well as other people's crosses. The bishop apparently thinks that a secular view of ecclesiastical authority is not absent from today's Church, including from the minds of some priests.

Fr. Robert J. Wister, NCEA's Seminary Department Director, looks upon the study as affirming the value of post-Vatican II seminary renewal. It also gives lie, he thinks, to the media-created "crisis" in the priesthood. However, he considers it alarming that so many do not think they were adequately prepared to minister to minorities. (Recently, Fr. Wister encouraged seminary professors to become members of the American Catholic Theological Society of America.)

Other reactions to the findings varied. Several Fellowship members with seminary experience commented as follows:

## Rev. David Q. Liptak

Three findings of the recent survey of U.S. priests ordained five to nine years could be singled out for comment.

1. The survey found that the majority of young priests think, with some reservations (e.g., "sometimes classes water down theology"; "an impression is given that seminarians are no different than the laity"), that lay men and women should study alongside seminarians. This positive attitude is what we experience at Holy Apostles Seminary in Cromwell, where, with the exception of a few courses especially designed for pre-ordination candidates, a limited number of laity is admitted. Such laypersons can enrich class dynamics, especially by their evidencing deep faith-commitment and loyalty to the Church and its Magisterium. (At Holy Apostles, where adults most in their thirties and forties are the rule, students with acquired doctorates and masters degrees are not unusual and bring a wealth of experience to the classroom.)

2. The survey's suggestion that priests are least comfortable "about the governance of the Church and with its moral teachings" sounds puzzling. Solid moral theology is beginning to enjoy a renaissance; likewise ecclesiology. But both need much more dedication in the seminary curriculum. In teaching moral theology, an integrated approach is essential; the philosophy and theology curricula should both be oriented toward helping the seminarians experience *fides quaerens intellectum*.

3. The survey indicates that "getting together for renewal days or support groups" is somewhat frequent whereas reception of the Sacrament of Penance is "infrequent." Surely the two should be combined. Frequent confession is a *sine qua non* for growth in holiness. Priests who conduct renewal days or who lead support groups should consider making the sacrament available on such occasions.

## Dr. Joseph A. Varacalli

1. To what degree are the complaints registered in Joseph Fichter's 1966 study of younger priests not a function of "meanness" on the part of older priests but of the unrealistic expectations engendered by a cultural mood which encouraged resentment to authority figures?

2. Regarding the 1972 NORC study, should *not* one expect "large differences in theological views be-

tween younger and older priests" given the cultural climate and selective misinterpretation of Vatican II going on in Catholic academic circles at the time?

3. Should one agree with the recommendation of the Hall and Schneider report (1973) that greater attention must be given "to the first assignments of priests after ordination so that these assignments would provide psychological successes"? Shouldn't the correct stress during seminary years be on the *sacrificial* nature of the priest's life?

4. Should one concur with the subjective focus of the 1978 O'Rourke analysis which concluded that "rectory living ... complicates the main psychological task of the first year, that is, the establishment of human relationships that are both personally satisfying and professionally productive ..."? Isn't the first call of a priest *objective*, i.e., to serve as a mediator between God and man?

5. Regarding the Hemrick and Hoge 1990 study, the methodological question of *how to make sense out of the transitional responses of young priests* arises. As the former state: "It was decided to survey five classes of ordinands-men who are five, six, seven, eight and nine years past ordination. This would provide us an assessment of seminaries in the late 1970's and early 1980's." How many of the responses represent "left-overs" from the 70's mentality and how many from a newly re-emerging orthodoxy? My strong intuition is that seminary life is now in a process of flux, from one dominated by assumptions accentuating change to one now returning (slowly) to stability.

6. Another methodological question regarding the 1990 study: 66 percent of diocesan priests returned their questionnaires and so did 57 percent of religious priests. Is it possible that the less progressive priests, because of their suspicion of secular sociology, did not proportionately return their questionnaires, thus skewing the results?

7. Going back to the theme of *transition*: Hemrick and Hoge state that "the priests in this study were ordained in 1980, 1981, 1982, 1983, or 1984." Would a follow-up study of priests ordained after 1985 produce different results? While the 1990 study did include more older priests vis-a-vis the 1970 study cited, it still remains the case that "most were 34 to 40 years of age." Another way of saying this, not mentioned in the study, is that most were men who were 20 years of age between 1970 and 1976, still very close to the crisis conditions of the immediate post-Vatican II era.

8. Regarding the issue of *representation* in the 1990 study, the authors state that "the seminaries most often attended, in order, were ..." Question: in the main, are they solidly Catholic? Is it possible that if responses were separated out according to the ideology of the seminaries attended they would indicate the existence of two opposing churches within the larger Church body?

9. Hemrick and Hoge note that "priests in *educational* apostolates also feel happiest about utilizing their talents." Comment: if society defines this to be the action center and the Church passively conforms, this (and other similar) finding(s) should surprise no one.

10. A final and general point: "facts do not speak for themselves." It is crucial to stress the role played by *interpretation* in any analysis. While Andrew Greeley customarily shapes facts to his own ideological agenda, the 1990 "findings" also might well represent an ideological tendency to shape the future in line with unstated, but fixed, postulates and worldviews.

### Fr. Donald Hendricks

The first problem with methodology concerns the way in which the men questioned are never grouped by achievement. We are never told how well they do in their work. If a priest did not do well in his first assignment, he might have been at fault or he may have been poorly prepared by his seminary. There is not way to judge this from this survey.

Secondly, we are told that some had field training. Were all these programs the same? Seminary training is now diverse in many ways but this survey does not

distinguish the varieties.

Thirdly, the group surveyed has a high number of diocesan priests with advanced education after ordination, almost half of whom are involved outside their parish. This seems high and could skew the results.

Fourth, expectations developed in a seminary concerning special study frequently disorients expectations of life in the parish priesthood.

Fifth, a priest living in a rectory working elsewhere might have good reason for wanting to move out of the rectory. There is no way of finding out how this might have affected the feelings about rectory living. Only fifty-one percent work full time in the parish; forty percent would like to live somewhere else (among diocesan priests). Is there any indication of those who have this desire to live elsewhere being separated by their work?

Sixth, more attention might have been paid to the personal spiritual life of these men. The Council Document on the Liturgy, the Roman document on priestly formation, and successive editions of the American program for Priestly Formation all specified that seminarians were to be trained in the Liturgy of the Hours, which is not supposed to be merely for the clergy. Yet this group recites the Breviary only sporadically. Should this not be a touchstone for examining their credentials as voices of the future? Rather, should we not ask what sort of a job the seminaries did in training them for priestly prayer according to the spirit of the Council? May this not explain some of their other notions of what it is to be a priest? If he doesn't pray, what does he do?

### Defenders of the Media: A Response

Prominent media figures (Kenneth Briggs and Richard Ostling, to name two) denied anti-Catholic bias, to which Russell Shaw responds as follows:

"The Lichter study does not pretend to assess the job performance of individuals nor does it presume to enter into questions of motive, and I certainly have no intention of doing either thing. At the same time, I can't help pointing out that a 'Who, us?' response by journalists contributes nothing to this discussion.

"The fundamental problem isolated and analyzed by the Lichter study is this: by the way they have structured their coverage of Catholic controversies over the last thirty years, major U.S. secular media have, for whatever reason or combination of reasons, consistently tilted in favor of Catholic dissent. If secular journalists disagree with that, it would be interesting to know what they think the Lichter study *does* show."

## A Survey of Priestly Formation From Middle America

One unpublished opinion poll of twenty-six schools of theology, by a Mid-West theological association, provides a sample of opinion among the six dozen-plus rectors and administrators (out of 100-plus) who responded in 1989 as follows:

	Percent Agree	Percent Disagree
Use Uniform Textbooks		71
Require Latin		67
Enroll non-Seminarians, too	66	
Spiritual Formation by Priests Only		69
18 Hours of Philosophy	70	
Theological Pluralism Has Value	69	
Priest Faculty Wear Clerical Attire		59
Dress Code for Students		58
Majority Priest Faculty Aids Priestly Identity		38
More Required Time on Campus	5	
Structured Daily Regimes	10	
Priests Only as Field Supervisors	3	
Non-Seminarians Inhibit Priestly Identity	7	
AIDS Testing a Pre-Requisite	37	
Field Work as Educational as Class Work	69	
Encourage Various Seminary Models	73	
More Full-Time Non-Clerical Faculty	74	
Two-Year Pre-Theology for Non-College Seminary Graduates	5	
All Spiritual Direction by Priests	15	
Internship Year for Future Priests	58	
Homosexual Orientation a Bar to Admission		67
Require Time on Campus		40
Require Weekends on Campus		67
Satisfaction with Present Programs	59	

### Selected Observations of Presidents/Rectors:

#### On Formation:

Rigidity of students. Difficulty with self-disclosure. Continued psycho-sexual development. Opening spiritual direction to women. Foster lay faculty.

#### On Academics:

Emphasis on quality. Allow varying viewpoints. No more legislation. Post-ordination education is a must. Lack of a consistent integrated experience of Catholic traditional faith. Vigorous engagement of questions rather than simply an affirmation of Church teaching. Address creeping Catholic fundamentalism in the classroom.

#### On Revisions:

Importance of collaborative spirit vs. clericalism. Relation of experience to doctrine; don't lose it. Deacon internship. Recommended reading for revisors - John W. O'Malley, S.J. *Tradition and Transition* (1989, Glazier). How to maintain educational character and avoid becoming merely offices of the Church by providing functionaries.

#### On Administration:

Composition of Board. Coordinate with NCCB and Rome. Support for Provincial Seminaries. Qualified faculty: pool is shrinking due to watchdog mentality of Rome, especially over moral theologians and women. Present program assumes too much uniformity. Cutting costs and fundraising.

## The Death of Religious Higher Education?

Richard John Neuhaus, now a Catholic, and on the brink of priestly ordination, is Editor-in-Chief of a new magazine *First Things*, a monthly journal of religious and public life. His January 1991 issue devotes a major article by a Duke University scholar, *George M. Marsden* by name, to the study of the demise of Protestant higher education in the United States.

As late as 1890 twenty-two of twenty-four state institutions, the author writes, required chapel or chapel services. Yale did not abandon compulsory chapel until 1926, Princeton not until 1964. The University of Chicago was founded as a Baptist school in the 1890's, and the Methodists founded Duke, Boston, Syracuse, Northwestern, Southern Methodist, Southern California. The purpose of the Duke Foundation in 1924 was the following: "To assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God."

Marsden has a dubium:

"Why a Protestant educational enterprise that was still formidable a century ago, and which until then had been a major component of the Protestant tradition, was not only largely abandoned, but abandoned voluntarily."

Again:

"Why has Christianity, which played a leading role in Western education until a century ago, now become entirely peripheral to higher education and, in fact, come to be seen as absolutely alien to the educational enterprise?"

The story of the demise is traced to a series of post-enlightenment factors: anticlericalism, the onset of modern technology, empirical scholarship, professional specialization, and academic freedom; also the watering down of the Protestant message in the hope for a better modern apologetic for virtue, exchange of finan-

cial controls by government and business for previous religious restraints.

There were also ideological forces at work: science as the basis of right thinking, the rising dominance of a pragmatic – historicist – evolutionary world view in academic circles, democratic values as normative, religion associated with sexual repression, non-sectarianism preferable to exclusive Protestantism, abandonment of exclusivist claims for Christianity.

Marsden summarizes the consequences as follows:

"Whatever all the good and competing reasons not to resist disestablishment, something seems wrong with the results, if viewed from a Christian perspective or in terms of the interests of Protestant Churches and their constituencies. The result that today Christianity has only a vestigial voice at the periphery of these vast culture-shaping institutions seems curious and unfortunate from such perspectives."

The Duke divinity scholar leaves the impression that many religious studies' programs become staffed by people who once were religious but lost their faith; who hope that their students will come to think like they do. These skeptics, he avers, oppose visible religious commitment, would and do deny students the operative interpretative perspectives of believers. And the unique world view of traditional Christianity is often neglected, even excluded.

Professor Marsden has only two suggestions: (1) for religious believers to campaign actively for a more consistent pluralism in secular universities; (2) perhaps, more realistically, "building distinctly Christian institutions that will provide alternatives to secular colleges and universities."

A Neuhaus editorial, commenting on the Marsden article, gave attention to its significance for Catholic higher education. Reflecting on the 1967 Land O'Lakes declaration of university autonomy "in the face of authority of every kind, lay or clerical, external to the academic community," the editorialist remarked as follows:

"For 'Catholic' in that statement substitute 'Evangelical', 'Presbyterian', 'Methodist', 'Lutheran', or 'Jewish.' The essential formula of Land O'Lakes is to be found in the 'mission statement' of hundreds of colleges and universities that still maintain a plausible seriousness about being religious institutions. Not for long will they maintain it, for the formula is a perfect invitation to follow in the footsteps of those who have gone the way so incisively traced by George Marsden."

## Book Reviews

***Fulfillment in Christ: A Summary of Christian Moral Principles* by Germain Grisez and Russell Shaw. Notre Dame, IN: University of Notre Dame Press, 1991, 416 pp., \$29.95 cloth; \$17.95 paper.**

In essence, this is an exceptionally skillful condensation of Grisez's 1983 monumental *Christian Moral Principles*, Volume One, of his projected four-volume study of Catholic moral theology, *The Way of the Lord Jesus*. (The second volume of this massive study, entitled *Living the Christian Life*, is now nearing completion.)

The present volume presents the substance of the original work, but in a format more accessible to the general reader. It is not intended as a substitute for Grisez's earlier study, written specifically for graduate students of theology and their mentors; rather, it is proposed as a summary of the original, more suitable for the general reader, for college and university students, and adult education courses. Like the original, this volume is divided into thirty-six chapters, each corresponding to material taken up in the chapters of the original volume. Shaw, who collaborated with Grisez in preparing a widely-used study in moral philosophy, *Beyond the New Morality* (now in its third, revised edition), prepared the draft of the present volume; Grisez then carefully reworked this draft to assure its fidelity to the substance of the original, while at the same time clarifying and developing some of its central ideas; and Shaw then prepared the final text. The result is an impressive volume, highly creative and original, richly nourished by Scripture, Christocentric in focus, and fully in accord with the directives of Vatican Council II for the renewal in moral theology.

The authors begin by focussing attention on the human person as a being capable of determining his or her own life by free choices. Since we can choose badly, there is need for criteria or norms to guide our choices. These criteria are provided by the natural law, which we come to know, as Vatican Council II so beautifully taught, through the mediation of conscience. The prin-

ciples of natural law are in no way arbitrary impositions intended to restrict our freedom; rather, as the authors show, they are *truths* meant to help us choose well so that we can in truth become the beings we are meant to be. In our struggle to come to know these truths we can be crippled or helped. We are crippled by sin, both personal and original, and we are helped by the One who is our best and greatest friend, God, who sent to us his only-begotten Son, Jesus, to show us the way to integral human fulfillment. Thus, the authors devote many chapters to a probing analysis of sin and its effect upon our lives and to a deeply penetrating examination of the way in which union with Jesus inwardly transforms our lives as moral beings.

As Christians, persons raised to a new kind of life and challenged by reason of our baptismal commitment to participate personally in the redemptive work of Jesus, we are in truth new creatures, capable of walking worthily in the vocation to which we have been called. And the Church, Jesus's bride, is the pillar of truth reminding us of who we are and what we are to do if we are, indeed, to be fully the beings we are meant to be. These are the issues taken up in the final chapters of the work, and readers will find in them abundant matter for thoughtful consideration.

Those familiar with Grisez's work will, to their gratification, find new material in this study, for he has continued to develop his creative work in moral theology. Thus, for example, he now believes that marriage is a distinct basic human good, irreducible to any others (a matter he develops in great detail in one of the chapters of the second volume of his work). In addition, he has used the opportunity provided by the preparation of this volume to take more recent literature into account, for instance Avery Dulles' *The Resilient Church*, and in this way to sharpen the arguments advanced in the original study.

In brief, this volume is an exceptionally creative, original, dynamic study of the Christian moral life, fully in accord with magisterial teaching. It is warmly commended.

William E. May

***El Primer Principio del Obrar Moral y Las Normas Especificas en El Pensamiento de G. Grisez y J. Finnis.* Roma: Pontificia Universita Lateranense, 1990, xiii + 255 pp. By Aurelio Ansaldo.**

This is an exceptionally excellent doctoral dissertation, written at the Istituto Giovanni Paolo II per Studi su Matrimonio e Famiglia (a component of the Lateran University) in Rome.

What Ansaldo does in this richly researched and thoughtful study is the following: (1) he provides a comprehensive, detailed, and accurate account of the moral theory developed by Grisez and Finnis over the past quarter century and to which Joseph Boyle (as Ansaldo notes) has made important contributions; (2) he defends Grisez and Finnis from many of the criticisms leveled against them; and (3) he raises important questions by way of constructive criticism of their work. I will now describe more fully the second and third points listed here.

In a lengthy section of his study (pp. 103-229), Ansaldo examines the criticism levelled against Grisez and Finnis by such writers as Russell Hittinger, Vernon Bourke, and Ralph McInerny. The major charge raised by these critics is that Grisez and Finnis fail to show how moral principles are rooted in metaphysics and anthropology, that they separate natural law from nature, etc. Ansaldo, after a patient and thorough examination of their thought and the thought of St. Thomas, defends them from these charges, which he thinks are quite inaccurate. He shows, first of all, that they are fully in accord with St. Thomas in holding that our *knowledge* of the primary principles of natural law is *not* derived from knowledge of metaphysics or of human nature. He conclusively shows, moreover, that Grisez and Finnis, despite the claims of their critics, explicitly recognize the intimate *relationship* between ethics and metaphysics, between natural law and human nature. "Our authors," Ansaldo writes, "have always sought not only to respect but even more to defend and explain the fact that the basis, the foundation, of an ethics is the reality of things (their nature, what they are) and, in short, the reality that man is" (p. 106).

Ansaldo clearly demonstrates that Grisez and Finnis, while proposing an epistemology or methodology proper to ethics, in no way propose an ethics "independent of" or "foreign to" metaphysics. What they

have done, he concludes, is to provide us with an "ethics ontologically grounded in nature, but not deduced from it ... an ethics that has its own proper principles, original and not derived, known immediately and naturally by all, without need for recurring to prior metaphysical explanations, but an ethics that affirms and demands the need for metaphysical reflection for a complete and full knowledge of human nature" (p. 108).

Nonetheless, Ansaldo raises important questions about their work. He believes that Grisez and Finnis have either left out of consideration or inadequately treated some matters which, if integrated more systematically into their thought, would enhance its already outstanding value. He thinks that the following issues are the most important for Grisez and Finnis to take into account in further developing their thought: (1) a more systematic and explicit endeavor to set forth and defend the metaphysical-anthropological foundations of ethics; (2) a clearer articulation of the relationship between human goods as "ends" of human existence and personal union with God as "the end" of human existence; (3) the need to include explicit reference to God in their formulation of the first principle of morality; and (4) to show more clearly how their articulation of the "modes of responsibility" that specify the requirements of this principle is relevant to the more traditional understanding of the role of virtue in the moral life.

In this brief notice I cannot take these four points up in more detail (I have done so in a longer review of Ansaldo's work in the April 1991 issue of the *Thomist*). I can only note here that I think Grisez and Finnis have sought to address the first two points raised by Ansaldo in the important article that they co-authored with Joseph Boyle in the 1987 issue of *American Journal of Jurisprudence* on "Practical Principle, Moral Truth, and Ultimate Ends." Ansaldo refers to this work in his bibliography, but it appeared too late for him to give it the attention it merits in his study. I think that Grisez and Finnis could respond to the third issue raised by Ansaldo by noting that even St. Thomas, who formulated the first moral principle as the twofold command to love God and neighbor (a matter that Ansaldo treats at length in a chapter devoted to an examination of the texts of St. Thomas), frequently expressed this principle in terms of love of neighbor without explicitly referring to love of God. He did so insofar as love of neighbor and love of God are intrinsically interrelated

and inclusive. In my opinion, the fourth point raised by Ansaldo is one that could and should be treated more systematically and clearly by Grisez and Finnis.

In short, this is a most important study, one of great value, in my opinion, for those wishing a critical introduction to the natural law theory of Grisez and Finnis and also for many of their critics whose views, as will be recalled, have been amply aired in the pages of this *Newsletter*.

William E. May  
Michael McGivney, Professor of Moral Theology  
The Pope John Paul II Institute for Studies  
on Marriage and Family

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**Quality of Life: The New Medical Dilemma.** Edited by James J. Walter and Thomas A. Shannon, Paulist Press, New York, 1990, pp. vi, 357, \$14.95, paper.

The editors in their forward observe that the term "quality of life" has a variety of meanings and connotations: "The purpose of this book is to present an overview of many aspects of the quality of life debate vis-a-vis medical decision making.... [We] were faced with the typical editorial difficulty of choosing criteria for...articles." They report no difficulty in the choice of the articles themselves nor do they warn novices that some articles like those by Joseph Fletcher, Richard McCormack, John Paris, and Sidney Wanzer contradict teachings of the Catholic Church about euthanasia and assisted suicide.

They have gathered 32 items into three parts: 1) Definitional Issues, 2) Applications and 3) Public Policy from sources like *Origins*, *Linacre Quarterly*, *The Hastings Center Report*, *New England Journal of Medicine* and from numerous recent books. Each part has a well-written one-page Introduction and lists ten further Readings.

Part 1 on Definitional Issues covers philosophical-theological issues and medical issues, ranging across a spectrum from an arbitrary concern for quality of life, recalling at it's worst the Nazi concept of *lebensunwertes Leben* life unworthy of life (the life of the handicapped, let's say) to concern for the "sanctity of life" as based on the tenet that each person is created in the image of God and that every life is inherently valuable. In drawing the line on the "slippery slope" as medical

care gets more and more technical, burdensome and expensive, the editors wonder "Will the use of quality of life considerations ultimately undermine this latter moral principle?" Do they predict it will? They reprint from *Louvain Studies* Walter's own essay on quality of life judgments.

Part 2 on Applications deals with such specific situations as prenatal diagnosis and subsequent induced abortion, imperiled newborns, the permanently unconscious patient in the "persistent vegetative state (PVS)", the care of the elderly, and finally euthanasia and assisted suicide, areas where many disagree. Here the editors reprint from *Theological Studies* their own joint essay on the debate over a tube into the stomach for nutrition and water for a patient in the PVS. To remove it leads to the patient's death as it did for Nancy Curzan. They are cautious and sympathetic to both ways of treating such patients. After they published the book the U.S. Supreme Court decided the much publicized Curzan case. A recent *New England Journal of Medicine* 324:561, 1991 has articles and letters that comment on the Court's decision that deals with the law of Missouri. It does not settle any debate over the care of PVS patients.

Part 3 on Public Policy contains precedents and guidelines that have been offered by a Presidential Commission, by Catholic bishops, by the U.S. Department of Health and Human Services and by the Hastings Center.

One feature of the book made me think of our shrinking forests; 26 pages (7% of the total) blank or with only a word or two of a title—"section dividers." I would have preferred an index, perhaps prepared with a computer, to help me for example to learn the cost of keeping one PVS patient in a hospital for a year. After a hunt I found a footnote to a report by the President's Commission for the Study of Ethical Problems suggesting it might not cost over \$100,000 a year. I found no discussion about who must pay for this care, the state, the hospital, the patient's family or health insurance. Fortunately it is an uncommon problem.

The book, while not a complete course in bioethics, will introduce students and researchers in ethics, religion, law and politics and saves their time to search for or to reprint the original articles on quality of life.

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Dr. Keefe is an adjunct professor in the  
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at the New York Medical College

**Catechisms and Controversies, Religious Education in the Postconciliar Year, by Msgr. Michael J. Wrenn; (Ignatius Press, 216 pp., \$12.95).**

The realization of what many have observed in American primary and secondary education is now finally being admitted of modern catechetics. Not only can Johnny not read, neither does he know his Faith. The debate regarding American school children's ignorance of basic skills, and cultural landmarks, fueled in great part by Allan Bloom's *THE CLOSING OF THE AMERICAN MIND* (Simon and Schuster), and E.D. Hirsch's *CULTURAL LITERACY* (Houghton and Mifflin), has resurfaced with regard to religious education, thanks to the work of Msgr. Michael Wrenn. His recent work shows that here, too, experts have been given full reign, only to leave the faith of at least two generations of young Catholics clad with nothing more than the imaginary threads of their own feelings.

The author has not written from the protected groves of academe, but from the front lines, the cutting edge of the catechetical movement where he has worked for the last twenty-five years as teacher, high school administrator, Director of Religious Education for the Archdiocese of New York, and founding Director of the Archdiocesan Catechetical Institute (a graduate program in religious education), pastor and Special Consultant on Catechetics to Cardinal O'Connor, who provides the Forward for the work.

The book represents the author's efforts at unraveling the skein of opposition to efforts of the Church to provide a statement of her faith in the Creed and the moral teaching of Christ. The obligation of the Church to explain the Kerygma goes back to Apostolic times (Didache), and culminates in more recent days with the catechisms issued after ecumenical councils or National Synods. The author shows that it was the poor results of post-conciliar catechetics that accounted for the continued intervention of Church authority to remedy the situation in our time. Such efforts were met with passive, and later active, resistance on the part of those who were mandated by the Church to teach and explain her faith. Beginning in 1971 with the Holy See's *GENERAL CATECHETICAL DIRECTORY*, the American Bishops' Pastoral, *TO TEACH AS JESUS DID* in 1973, and their *NATIONAL CATECHETICAL DIRECTORY* in 1977, and John Paul II's *CATECHESI*

*TRADENDAE* in 1979, the catechetical establishment responded by issuing a series of commentaries, study guides, aids and service documents whose contents were often at crosspurposes with the very documents they were intended to serve. The Magisterial documents were effectively neutralized. As Wrenn points out, we were left with directories that did not direct, service documents that did not serve, and official guidelines that did not guide.

The most recent effort to continue in the direction of a "creedless catechetics" has come from the resistance orchestrated by the Woodstock Theological Center against the *CATECHISM FOR THE UNIVERSAL CHURCH* in preparation by the Holy See. Even before the ink was dry on the preliminary draft, and before the world's bishops had a chance to communicate their comments to the Holy See, the Woodstock Center obtained a sub-secreto copy and initiated a pre-emptive attack on the document. The tactics and the message were almost a replay of the script played on the Potomac in 1968 prior to the promulgation of *HUMANAE VITAE*. Here the author masterfully refutes many of the Woodstock objections, including the false leads included under expressions like continuous revelation, fundamental option, hierarchy of truths, inclusivist language, etc. by appealing instead to recent scholarship and subsequent Magisterial documents. A close examination of the Woodstock objections, now compiled in a series of position papers entitled, *THE UNIVERSAL CATECHISM READER*, edited by Thomas J. Reese, S.J., touch upon the very core of the Faith.

Of inestimable value is the complete chronical the book provides of the major events and principal characters of the catechetical movement, including pioneers like Joseph Jungmann, S.J., and Johannes Hofinger, S.J. who, according to those who lived and worked with them, would vehemently disavow any affinity with the "creedless catechetics" that has surfaced since the days of the "kerygmatic method".

One of the shortcomings of the work is the author's failure adequately to explain why the criticism of the *CATECHISM* made by some American Bishops resembles less the constructive critique of the Fellowship of Catholic Scholars which supports the *CATECHISM*, and more the negative judgment of the Woodstock Center which does not.

*Rev. Anthony J. Mastroeni S.T.D., J.D.  
Franciscan University of Steubenville*

***The Faith Community*, by Edward K. Braxton, (1990, Ave Maria Press: Notre Dame, \$7.95, 196 pages).**

Braxton states fundamental principles for the Church today in the first chapter: doctrinal unity is essential; total uniformity, however, in expressing that unity is not; all plurality of doctrinal expression must preserve the common Catholic meaning; the teaching of the magisterium must be the point of departure for any truly pastoral work; there can never be any change in the essentials of Catholic faith and morality; development of doctrine is not a matter of taking polls; phrases such as "the American Church" easily become tools for destroying any authentic communion with the universal Church, etc. For those readers who are willing to take these principles seriously, the book can serve as basis for a realistic sharing in the life and work of the Church today.

There are, however, some weaknesses in his presentation. First, there is no definition of certain terms which tend these days to be used in slogans destructive to Catholic identity. Braxton speaks of "pluralism," "different interpretations of the faith," "diverse vantage points," etc. Do we really want to make an "-ism" out of having plural expressions of the Faith, when such phrasing is widely used to give the impression that this is our only ultimate goal? Must we not constantly point out that there are "differences" which destroy all communal meaning? Do not some "diverse" vantage points simply make it impossible even to see certain elements of the Faith?

Perhaps all this is connected with a second characteristic of the book: its lack of a sense of urgency. Braxton's distinctly irenic inclusion of sound principles almost gives the impression that there is within the Church today no on-going and recalcitrant rejection of these principles. "Confrontationalists...formulate theology that *seems* to create irreconcilable differences with the tradition" (p. 14). Only "*seems*"? Do we not need to say clearly that "the ignorance of many Catholics" (*ibid*) about the Faith has been inflicted on them methodically by what we may rightly identify as twenty-five years of a theological and religious education establishment? Has much of the "diversity" (p. 15) in our time escaped being irreconcilable with the tradition? Is it true that the majority of Catholics follow Church teaching (p. 45), the well-known statistics notwithstanding? Is it misleading to say that Christ "is also acting within the priests and people with whom [priests who stand with the magisterium] must disagree" (p. 95)? How would this apply to those who promote and/or practice artificial birth control, direct abortion, unbridled capitalism, euthanasia, etc.?

Despite these general reservations, the book overall could be a helpful sketch for anyone who seeks an understanding of the challenges and opportunities facing the Church today and at the same time is sincerely open to all the Church stands for. Despite occasional ambiguous wording, the chapters on ministry, priesthood, liturgy, the family and the Eucharist, religious education, campus ministry, African American Catholics, and the Church in South Africa are full of valid and helpful insight.

*Edward J. Bayer, S.T.D.*

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## Books in Brief

### Paulist Press

Patrick W. Carey (Ed.), *Orestes Brownson: Selected Writings*, (321 pp., \$24.95).

This volume, part of a multi-volume series on the sources of American spirituality, provides a wide selection of a largely unread (today) giant in the history of the 19th Century Church-Orestes Brownson. A master polemicist of his day, this convert to the Catholic faith is allowed (pleasure of Marquette's professor

of religious studies) to introduce himself to a new generation of Protestant and Catholic Americans with all the rigor of his argumentation intact about the creed, unbelief, Ralph Waldo Emerson, the Fathers of the Desert, even Our Lady of Lourdes.

The flavor of the man can be sensed in a short sentence of an address he gave to the 1843 graduating class of Dartmouth, which has a modern ring to it:

"Ask not what your age wants but what it needs, not what it will reward but what without which it cannot be saved; and that, go and do; do it well; do it thoroughly and find your reward in the consciousness of having done your duty; and above all in the reflection that you have been accounted worthy to suffer somewhere for mankind."

## Alba House

**Mark G. Boyer, *Return of The Lord*, (1983 pp., \$8.95).**

This priest-editor of the Springfield-Cape Girardeau Diocesan newspaper has written what he calls "A Lenten Journey of Daily Reflections."

**Lynn C. Sherman, *Deacon in the Church*, (134 pp., \$7.95).**

Deacon Sherman of New Orleans spells out the meaning of his role for the 8,500 Deacons, mostly married, serving the Church in our country.

## Ignatius Press

**Louis de Wohl, *Set All Afire: A Novel of St. Francis Xavier*, (280 pp., \$12.95).**

A Catholic classic back in print.

**Fr. Andre Ravier, S.J., *The Spiritual Exercises of St. Ignatius*, (232 pp., \$11.95).**

A Do-It-At-Home Retreat

**Donald DeMarco, *Biotechnology and The Assault on Parenthood*, (244 pp., \$14.95).**

The modern forms of reproductive technology discussed readably.

**Donna Steichen, *Ungodly Rage: The Hidden Face of Catholic Feminism*, (420 pp., \$15.95).**

Let the reader beware.

**Hans Urs Von Balthasar, *You Have the Words of Eternal Life*, (275 pp., \$14.95).**

Scripture meditations.

***Choosing God, Chosen By God*, (420 pp., \$19.95).**

Conversations with Cardinal Jean-Marie Lustiger (Paris) on war, Judaism, sin, salvation, priests and laity.

**Peter Kreeft, *Yes or No?* (185 pp., \$9.95).**

Straight answers to tough questions about Christianity.

**Fr. Cormack Burke, *Covenanted Happiness: Love and Commitment in Marriage*, (173 pp., \$11.95).**

A clear exposition of the relationship between moral principles and human happiness.

## St. Paul Books

**Maria Giovanna Muzj, *Transfiguration: An Introduction to The Contemplation of Icons*, (179 pp., \$19.95).**

A beautifully illustrated volume of thirty-two icons depicting and contemplating the meaning and role of major New Testament figures.

## Catholic Church Music Associates

**Robert A. Skeris, *Divini Cultus Studium*, (243 pp., \$30.00), 722 Dillingham Avenue, Sheboygan, Wisconsin 53081, (414) 452-8584.**

Whereas *Why Catholics Can't Sing* titillated the amateurs who are unhappy with popular liturgies and pedestrian hymnology, Father Skeris has written a study of the theology of worship and of its music for the expert. The commentary is divided into three parts: (1) the theology, (2) hymnology, (3) recent texts by outstanding authorities. The treatment of the relative merits of the vernacular versus the Latin Chant is first rate. For the expert, a classic resource.

## Fr. Joseph E. Hogan, C.M. R.I.P.

*Fr. Hogan, a professor for the Institute for Advanced Studies in Catholic Doctrine at St. John's University, New York City, died suddenly, a month short of his Golden Anniversary as a priest. A Ph.D. from the Catholic University of America, he served as Executive Vice President of St. John's University and a charter member of the Fellowship of Catholic Scholars. He was a frequent delegate to Fellowship Conventions. Please pray for him.*

## Anthony Cardinal Bevilacqua

Archbishop Bevilacqua has been a Charter Member of the Fellowship of Catholic Scholars from the beginning. In 1977 Msgr. Bevilacqua was Chancellor of the Brooklyn Diocese. He was the first member of the Fellowship to be elevated to the episcopacy.

The officers and members of the Fellowship congratulate him on his new "Red Hat" and wish him God's continued blessings in his efforts on behalf of the Church, in Philadelphia and elsewhere.

Fellowship of Catholic Scholars Newsletter  
St. John's University  
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