



Fellowship of Catholic Scholars NEWSLETTER

Volume 15, Number 4

September 1992

Obiter Dicta

By Ralph McInery

We live in a time of transition, as Adam said to Eve on the way out of the Garden, and so it is with this Newsletter. Since its inception, it has been edited and published by Monsignor Kelly out of his office on the campus of St. John's University. In the Fall of 1992, the provenance of the Newsletter will be the University of Notre Dame (a Catholic institution in Northern Indiana). Needless to say, the fine Hibernian hand of Monsignor Kelly will continue to be felt in the pages of the Newsletter and I shall regard myself as his coadjutor with right of succession.

(This flight of fancy is prompted by the fact that some bishops responded to our recent appeal for support by addressing me as Monsignor McInerny, an elevation my wife, children and grandchildren reacted to somewhat equivocally. The generosity and encouragement of cardinals, archbishops and bishops is noted elsewhere in the Newsletter.)

Members of the Fellowship are urged to send in items of interest large and small that they wish to be more widely known than might otherwise be the case. Outrages, of course, but such hopeful signs of the times as may from time to time be discerned.

Please do not wait to be asked to write longer pieces. I would appreciate hearing from anyone who has an idea of an article in the Newsletter and would like to run it by the editorial eye before writing it.

While publishers send books for review it is possible that your publisher may not send your book. If you would overcome your innate modesty and self-effacement and send notice of your publications as they come out we can avoid the unacceptable situation where an opus of a member of the Fellowship is unknown to other members.

I would like to record articles as well as books, so information on periodical pieces in the usual bibliographical format will be welcomed.

The relevance of the faith to the life of the mind and imagination is often overlooked or played down when our Catholic universities engage in self-description. The fact that Mass, indeed Masses, are said daily on campus and that our students are encouraged to have a lively sense of their social obligations sometimes seems to be taken as sufficient sign that an institution of higher learning is Catholic. But, of course, this is to have a very attenuated sense of what Catholic culture is and of its centrality to the work of the Catholic college or university. The liturgy

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and social work are not of the essence of the university, however unthinkable their absence; the essence of a university is the life of the mind and imagination. A secularized mind or imagination will produce a secularized culture. Members of the Fellowship by their scholarly and artistic work exhibit how the faith is incarnated in those human capacities which are at the heart of the university.

This Newsletter has as one of its functions to let the left hand know what the right hand is doing, so to speak. Please keep us informed. *Bonum, after all, est diffusivum sui.*

I spent a week in Mexico City under the auspices of Universidad Panamericana, gave a seminar to the faculty of philosophy, had breakfast with the president, Carlos Llano, and was most impressed. All around us, it seems to me, are signs that the true spirit of Vatican II is at last at work and that we are on the threshold of a new phase in that remarkable revival of Christian culture initiated by *Aeterni Patris*. The philosophers at Univesidad Panamericana have begun a new journal, *Tópicos*, first issue of which is full of interesting things. (Write Professor Hector Zagal, Universidad Panamericana, Facultad de Filosofia, A. Rodin 498, Plaza de Mixcoac, Mexico DF 03910, Mexico.)

Congratulations to our colleagues in Opus Dei on the beatification of the founder, Blessed Josemaria. Like the beatification of Edith Stein, this raising up of a man who founded the University of Navarre, is not without significance for all of us in the Fellowship.

For a sesquicentennial lecture on philosophy at Notre Dame – “Notre Dame and Dame Philosophy” – I had occasion to trace in the archives the response to *Aeterni Patris*. The year in which the encyclical appeared, 1879, was the year our main building burned down. Nonetheless, within three years an Academy of St. Thomas was formed. The titles of many and the texts of some of the papers read to the academy exhibit a lively sense of the intent of the Thomistic revival.

As one who benefitted directly from the golden years of American Catholicism just prior to the Council, I feel a standing obligation of sorts to correct the misunderstandings many have of that period. The young have been taught that nothing was happening in that pre-conciliar Church, the laity were mute, the liturgy an alien mumbo jumbo, our colleges and universities mere instruments of upward mobility for the recently arrived. Bunk, as the cowboy said.

If we are, as I think, heading into a new and exciting phase that will implement Vatican II, true and accurate knowledge of previous phases is important, even necessary.

While I was in Mexico City I twice visited the Shrine of Our Lady of Guadalupe and was edified by the size and devotion of the crowds. It is an odd experience to emerge from a subway and find oneself at the Shrine. But, then, there are chapels and churches within reach of anyone almost anywhere and, alas, the extraordinary becomes ordinary. Speaking of ordinaries, my Mexican trip took me away while the bishops met at Notre Dame, so you know more than I do about that.

Columbus and the Spirit of Renaissance Europe

By Anne Paolucci

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The Columbus story is a series of tragic ironies. Both during his lifetime and on the eve of the quincentenary of his momentous voyages, Columbus suffered and continues to suffer humiliations and reversals of fortune. Born in Genoa, he left his native city as a teenager and went to Portugal, where he lived with his brother Bartholomew, and learned the art of map-making. He remained in Portugal for at least ten years, during which time he sailed along the African coast and into the northern waters near Iceland. For seven years he then sought the financial backing of the Spanish monarchs in order to sail west and find a shorter sea route to the riches of India. In October 1492 he found what he was convinced were the outer islands of Asia and India, among them what he thought was Marco Polo's legendary Cipango (Japan). Early in 1493 he returned to Spain a hero; but his subsequent three journeys were wrought with difficulties and personal misfortune.

The second voyage (1493-1496) put Columbus's abilities to establish and govern colonies on trial; it ended with his return to Spain to answer charges raised against him by some of his men, who wanted to be free of supervision and go their own way. The third voyage (1498-1500) brought him to the eastern coast of South America, where he found another large island, and named it Trinidad. That journey too ended with a forced return to Spain, this time in chains, to answer new and even more serious charges. The fourth and last journey (1502-1504) was perhaps the greatest letdown of all, for he was forbidden to set foot on Hispaniola, which he had founded, the first Spanish settlement in the New World. He went on in spite of the obvious reversal of fortune, and proceeded to explore the Caribbean, encountering scores of hurricanes, suffering debilitating diseases, almost killed by native ambushes on the northern coast of South America, and watched his ships go down in the storms. They limped back to Jamaica in two battered ships, neither of them seaworthy. Stranded on a desolate beach (Santa Gloria) among hostile natives, their supplies almost gone, Columbus and his men could eas-

ily have been forgotten to die there, except for one of the men who volunteered to brave the stormy seas and try to get help. A ship did sight them from the horizon after a year and soon afterwards it returned to take Columbus back to Spain, where he died in 1506, all but forgotten.

Today, his name and accomplishments are once again being challenged. He has been accused by a number of "public advocacy" groups of the most atrocious crimes – genocide, environmental pollution, slavery, etc. – and with him the entire Western European world stands accused. The particular charges and accusations can easily be sloughed off; what should concern us all, as Americans, is the larger and more insidious suggestions they contain.

Columbus discovered a new world for an expanding Europe. His conquest was, as all conquests are, neither a placid nor an easy undertaking. But the history of the world is a history of conquest, and racial inequities, injustices, war. To isolate and accuse Columbus and his sponsors for the frailties of human nature and the realities of our human condition is hardly fair.

The native populations of the hemisphere, to whom so much has happened since 1492, today have advocates who accuse Columbus of the slaughter of their people. That men died on both sides during the establishment of European claims in this part of the world is undeniable; but the Indians also had a long record of struggle and destruction among themselves. The Aztecs are said to have killed 20,000 prisoners at one time. The Incas disappeared from history for reasons that remain a mystery to this day. The Caribs, after whom the Caribbean is named, destroyed most of the other tribes in the area and prevailed through conquest.

Europeans brought disease into the new world, we are told. But a serious analysis of the matter, such as William McNeill's intriguing account of the spread of disease in the world (*Plagues and Peoples*, Doubleday, New York, 1976) reminds us that virgin populations are especially vulnerable to all kinds of illness, sus-

ceptible to all kinds of bacteria and viruses, and are decimated with any encounter with populations who have weathered that initial phase. All peoples have had to build up immunity with every translocation, changes on climate and zones. Surely one man or nation cannot be charged with the widespread mortality of native populations in their adjustment to disease and immunity from disease. And surely, in this same context, we have to remind ourselves that whatever diseases the Spaniards brought with them, they also brought the horse – an animal that changed the life of the native populations forever. Before the introduction of the horse, those peoples hunted bison and other animals in the rudest possible ways.

The media has understandably supported the more strident claims of native populations and others who want to carry political third world confrontations and minority factionalism into a larger national and international arena. The quincentenary is for such groups an ideal occasion to raise self-serving revisionist claims. Such a “debate” insures instant attention in the media and can be stretched out for weeks if not months without providing any serious new insight into the subject. I have experienced the repetitive pattern of interviews that lead nowhere except to frustration on the part of serious scholars. At a time when the work of Samuel Eliot Morison and that of his great teacher, Justin Winsor of Harvard (to name only the two most celebrated names in this field) should be reviewed, republished, reassessed as part of the archival contribution to the 500th anniversary of the discovery by Europe, supporters of the quincentenary find themselves forced into a defense of a man charged with crimes that were not “on the books” in his day and that cannot apply to single individuals in any case. Understandably, journalism is not history; but are we to reduce all serious study and decades of serious research to instant melodrama?

Many voices have been raised for and against Columbus and the Spanish and Portuguese Conquistadors. Much less has been said about the Cabots, the Cartiers, the Magellans, and many others who later explored the waters of this new world and added to our knowledge of its seas and lands. Are Columbus and the Spaniards and Portuguese who followed him solely or even at all responsible for “devastating” the land and destroying the “noble savages” they encountered here? Are we to believe that somehow the

early “discoverers” were inherently evil and perverse and that the native populations were innocent victims?

As the quincentenary approaches, Americans throughout this great part of the world should work together to pay homage to the Age of Discovery and the dauntless European navigators who brought the great continents of Europe and America together. True, someone else would have accomplished that great feat sooner or later; but it *was* Columbus who came first and it is his name that must be honored in that connection. Those who were already here had undergone their own difficult transitions, conquests, wars, and deprivations. To blame Columbus for what already existed, and continued to exist even after the Age of Discovery was well under way, is unjust and untrue.

A reasonable debate would have to include a brief account at least of the Renaissance and the bold visionaries who went forth to found new colonies for European nations bursting at the seams. Perhaps Sir Thomas More’s *Utopia* should be reviewed in this context, as well as the journals of Marco Polo and the logs of Columbus. The central point of *Utopia*, we need to recall, was that when governments govern well, more and more of the government becomes “fit to rule” in turn, which leads to the founding of self-governing colonies. The Greek City-States had experienced it; and, on a larger scale, Renaissance Europe experienced it. That certainly proved to be the case for the Spanish, Portuguese, British, French, and Dutch soon after 1492.

The historical process itself, the *dialectic* of reversals and inversions that every history student is familiar with, warns us against approaching its study with easy “moralizing” assumptions. History is a perennial flux in which the intentions of one group become the realities of other groups. Whatever faults Columbus and the Spaniards may have had, their deeds in the new world must be seen against the canvas of a European civilization driven by a new mood of expansion and discovery, the product of a spirit of revival and secular enthusiasm which, for good or ill (or both), encouraged the Western World to reconstitute its physical and spiritual environment. The spirit and vision which Columbus so courageously embodies was nothing more or less than a new commitment to man and the world, a fervent desire to explore both.

To put down Columbus one must also put down the Renaissance.

It is in such an historical context that we must study Columbus and his contemporaries. The desire to expand and increase one's territory is not a purely European phenomenon. The native populations Columbus found did plenty of fighting for animals and territory among themselves. Today there is still fighting going on for control of territories in Yugoslavia, the Middle East, the independent states of the former Soviet Union. War, power struggles, conquest, whether we like to admit it or not, has been a way of life since the beginning of time. Columbus can hardly be accused of inventing such things.

Finally: "Who really was here first?" Are we to believe that the Incas and the Aztecs, whoever, were here from the time of Adam and Eve? No archaeologist and historian has ever made such a claim for any civilization or peoples in any part of the world. Are the Americas an exception? If not, then the struggle for land and power in this part of the world cannot be viewed any differently from struggles going on elsewhere and here during our own time (not to mention the past).

In the end, history is indifferent to individual motives and intentions, even to national purposes in a given age. History is the *resultant* of many vectors that include greed, vision, religious commitment, boldness, brazen courage, strength of purpose, individual and group priorities – just about everything that we read about in our daily papers. History is the record of the *outcome* of all such contradictory and opposing claims and aims. To dwell simply on individual intentions, chronicling of daily events, and charging individuals for the ills of the world is neither historical nor responsible.

Columbus was, in a very real sense, the first *immigrant* to these shores, the first to suffer the deprivations and humiliations of so many Americans who followed in his tracks. We should emphasize that conquest is not a one-time happening but a constant in the historical adjustments that take place from age to age. The Normans conquered southern Italy as well as England; and in both places they left their indelible mark both in the slow integration of native and outside populations and in the obvious and subtle changes that marked the transformations that strengthened those people and made them one. And even where

ethnic and racial distinctions are still sharply defined, as in our country today; where group identity and the desire for mainstream advantages compete on a daily basis; where the dialectic of "escape" and "return" continues to work through the fabric of our society, strengthening its texture, even while confrontations force re-alignment of priorities, we recognize our national larger identity. No group should be isolated, left out. Recent arrivals, as well as native groups from the time of Columbus, have an American identity that history has defined over the last five hundred years. That fact cannot be ignored. All of us have struggled with the desire to escape our roots and become part of the larger society; all of us eventually reassert our special identity, our historical origins, with a broader understanding of what we have achieved in the process. All groups experience that oscillation in the process of integration. The result is a rich multi-ethnic society.

Even the native populations must eventually see themselves as part of this great multi-ethnic society which Columbus made possible. He is indeed the most representative "father" of our multi-ethnic society, the immigrant *par excellence* of the New World.

History cannot be unraveled and rewritten from scratch to accord with this or that bias or preference. The momentous discovery of the New World by Europe—new, surely, for Europeans – is an event with few, if any, parallels in history. Whatever we do in re-evaluating Columbus, the man and his enterprise, the Spanish dream of gold and hegemony (no different from that of Portugal and, later, England), the good and bad effects on both sides of that dramatic emergence of the modern world, we cannot undermine the facts themselves. To burden our children with confrontational assertions of self-serving groups at the expense of established fact is unfair and unhistorical.

Whether or not there is a real debate in all this remains to be seen. But whatever stand one takes, it must be historically sound, based on the scholarship of our great American writers – Washington Irving, Henry Harrisse, Justin Winsor, Samuel Eliot Morison, Fredi Chiappelli, Robert Fuson, and others, all of whom have shown their dedication to truth and integrity in formulating the Columbus story for their contemporaries and those who follow. Let us show a comparable commitment to truth and accuracy, with justice and fair dealing for all.

Around the Church in the 90's

✧ Retired Bishop Glennon of Lincoln, Nebraska, was taken to task for "misrepresenting" and "distorting" Church teaching on contraception – for using the word "sin" in connection with its use by Catholics, or even for its recommendation by Catholic doctors (*Commonweal*, February 14th and March 13th, 1992). The accusation against him is that *Humanae Vitae* only used the term "intrinsically evil." The primacy of the subjective conscience in the minds of some opinion-holders apparently negates any effort by theologians or Church authority to brand its use as "gravely evil" per se. Fellowship members William May, Msgr. William Smith, and Fr. Matthew Habiger, OSB, came to Bishop Flavin's defense in *Commonweal*, May 8, 1992, pp. 228-31.

In turn, Msgr. Smith took Jesuit Richard A. McCormick to task for blasting the Pennsylvania Bishop's statement that the removal of nutrition and hydration from non-dying patients is wrong. He feels "the non-dying but uncommunicating patient is a lot safer and better cared for in a Catholic hospital in Pennsylvania than in the theology department at Notre Dame" (*America*, April 18, 1992, p. 330).

✧ A Canadian Chapter of the Fellowship of Catholic Scholars has been formed in Ontario, Canada. Present members north of the border seeking further information may write or call Dr. John E. G. Stone, FCAM, at 813 Hillcrest Road, Pickering, Ontario, Canada LIW 2PS; (416) 420-5233.

✧ The Catholic Theological Society of America held its 47th Annual Convention in Pittsburgh (June 11-14th) covering the general subject, *Experience and Theology: A Critical Appropriation*. Featured speakers included Gustavo Gutierrez, Joseph Komanchak, Timothy O'Connell, Robert Kinast, Sandra Schneider, Donald Senior, Christopher Mooney SJ, Peter Chirico SS, Michael Himes and Michael Buckley SJ, Walter Principe, and Lisa Sowle Cahill. In a paper prepared for that convention – "Papal Primacy and Accrued Papal Authority," Fr. Chirico concludes as follows:

"The Pope now exercises considerably more authority than is warranted by the nature of the primacy in our time; a re-determination is needed to bring that authority toward the limits indicated by the nature of primacy – a reduction of accrued papal power – in the interest of a universal and ecumenical Church; the Church will be strengthened by the limitations. There are some encouraging signs that the Church is already moving, however hesitatingly, toward decreasing the accrued authority of the papacy, e.g., through Roman Synods and National Conferences; Papal jurisdictional authority must be situated in the authority of honor and prestige, its use an indication that the use of "honor" and "communion" "have failed or were not properly used."

✧ The Ninth Circuit Court has granted Fellowship member Cornelius Buckley, SJ, the right to be a conscientious objector to the University of San Francisco's Faculty Union. The ruling absolving Fr. Buckley from the union requirement (because of his religious beliefs) sets an important precedent. The issue was not trade unions per se, but his religious commitment as a Jesuit, to whose superiors alone he owes obedience. The union itself allows conscientious objection, but denied that status to Fr. Buckley. The Court found Fr. Buckley "a faithful and observant follower and practitioner of the Jesuit faith."

✧ The Quincentenary of Columbus' discovery of the Americas will be commemorated by a conference held October 14-17th, 1992, at the Catholic University of America. The organizers expect two purposes to be served: to study the role of Spain and others in the exploration of the New World and the impact of the discovery on European ideas, legal and moral. Twenty-one sessions will bring scholars from Salamanca, Mexico City, Valparaiso, Buenos Aires, Pamplona, and various American university centers.

For information and application contact Dean Jude Daugherty, CUA, Washington, DC 20064, (202) 319-5259; FAX (202) 319-4731.

- ✧ A new study of the Presbyterian Church (USA) by sociologist Benton Johnson of Boston University suggests that the "baby boomers" who left mainline Protestantism in the 1970's and 1980's are not coming back. "The Church doesn't do anything for them," it said. Most of the interviewees still professed faith in Christ, the Bible and eternal life, but not in the institutional Church. It traced the leakage to the opening of liberal mainline churches to surrounding culture, to biblical scholarship, to ecumenism and individual choice.
- The study, financed by the Lilly Endowment which underwrites similar efforts, interviewed 500 Presbyterians aged 33 to 42, yet received national attention via the Associated Press and *The New York Times* (June 7, 1992). Dean Hoge of CUA, a collaborator, said the results would hold true for many Catholics.
- ✧ Sister Joanne Brummel, one of the early Los Angeles Immaculate Heart of Mary religious, who moved with her community to Wichita after the collapse of the IHM's there following their rejection of Vatican norms for religious life, celebrated her SIXTIETH year as a religious.
- ✧ The Leadership Conference of Women Religious is opposing the efforts of the Holy See, with the assistance of some American bishops, to provide canonical status to a new Council of Major Superiors of Women Religious, those religious communities who created the *Consortium Perfectae Caritatis* in 1971 as a reference point for religious who take the Church's law on religious life seriously.
- ✧ *Collegians Activated to Liberate Life* (CALL), formed in January 1991, is committed to training Pro-Life leaders for future generations, through Christian activism, including RESCUE. Its members hope to give witness to fellow collegians for the Christian vision of life and love. It has the support of many Fellowship members in the Pro-life field, including Fr. Paul Marx and Fr. Matthew Habiger.
- For further information call Peter Alban Heers (608) 238-8701, 255-1122 or write 1605 Monroe Street, Suite 107, Madison, Wisconsin 53711.
- ✧ Ralph McInerny has a monograph entitled "Natural Law and Human Rights," published in the *American Journal of Jurisprudence* (Volume 36, 1991).
- ✧ Msgr. George Graham's *magnum opus* *William James and the Affirmation of God* has been published by Peter Lang (New York) as part of its American University Studies.
- ✧ Sister Mary Elise Krantz, SND was honored by the Board of the *Consortium Perfectae Caritatis* for her outstanding service over twenty-one years to religious life in the United States. She was given a trip to Rome and an audience with the Pope as a token of appreciation.
- ✧ *AD 2000* is a new religious monthly, published in Australia but with an international and Catholic world view. Its American contributors include John Finnis, Ralph McInerny, Fr. Thomas Dubay and James Hitchcock.
- It is also a magazine that would readily fit on parish book racks. Some American parishes order sixty per month.
- To arrange for circulation, please write to Mr. Michael Gilchrist, *AD 2000*, GPO Box 1443 M, Melbourne 3001, Victoria, Australia; FAX (03) 328-2877, ACN 007-449-372.
- ✧ The Josephite Fathers and Brothers – a community of 165+ – celebrate their centennial in 1993 as the first Catholic Society to work on behalf of the evangelization of Black Americans, at first building Churches and schools for emancipated slaves. Thirty such inner-city schools still exist.
- Fr. Joseph J. Campion, SSJ (1200 Varnum St., N.E. Washington, DC 20017-2740; (202) 526-3616), Director for Vocations, has recently published a very comprehensive bulletin about their apostolate. The Josephites are close friends of the Fellowship.
- ✧ Professor Jude P. Daugherty has published his Brendan Brown Lecture in the Fall 1991 issue of the *Catholic University Law Review*, entitled "Accountability Without Causality: Tort Litigation Reaches Fairy Tale Levels."
- ✧ Episcopal Bishop John S. Spong of Newark, NJ, urges the worldwide Anglican Communion to suspend any effort to restore Anglo-Catholic

unity. He called for an end to dialogue because of Church stands on women, reproduction, and Church authority.

- ✧ *Priests For Life* is a recent Newsletter (published in California, P.O. Box 7313, Menlo Park, CA 94026-7313) committed to the Church's teaching on Life issues. Its' Bishop Board of Advisors is comprised of some of the best episcopal friends of the Fellowship of Catholic Scholars. Annual dues are \$15, and is available to laity as auxiliary members. The Winter 1991-92 issue contains a citation from John Kippley's Couple to Couple League's study of oral contraceptives, deeming them to be abortifacients, too.
- ✧ Fellowship member Sophia Institute Press was recently awarded the most prestigious award given to small presses. The Benjamin Franklin Award of the Publishers Marketing Association was given for Sophia Institute's recent beautiful edition of *Holy Thursday: An Intimate Remembrance* by Nobel Laureate Francois Mauriac. This beautiful meditation on the Eucharist triumphed over two other finalists: one by the Swami Sivananda Radha and another on reincarnation! It's refreshing to see orthodoxy receive the attention it deserves! You can purchase *Holy Thursday* from Sophia Institute Press (800) 888-9344. Congratulations to Dr. John Barger and Sophia Institute Press.
- ✧ Father Michael Allsopp, Creighton University, presented a paper on "RC Ethics and Inculturation: The American Experience" at the American Academy of Religion's International Congress held in Melbourne, Australia, in July.
- ✧ **MAY HE REST IN PEACE.** Msgr. Thomas S. Hendrickson, Ph.D., of Hankinson, North Dakota, has gone to his eternal reward. A longtime member of the Fellowship, he became an avid dispenser of Fellowship doings in his diocese (Fargo). Pray for him.
- ✧ Doubleday's Religion Department, headed by Catholics, has published another demystification of Christ in a new book entitled *Jesus the Man, a New Interpretation from the Dead Sea Scrolls*, by Barbara Theiring, an Australian lecturer at Sydney University. It has been bashed in the Australia Catholic press.
- ✧ "The Religion and Society Report" (July 1992) cites Father Donald Keef's *Conventual Theology: The Eucharistic Order of History* (University Press of America, 1991) as "a difficult but very impressive synthesis of theology and history." The editor avers that the Jesuit priest "ties the historical and sacramental themes together in a fascinating and impressive way," "a challenging new integration of doctrine with history and philosophy, especially with epistemology, the theory of knowledge."

International Council for Catechesis

The Congregation for the Clergy, the Curial Office in Rome, has scheduled a major Conference in Rome for September 20-26, 1992 on the general subject "*Inculturation of the Faith and the Language of Catechesis.*" Cardinal Joseph Ratzinger is expected to present **The Catechism for the Universal Church** with Bishop Christopher Schönborn of Vienna, a leading Ecclesiastic responsible for proper implementation of the Catechism world-wide.

The Congregation will accept suggestions for how best the Catechism can be received by particular Churches throughout the world. Members of the Fellowship may forward such suggestions to Msgr. George A. Kelly, who is a Consultor to the Congregation of the Clergy.

Humanae Vitae: A Generation Later

By William May

This ambitious and comprehensive study, a book so named by author Janet Smith (Catholic University Press), merits a wide readership. I will first offer an overview of the volume to show its scope and point out some of its major values. I will then take the opportunity to reply briefly to criticisms that the author makes of the argument against contraception by Germain Grisez, Joseph Boyle, John Finnis and me.

I.

Smith organizes her material into eight chapters and four appendices. The first two chapters provide the context for Pope Paul's encyclical. In them Smith provides an account of the debate over contraception among Catholic theologians in the 1960's, as reflected in the so-called "Minority" and "Majority" papers of the Papal Commission for the Study of Problems of the Family, Population, and Birth Rate and, then, a summary of Catholic teaching on marriage as set forth in Pius XI's *Casti Connubii* and Vatican II's *Gaudium et Spes*. In the chapter on marriage she discusses in some detail the question of the "primacy" of procreation in marriage, so prominent in *Casti Connubii* and a matter of controversy in interpreting *Gaudium et Spes*. Although the latter document eschewed the "primary-secondary" terminology, it did not explicitly deny the primacy of procreation. Rather, in Smith's judgment, it seemed to "sidestep" the matter, which, as she rightly notes, is irrelevant to the issue of contraception (p. 54). She likewise thinks that *Gaudium et Spes* sent "mixed signals" on the issue of contraception itself, although she believes that several passages "can very plausibly be read to support the position that contraception is portrayed as a violation not only of the procreative good of marriage, but also of the values of conjugal love" (p. 66). In her discussion of conjugal love in Chapter Two she is careful to show that the Fathers of the Church and the great medieval theologians, although they did not use personalist language, by no means ignored the beauty and role of love in marriage (pp. 58-61).

Chapters Three and Four, as Smith notes, "provide an analysis of *Humanae Vitae* itself and thus con-

stitute the heart of the book" (p. xi). Chapter Three seeks to uncover the concept of natural law found in the encyclical and to show how Pope Paul VI dealt with the efforts of the Majority members of the Papal Commission to justify contraception within marriage, particularly on the grounds of "totality." Smith believes that the understanding of natural law found in the encyclical is rooted to the thought of St. Thomas, to whom Paul VI refers in a key footnote in n. 10 of the encyclical. She thinks it is crucially important to recognize that "claims that organs have natural functions that deserve to be respected and that respecting these functions amounts to respecting an order established by God are central to the teaching of *Humanae Vitae*" (p. 75).

Of key importance is the passage in which Pope Paul declares that, according to the Church's understanding of natural law, "it is necessary that each conjugal act [matrimonii usus] remain ordained in itself [per se *destinatus*] to the procreation of human life" (HV, n. 11, cited in translation of her own on p. 78). After analyzing this passage and comparing her translation of the Latin text with others (some made from the Italian), she concludes that it means that "couples must not tamper with the natural ordination of their marital acts" (p. 82). She thinks that it is "going too far to say that it is intrinsically wrong to tamper with these organs simply because such tampering is a violation of their nature. Thus, an argument from natural ordination of organs is not the whole of the argument against contraception....what needs to be stressed is that it is not just the purpose of the generative organs that is violated through contraception; rather it is the purpose of the conjugal act that is violated" (pp. 84-85). Smith thus rejects the so-called "physiological" or "perverted faculty" argument against contraception, although she thinks that this "is a part of any [valid] argument that contraception is intrinsically wrong" (p. 88). She labels this argument "Version B." "Version A," which she rightly notes is not seriously proposed by anyone, is the argument that contraception is immoral because it is artificial (pp. 86-87).

In Chapter Four Smith sets forth four arguments against contraception advanced by authors who defend the teaching of *Humanae Vitae*, namely, the following: (1) "Version C," or the "intrinsic worth of human life" argument, (2) "Version D," or the "special act of creation" argument, (3) "Version E," or the "contraception is contralife" argument, and (4) "Version F," or the "violation of the unitive meaning of the conjugal act" argument.

"Version C" holds that contraception is immoral because it impedes the procreative power of actions that are ordained by their nature to the generation of human life, which is "such a great good that not only should life itself be respected but so too should the actions that lead to the coming-to-be of human life" (p. 101). A proponent of this argument is Carlo Caffarra.

"Version D" sees the immorality of contraception in the fact that it impedes the procreative power of actions that are ordained by their nature to assist God in performing His creative act, which brings forth new life" (p. 103). This argument is rooted in n. 13 of *Humanae Vitae*, where Pope Paul had said that anyone using God's gift of conjugal love and jeopardizing, even if partially, its significance and purpose, is defying the plan and holy will of God. It, too, is advanced by Carlo Caffarra (p. 102).

"Version E" is the "contraception is contralife" argument advanced by Grisez, Boyle, Finnis, and myself. Smith believes that this argument is a radical departure from the natural law tradition because it does not regard the natural orientation of organs and acts as morally determinative. It holds that contraception is immoral because it entails a contralife will and such a will is always immoral (pp. 105-106). Smith devotes Appendix IV to a critique of this argument.

"Version F," the "violation of the unitive meaning of the conjugal act" argument, holds that contraception is immoral because it falsifies the marital act. Contraception is, in essence, a lie. Simultaneously to engage in the marital act and to contracept is to make it to be an act, not of unreserved self-giving, but another kind of act, a pseudo-marital one (pp. 107-117). A leading proponent of this argument is Pope John Paul II, whose thought on marriage, marital love, and contraception is examined in depth in Chapter Eight; other proponents include Cormac Burke, Paul Quay, Mary Joyce, and John Kippley.

Smith believes that Versions C, D, and F provide sound arguments against contraception and are rooted in the thought of *Humanae Vitae*. She thinks that Version E is "essentially true but inadequate" (p. 99).

Chapter Five deals with a wide variety of theological issues related to the encyclical: the biblical foundations of its teaching, the relevance of the concept of *munus* for this teaching, the formation of a Catholic conscience and the encyclical's teaching, and the infallibility of the teaching. Of special value in this chapter is the illuminating study it offers of the Latin term *munus* and its rich theological meaning. The term appears in the first line of the encyclical, and an understanding of its deep theological significance does much, as Smith shows, to "illuminate and enrich" the encyclical's teaching on contraception.

Chapters Six and Seven are basically critical reports on the moves made by dissenting theologians after *Humanae Vitae*. Chapter Six examines the views of Charles E. Curran and Bernard Haering, while Chapter Seven deals with the development of the "proportion-alist" method developed by such influential writers as Joseph Fuchs and Richard McCormick. Smith offers intelligent criticism of these dissenting theologians.

Chapter Eight, as noted above, provides an in-depth examination of Pope John Paul II's thought on the human person, human sexuality, marriage, conjugal love, and contraception. It likewise takes up criticisms levelled against John Paul II's thought, in particular Lisa Sowle Cahill's. Smith gives readers a fine synthesis of this Pontiff's thought and ably defends it against some of the major objections raised against it.

Four appendices are added to the text. The first offers a fresh and helpful translation of the encyclical from the Latin. The second is commentary on the encyclical intended primarily to "provide a brief summary of the material [chiefly from magisterial sources] cited in the footnotes of the encyclical" (p. 296). This second appendix provides a much needed service for anyone anxious to understand the teaching of *Humanae Vitae*. Appendix III, quite briefly, deals with the important *modi* that Pope Paul VI had inserted into the text of *Gaudium et Spes*.

Appendix IV is "a critique of the work of Germain Grisez, Joseph Boyle, John Finnis, and William E. May" (p. 340). The first part of the appendix (pp. 341-352) is concerned with Grisez's 1964 study, while the

second part (pp. 341-352) takes up the article jointly written by these authors in 1988: "*Every Marital Act Ought to Be Open to New Life: Toward a Clearer Understanding*." Smith thinks that these authors are wrong in claiming that contraception is not a sexual act. Her major criticism is that their approach shifts attention from the objective act of contraception to the subjective *intention* of the agents. Smith argues that for the Catholic tradition, particularly as found in St. Thomas, the will becomes bad because it wills an act bad in itself, and bad without reference to the will, whereas for these authors the act becomes bad because it is chosen with a bad will (pp. 357-358). In other words, Grisez et al. seem to turn things topsy turvy.

II.

Here I will first note an anomaly in Smith's presentation of "Version C," or the "intrinsic worth of human life" argument, in order to show that "contraception is contralife" argument developed by Grisez et al. (since I am among the "et al.," I will henceforth use the plural of the first person pronoun to refer to the authors and "our" to the argument) is far from being, as Smith believes, a departure from the Catholic tradition but is, to the contrary, rooted in that tradition. I will then reply to some of Smith's major criticisms.

According to Smith, "Version C" holds that contraception is immoral because it impedes the generative power of actions that are ordained by nature to the generation of new life (p. 101). Carlo Caffarra is identified as a proponent of this argument, and in n. 6 on p. 386 Smith cites an illuminating passage from Caffarra which, she says, illustrates this argument. It is worth citing the passage extensively. Caffarra wrote:

In the corpus of law which was in force until 1917, the Church used a very strong expression with regard to whoever—married or not—had recourse to contraception: "*tamquam homicida habeatur*" [let him be considered one guilty of homicide]. The equivalence, or better, the analogy that canon law established for centuries between homicide and contraception, no longer surprises us *if we do not look exclusively at the material nature of the behaviour in the two cases, but rather at the intention or movement of the will that has recourse to con-*

traception. Ultimately, in fact, the decision is rationalized and motivated by the judgment: "*it is not good that a new human person should exist*"...The anti-love inherent in contraception is identically antilife, since there is always implicit in it the refusal of the goodness of being, the refusal to exclaim: "How beautiful, how good it is that you should exist" (my emphasis; Carlo Caffarra, "*Humanae Vitae: Venti Anni Dopo*," in *Humanae Vitae: 20 Anni Dopo* (Milan: Edizioni Ares, 1988), pp. 183-195, at 192).

I cite Caffarra's text, emphasizing portions, to show that the argument he gives in it is actually not Smith's "Version C," insofar as he says nothing about impeding the procreative power of actions ordained by nature to the generation of new life. Rather, Caffarra centers attention on the intention or movement of the will of those who contracept. Theirs is an contralife intention. Thus, it seems to me, Caffarra's argument here beautifully illustrates what Smith calls "Version E," the "contraception is contralife" argument. What is anomalous is that Smith praises "Version C" as a sound argument—and cites Caffarra's passage to illustrate it—but rejects "Version E" as "inadequate" and a marked departure from the Catholic tradition, yet Caffarra's argument here clearly locates the immorality of contraception in Caffarra in the contralife will of those who contracept.

Smith's claim that this argument departs from the Catholic tradition is simply erroneous. The development we give to this argument is new, but ours was an effort to provide a fresh formulation of one of the major reasons given in the Catholic tradition to reject contraception. We began by citing the canon, *Si Aliquis*, to which Caffarra refers in the passage cited above. This canon, which summarized the teaching of the Fathers, and was included in the Church's universal law from the thirteenth century to 1917, clearly located the evil of contraception in a contralife will.

Moreover, the *Roman Catechism*, popularly known as the *Catechism of the Council of Trent*, incorporated this tradition in its teaching on marriage, saying: "Whoever, therefore, in marriage artificially prevents conception, or procures an abortion, commits a most serious sin: the sin of pre-meditated murder" (the Latin text reads: "Fit ut illorum sit scelus gravissimum qui, Matrimonio iuncti, medicamentis vel conceptum

impediunt, vel partus abigunt, haec enim homicidarum impia conspiratio existimanda est" [Part II, ch. 7, n. 13]). Smith cites this passage in Appendix III (p. 322), but fails to see its relevance to the "contraception is contralife" argument.

Finally, the contralife character of contraception was noted by Pope Paul VI (Homily on the Feast of Sts. Peter and Paul, June 29, 1978) and has been stressed by Pope John Paul II several times (Homily at Mass for Youth, Nairobi, Kenya, August 17, 1985; Address to Pro-Life Leaders, November 15, 1991). I believe that all this makes it clear that this argument is by no means a radical departure from the Catholic tradition but is rather fully in accord with it.

Smith thinks that we turn things topsy turvy by shifting attention from the *objective act* of contraception to the *subjective intention* of the agents. We thus fail, she believes, to recognize that the external *act* of contraception is evil because it violates right reason (cf. p. 356), not because of the *intent* with which it is done.

Smith, in my opinion, has unfortunately misconstrued our argument. After introducing the subject, our first concern was to identify *what* the human act of contraception is, since moral judgment bears upon *human acts*, and we identified it as an act chosen precisely to impede the beginning of new human life (see *Every Marital Act Ought to Be Open to New Life: Toward a Clearer Understanding*, as found in *The Teaching of "Humanae Vitae": A Defense* [San Francisco: Ignatius Press, 1988], p. 42; hereafter *TOHV*). We identified it as an act embodying a contralife choice or will. Only *after* identifying what contraception is did we then state our thesis, namely, "that the contralife will that contraception involves also *is morally evil*" (emphasis added; *TOHV*, p. 47), and we then devoted a major part of our article to demonstrating that an act embodying a contralife will most always be judged morally evil *precisely because that kind of human act cannot conform to reason*, i.e., to precepts of natural law (cf. *TOHV*, pp. 47-60). Smith passes over in silence this critically important section of our article. (A similar misconstrual of our argument has been made by Robert Connor in his essays, "Contraception and the Contralife Will," [*Linacre Quarterly* 57.4 [Nov. 1990, pp. 78-93] and "Contraception and Contralife Will," [*Gregorianum* 72/4, 1991, pp. 705-724].)

In the section of our essay in which we identify the act of contraception we center attention on the *intention* of those who contracept, in particular the *choice* that they make, precisely because contraception is a *human act* and as such voluntary and willed. As St. Thomas repeatedly states, "moral acts receive their species from what is intended, not from what is outside the scope of one's intention" ("morales autem actus recipiunt speciem secundum id quod intenditur, non autem ab eo quod est praeter intentionem"; *Summa Theologiae*, 2-2, 64, 7; cf. 2-2, 39, 1: "in quibus [scil. rebus moralibus] quod est intentum est per se; quod autem sequitur praeter intentionem est quasi per accidens"). We focus on the internal act of choice or *electio*, insofar as the specifying object of this inner act of choice is precisely the *human act* in question, namely the act of contraception: "electio semper est humanorum actuum" (*Summa Theologiae*, 1-2, 13, 4). In short, acts are morally significant and are morally assessed in terms of their kind or intrinsic character just insofar as they are willed and are the expressions of the agent's free, self-determining choice. And, we argue, in contracepting one's choice is precisely to impede the beginning of new human life; this is precisely what one does when one contracepts. One's choice is thus a contralife choice.

We argue that contraception is itself *not* a sexual act, whereas Smith believes that contraception is a perverted sexual act, one deprived of its procreative meaning. To illustrate what she believes to be our error here she draws attention to an example we used to show that contraception is not a sexual act, namely, that of a dictator who has a fertility-reducing agent added to the water supply. We hold that the dictator is the one who contracepts, not the persons who drink the water and subsequently engage in intercourse, precisely because the specifying object of the dictator's act is to impede the beginning of new human life. This is what he *does*. Smith, on the contrary, holds that the dictator is not a contraceptor, although, paradoxically, she thinks that he is guilty of the sin of contraception (even though he does not contracept!), whereas the persons who drink the water and subsequently engage in intercourse are contraceptors but are blamelessly so (pp. 360-361). I believe that if this case is considered properly, it is evident that our analysis is correct and is in conformity with the definition of

contraception given by Pope Paul VI in n. 14 of *Humanae Vitae*, for surely the dictator is doing something prior to foreseen acts of intercourse with the precise intention of rendering procreation impossible.

Human actions are not things that we encounter. Rather, they are what we do, and what we do is specified by what we intend in and through the act of choice, of *electio*. Our human actions are inwardly shaped by our intentions. This, I believe, is the position of St. Thomas, and it is the position taken by us in our argument.

Conclusion

Smith's *Humanae Vitae: A Generation Later* is a worthwhile and helpful study, one that I will surely use in a course devoted to an investigation of the philosophical and theological foundations of the en-

cyclical and its teaching. Her translation of the encyclical from the Latin and her commentary, in which she examines in detail the footnote references of the encyclical and their significance, is especially valuable. In addition, her rich analysis of the concept of *munus*, so central to the thought of the encyclical, and her discussion of many other matters, in particular the thought of Pope John Paul II, are of great help to anyone interested in the truth. Her book needs to be read and studied carefully and merits a wide audience. I hope that in future editions she would omit Appendix IV and recognize that the argument against contraception based on its contralife character is rooted in the Catholic tradition and far from being a novelty.

(This review is a condensed version of a longer one that will appear in the *Thomist*.)

New Vatican Directives

A new Vatican document entitled "*Social Communications and the Doctrine of the Faith*" was issued, not by one of the Holy See's media offices, but by Cardinal Ratzinger. (See *Origins*, June 18, 1992.) Already under attack in the United States, are paragraphs (Section 8, Nos. 2-4) like the following:

"2. The diocesan bishop, by virtue of his right to guard faith and morals in their integrity, could, if there were particular specific reasons, even require by an individual precept (cf. Canon 49) that such writings be submitted to his judgment. In fact, Canon 823.1 accords bishops the right to demand that writings to be published by the Christian faithful which touch upon faith or morals be submitted to their judgment. No limitation is placed on this right save one of a general order, so that the integrity of the truths of the faith and morals be preserved. Such a precept could be imposed with regard to particular cases involving either individual persons or categories of persons (clerics, members of religious institutes, Catholic publishing houses, etc.) or with regard to specific subject matters.

3. In cases like these, ecclesiastical permission also carries the sense of an official declaration guaranteeing that the writing in question contains nothing contrary to the integrity of faith and morals.

4. If a writing contained opinions or questions which are specialized or in the domain of a particular expertise, and when it could cause scandal or confusion only in certain places or among certain people and not elsewhere, permission might be granted under specific conditions which would affect the way it is to be published or the language, but which, in any case, would make it possible to avoid the dangers involved."

Publications by Fellowship Members

(Editor's Note: We are asked from time to time to suggest scholarly publications dealing with the interdisciplinary work of Fellowship Scholars. We continue the list first published in the June 1992 issue. Other lists will follow in later issues of the Newsletter.

Harold W. J. Adams

The Thief Who Stole Heaven. Boston: Daughters of St. Paul, 1982.

Bearer of the Holy Spirit: St. Anthony of Egypt. Boston: Daughters of St. Paul, 1985.

April Oursler Armstrong

Cry Baby. Doubleday, 1979.

Dr. Norman Vincent Peale. Introduction. *The Greatest Faith Ever Known with Fulton Oursler.* New ed. - Doubleday, March 1990.

The Tales Christ Told. Reissued - St. Bede's Publishing, 1990.

Rev. Jordan Aumann, O.P.

Spiritual Theology. London: Sheed & Ward, 1982.

Christian Sprituality in the Catholic Tradition. London: Sheed & Ward, 1985.

On the Front Lines. Alba House, 1990.

The Unquiet Heart. Alba House, 1991.

John S. Baker, Jr.

An Introduction to American Law. Ed. with A. Levasseur. University Press of America, forthcoming in 1991 or 1992.

Rev. Kenneth Baker, S.J.

(Ecclesiology)

Fundamentals of Catholicism. 3 vols. Ignatius Press, 1982-1983.

James V. Schall, S.J. Preface. *A Baker's Decade: Editorially Speaking.* New London, Connecticut: Cardinal Communications, Inc., 1981.

Sr. Margaret Mary Baney

Witness: One Response to Vatican II. New York: Vantage Press, 1987.

Roy R. Barkely

Middle English Dictionary. Ed. University of Michigan Press, 1977-1989.

The Catholic Alcoholic. Our Sunday Visitor, 1990.

Handbook of Victoria County. Sr. Ed., Texas State Historical Association, 1990.

The Church and the Alcoholic. Our Sunday Visitor, forthcoming 1991.

Gavin Boyd

(Political Science)

Structuring International Economic Cooperation. London: Pinter; New York: St. Martin's, 1991.

Pacific Trade, Investment, and Politics. London: Pinter; New York: St. Martin's, 1989.

Political Change and foreign Policies. Gerald Hopple, Co-ed. London: Pinter; New York: St. Martin's, 1987.

Regionalism and Global Security. Ed. D.C. Heath, 1984.

Region Building in the Pacific. Ed. Pergamon, 1982.

Rev. Francis Canavan, S.J.

The Ethical Dimension of Political Life. ed. Duke University Press, 1983.

Freedom on Expression: Purpose as Limit. Carolina Academic Press, 1984.

Edmund Burke: Prescription and Providence. Carolina Academic P, 1987.

Pins in the Liberal Balloon. National Committee of Catholic Laymen, 1990.

Edward J. Capestany

"La Psicologia Intellectual," *Siete Conferencias.* Santander, Spain: Biblioteca Menendez Pelayo, 1977.

Philosophy of God. Seattle: Gonzaga University Press, 1958.

La Dialectica de el Principito. Buenos Aires: Depalma, 1975.

Filosofia Politica. Buenos Aires: Depalma, 1976.

Menendez y Pelayo y su Obra. Buenos Aires: Depalma, 1976.

The Dialectics of the Little Prince, Lanham, Md: University Press of America, 1982.

Warren H. Carroll

1917: Red Banners, White Manote. Christendom Press, 1981.

Our Lady of Guadalupe and the Conquest of Darthass. Christendom Press, 1981.

The Founding of Christendom. Christendom Press, 1985.

The Guillotine and the Cross. Trinity Communications, 1986.

The Building of Christendom. Christendom Press, 1987.

Seventy Years of the Communist Revolution. Trinity Communications, 1989.

Isabel of Spain, the Catholic Queen. Christendom Press, 1991.

V.J. Chalupa

Zaklady Politologie (In Czech, Principles of Political Science). Atlantis, Brno, Czechoslovakia, 1990.

Ronda Chervin

Love of Wisdom. Msgr. Eugene Kevane, Co-ed. Ignatius Press, 1988.

Living in Love. St. Paul's Books and Media, 1988.

Signs of Love (original Church of Love). St. Paul's Books and Media, 1988.

Feminine, Free and Faithful. Terri Vorndran Nichols, Co-ed. Ignatius Press, 1986.

Woman to Woman. Vorndran Nichols, co-ed. Ignatius Press, 1988.

Treasury of Women Saints. Servant, 1991.

Victory Over Death. St. Bede's, 1985.

The Ingrafting - Stories of Jewish Converts. Ed. St. Bede's, 1987.

Great Saints, Great Friends, Alba House, 1990.

The Woman's Tale. Seabury/Harper, 1986.

The Way, the Truth and the Life (Introduction to Christian Prayer). Dove, 1978.

The Spirit and Your Everyday Life; Prayer and Your Everyday Life; Love and Your Everyday Life. Liquori, 1976.

Why I am a Catholic Charismatic. Liquori, 1978.

Bringing the Mother With You. Meditations on the Rosary. Seabury, 1981.

How Shall We Find the Father? Seabury, 1983.

The Art of Choosing. Liquori, 1974.

Rev. Julian A. Davies, O.F.M.

Provincial Annals. Holy Name Province, 1983-1991, yearly.

Ockham on Aristotle's Physics. A Translation of

Ockham's Brevis Summa Libri Physicorum. St. Bonaventure University, Franciscan Institute, 1989.

Donald DeMarco

Sex and the Illusion of Freedom. Toronto, Canada: Mission Press, 1981.

Abortion in Perspective: the Rose Palace or the Fiery Dragon? 1979. Cincinnati, Ohio: Hayes, 1982.

Today's Family in Crisis. North Battleford, Saskatchewan, Canada: Marian Press, 1981.

The Shape of Love. Scarborough, Ontario: Fidelity House, 1983.

The Anesthetic Society. Front Royal, Virginia: Christendom P, 1982.

In My Mother's Womb: The Catholic Church's Defense of Natural Life. Trinity Communications, 1987.

The Incarnation in a Divided World. Christendom Press, 1988.

How to Survive as a Catholic in a Parochial World. New Hope, Kentucky: St. Martin de Porres, 1988.

Hope for a World Without Hope. St. Martin de Porres, 1990.

Biotechnology and the Assault on Parenthood. Ignatius Press, 1991.

Rev. Bertrand deMargerie, S.J.

Theological Retreat. Franciscan Herald Press, 1976.

Remarried Divorcees and Eucharistic Communion. Daughters of St. Paul, 1980.

The Human Knowledge of Christ. Daughters of St. Paul, 1980.

The Christian Trinity in History. Still River, Massachusetts: St. Bede's, 1982.

Sacrements et Developpement Integral. Tequi, Paris: Prince of the French Academy, 1977.

Les Divorces Remaries face a l'Eucharistie. Tequi, Paris, 1979.

Cardinal Gouyon. Preface. *Vers la Plenitude de la Communion.* Tequi, Paris, 1980.

Retraite Theologique avec dem Exercices de S. Ignace. Resiac, Miontsurs, 53150, France, 1981.

Les Perfections du Dieu Jesus Christ. Paris, France: Cerf, 1981.

S'ouvrir a la Musericorde: le Sacrement de Penitence. P. Toinet, Co-ed. Paris, France: FAC, 1982.

Introduction a l'Historoire de l'Exegese. 4 vols. Paris, France: Cerf, 1981.

Liberte Religieuse et Regne du Christ. Paris, France: Cerf, 1988.

1992 PITTSBURGH CONVENTION

September 25-27, 1992

Last-Minute Information and Assistance

GENERAL:

Mr. Jack Rook of Steubenville University
1 (800) 437-8368

HOTEL/TRAVEL:

Forbes Travel Agency
(Including bus from airport to hotel)
1 (800) 433-8785

Time and Place: The Pittsburgh Hilton
Gateway Center
(412) 391-4600

Theme: THE CHURCH AND A UNIVERSAL CATECHISM

Featured Speakers:

Bishop Pell of Australia (Friday 1:00 P.M.),
Fr. Alfred McBride (Friday 4:00 P.M.),
Germain Grisez (Saturday 2:00 P.M.),
Bishops Egan and Welsh (Saturday 3:45 P.M.),
Cardinal O'Connor (Saturday 7:00 P.M.),
Bishop Donald W. Wuerl, Presiding and Chief
Concelebrant, Sunday, September 27th, 1992, 10:30
A.M.)

Special Note:

Banquet and Cardinal Wright Award on Friday at 6:00
P.M., rather than on Saturday.

FELLOWSHIP DOINGS

As we close out the 15th Volume of the Fellowship Newsletter, there are certain business items to which the General Membership, and the Board, are asked to pay special attention. We are in the process of decentralizing the administration of our activities and creating new roles, some of them not fully defined, which call for active participation by a wider range of members, particularly by former officers and Board members.

1. THE NEWSLETTER

PRESIDENT RALPH McINERNY will assume the editorship of the *Newsletter* as of the end of our Pittsburgh Convention. All articles, book reviews, news items, and interesting short notes should be directed to him after September 1 st. His address:

Jacques Maritain Library
714 Hesburgh Library
Notre Dame, Indiana 46556
(219) 239-5825

Since the assembly of material for the Third Class mailing of Number 1, Volume 16 is November 15th (for a December 1 st issue), it is important to follow the rule: "early is better."

2. NEW MEMBERSHIPS, RENEWALS, AND PAYMENT OF DUES. The pointman for all these actions is:

DR. JOSEPH P. SCOTTINO
Gannon University
Erie, Pennsylvania 16541
(814) 871-7272

It is not possible to prevent inquiries about any of these matters going elsewhere, but it would simplify mailing if everyone recognized Dr. Scottino as the Secretary/Treasurer, and directed requests for applications or dues payments to him. This procedure will diminish mistakes from occurring, and delays, too, in receiving the right response.

- #### 3. EXECUTIVE SECRETARY.
- Msgr. George A. Kelly, St. John's University, Jamaica, New York 11439, (718) 990-6394 has played this role since the earliest days of the Fellowship. At the present time he is being assisted by Msgr. William Smith, of St. Joseph's Seminary, Yonkers, New York 10704, who was Fellowship President 1981-1983. This office coordinates projects undertaken around the country by Fellowship members, facilitates contacts, does mailings of appropriate materials to Catholic agencies, etc. It also has files on Fellowship activities since 1976, provides background material as requested, and deals with secular and religious news services.

Changes of address are commonplace in academic circles, occurring so frequently that it is not easy to be up-to-date and accurate simultaneously. However, we recommend that Fellowship members direct information about a new address to Professor McInerny, Dr. Scottino, or Msgr. Kelly, depending on whether the information is pertinent to reception to the *Newsletter*, membership/renewal/ dues, or requests of a more general nature.

The Forthcoming Universal Catechism – and Its Implementation

Msgr. Michael J. Wrenn

(Editor's Note: The final draft of The Catechism of the Catholic Church was officially approved by John Paul II on June 25, 1992. Its publication is expected sometime between October 1992 and January 1993. A sub-committee of the USCC's Department of Education presented a report on implementation to the American Bishops during their June 18-23 meeting. This initiative grows out of a concern, expressed in many Catholic quarters, that another "pre-emptive strike" against "the Catholic Catechism" would take place shortly. The first such effort took place when the draft was circulated in 1989 by academics led by Thomas J. Reese, S.J., of Woodstock Center. Msgr. Wrenn's book Catechisms and Controversies (Ignatius Press) details the nature of that strike. The following is his synopsis of the USCC report.)

The Sub-Committee considers the publication of *The Catechism of the Catholic Church* as an opportune time for the bishops to revitalize the exercise of their leadership in the catechetical ministry. The Sub-Committee also sees it as an occasion to encourage the proper balance between content and methodology in the catechetical process.

General Principles

- 1) The NCCB should retain the exclusive license for the publication and distribution management of "The Catechism" in order to protect the integrity of the text. Other publishers should be encouraged to publish *The Catechism of the Catholic Church* after having received the approval of the appropriate USCC office
- 2) Since it is an extremely important magisterial document, it is to be understood in the context of other catechetical documents issued since Vatican Council II, and to have influence on other catechetical materials. Since "The Catechism" is especially intended for them, bishops should make every effort to accept the responsibility for the reception and implementation of *The Catechism of the Catholic Church* in their respective dioceses.

A Partial List of the USCC Recommendations

- 1) A formal and positive statement by the NCCB/USCC to coincide with the publication/issuance of *The Catechism of the Catholic Church*, one which

charges national, regional and local groups to become involved with "The Catechism," and provide an outline of their implementation plan.

- 2) A National Symposium on "The Catechism" to be sponsored by the NCCB/USCC for bishops and selected catechetical experts the day before the 1993 Spring General Meeting.
- 3) The Symposium papers should be collected in a book and/or published by *The Living Light* (the official organ of the Department of Education of the USCC).
- 4) A clearinghouse for diocesan implementation ideas/plans should be established by the USCC Sub-Committee.
- 5) National catechetical organizations should be encouraged to include presentations on "The Catechism" at their national conventions and conferences.
- 6) The annual meeting of the Sub-Committee of Bishops and Publishers convened by the Committee on Education should include a thorough discussion of *The Catechism of the Catholic Church*.
- 7) A letter should be sent by the Sub-Committee to all bishops informing them of the Committee's charge and asking them to designate a person in their diocese to be the contact person with the Implementation Committee.

-
- 8) A bishops' information packet should be prepared to practically assist them with the implementation of *The Catechism of the Catholic Church* in their respective dioceses.
- 9) A study guide for diocesan catechetical leaders to accompany *The Catechism of the Catholic Church* should be prepared by the Sub-Committee.
- 10) Other entities of the NCCB/USCC should be invited to examine *The Catechism of the Catholic Church* for implications applying to their ministries.
- 11) The advisability of the Conference developing a National Catechism should be examined.
- 12) CTNA, the USCC's media arm, should be involved in the implementation plan.
- 13) A national scope and sequence chart for integrating *The Catechism* into catechetical programs and processes for all stages of human development should be considered.

The Sub-Committee subsequently met in Washington, D.C. on August 31, 1992. The results of that meeting are not available as the Fellowship's *Newsletter* went to press.

Committee for the Implementation of the Universal Catechism

MEMBERS

- Bishop Edward Hughes (Metuchen), *Chairman*
 Cardinal Bernard Law (Boston)
 Archbishop William Levada (Portland)
 Bishop Donald Wuerl (Pittsburgh)
 Mr. Matthew Hayes, Religious Education Director (Indianapolis)
 Sr. Mary Ann Johnston, Religious Education Director (Philadelphia)
 Sr. Maureen Shaughnessy, Sisters of Charity (Convent Station, New Jersey)
 Ms. Jean Marie Weber, Child/Youth Ministries (Milwaukee)

CONSULTANTS

- Msgr. Francis Kelly (Worcester)
 Mr. Daniel Juday (U.S.C.C.)
 Fr. John Pollard (U.S.C.C. – Chicago)

Reparative Theory and Therapy of Male Homosexuality

By Joseph Nicolosi, Ph.D.

For many years now, I have found myself at odds with the psychological profession. The work I have been doing – therapy to help homosexuals change – is considered out-of-the-mainstream, and now there is a movement officially to label it unethical.

My profession says homosexuality is not a problem, yet many homosexual Catholics have come to me in conflict. This conflict can be explained in one of two ways. Either the Church has coerced these individuals into *thinking* they have a problem; or, the homosexual condition itself is inherently problematic.

The men who come to me with a homosexual problem are not "gay." For "gay" describes a contemporary socio-political stance and lifestyle with which these men will not identify. Therefore I call my clients "non-gay homosexuals." Caught in conflict between their traditional values and their same-sex desires, these men believe that on some very deep, God-given level, they were born with a fundamental heterosexuality which they have been called to claim.

The non-gay homosexual is also deeply identified with the heterosexual pattern of life and feels his personal progress to be hopelessly encumbered by his same-sex attractions. He usually holds generally conservative values, is identified with traditional Catholicism, and has no deep resentments toward Church teachings on homosexuality. In fact he finds these teachings encouraging and supportive of his struggle.

The vast majority of men who come to me, fit the common male gender-deficit model of homosexual development. This developmental pattern traces to early childhood and inadequate relationships with parents, particularly the father. Later attempts to heal this deficit through male identificatory strivings are frustrated when such a man sexualizes his male attachments in adulthood.

Recent research suggests that there may be some congenitally predisposing factors in homosexuality. Combined with the faulty family structure, this would make a man likely to develop homosexually. However no *predetermining* biological factors have been discovered.

That this is true, is highlighted by a recent twin study (Bailey and Pillard, 1991) which found that half the identical twins studies had a twin who was also homosexual. (This contrasts with about 3% to 5% homosexual members of the population overall.) If genetics alone could *predetermine* homosexuality, each twin pair should produce two homosexual adults. This study does suggest what we have suspected for some time now – that there may be a predisposing factor – but that it works in conjunction with the family environment.

The typical homosexual family environment reveals an inadequate relationship with father, often coupled with an over-intimate or over-intense relationship with mother. The result is a pre-homosexual boy with an unfulfilled masculine identification. This male gender-identity deficit usually shows itself in childhood through inadequate relationships with male peers and a sense of being "on the outside looking in" at other boys and their male activities. Childhood unmasculinity has been statistically associated with male homosexuality. Throughout his childhood, the pre-homosexual boy has been romanticizing the maleness possessed by others. Later in early adolescence, these feelings become sexualized. Girls are safe, familiar and ordinary. Boys are different, curious, and exciting.

The client suitable for reparative therapy will have a strong, almost immediate conviction that the dynamics of gender-identity deficit homosexuality fit his situation. The sense of rightness he feels on hearing this clinical picture gives him an immediate feeling of relief. He understands that his drive toward other men is not something reprehensible, not something sinful in itself, but a good and natural need to "take in" his lost masculinity. Only because this need was not satisfied during the developmental stages of childhood, has it been sexualized. As one client explained it: "Even before I came here, I realized that I did not want another man: I wanted a manly me."

Homosexuality, then, is rooted in one's incomplete identity as a member of one of the sexes – "Male

and female, He created them." Thus the principles of reparative therapy find their roots in natural law, the foundation of Christianity.

The client's therapeutic task is to learn to satisfy these early identificatory drives through healthy, non-erotic male friendships characterized by mutuality and trust. He must also work on developing initiation and a sense of personal power.

More than simply advising abstinence, then, counselors can actively work toward helping the client transform the *meaning of his feelings*. What feels erotic, is reinterpreted as a drive toward the wholeness of his original genders.

As one client explained:

"When I am able to be friends with those people that I've often been intimidated by . . . it reaffirms my own masculinity. Often that was my problem in growing up. In fact, having friends has been the whole problem since I was a child. Instead of just trying to be friends with a certain boy, I would put myself down by thinking, I *can't* be friends with him because I'm not as good as him.

"Now that I'm an adult, when I am able to be friends with such a man, this sexual area just

diminishes. And it reaffirms my masculinity because I know that I'm able to be close to such a person without sexualizing him."

Popular rhetoric has assumed that if you are homosexual, then the only honest response is to live out the gay identity. I hope to be a voice in support of the non-gay homosexual – to explain in psychodynamic terms who he is, and to gain acknowledgment for his commitment.

We have recently made great progress in acknowledging the gay man's need for tolerance by society. Now, the same understanding must be extended to the non-gay homosexual. He has made a valid philosophical and existential choice. He is not a guilt-ridden, intimidated, fearful person but someone who, from the fullness of his own identity, seeks not to embrace – but to transcend – the homosexual predicament.

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Sexual Abstinence for the Homosexual Person

By John F. Harvey, O.S.F.S.

Since I have already written about the ability of the homosexual person to live a life of celibacy in the situation where he is either not able to change orientation, or does not believe that at his age it is possible for him to do so,¹ I shall center my observations on several related questions which have been directed to me from members of **Courage**, or from Protestant friends in **Exodus**. The first question may be reformulated in this way: If homosexual orientation is an objective disorder as the Sacred Congregation of the Faith holds in its **Letter to the Roman Catholic Bishops of the World**,² then are not homosexual Catholics obliged to seek to change their sexual orientation?

In response I point out that an obligation does not find in conscience unless it is **clearly** a demand of the moral law, and the person is able to carry it out.

Applying this principle to the person with homosexual tendencies, I believe that the person is bound to sexual abstinence by the gospel precept of chastity, and he is bound to take the means of practicing such, but it seems the moral law does not posit any obligation to take steps to change orientation. However desirable this change is, in our present state of **knowledge** we can give no guarantee that if one were to follow a certain program and plan of life to change orientation, that it will always happen. Since, therefore, we cannot prove that such change will inevitably follow if we do certain things, we cannot impose an obligation to follow a certain psychological and spiritual program to change sexual orientation. This is based upon the ethical principle that one may not impose an obligation unless it is **certain** that it exists.

Even if it were shown that a particular program worked in the vast majority of individuals, – giving a kind of moral certitude that it will help others – one would have to consider whether this were an extraordinary and optional means for a given individual, since the financial burden may be too heavy. We should encourage people, however, particularly the young, to make a serious effort to move away from homosexual ways of thinking and feeling as much as possible. For this reason it will be helpful to consider how homosexuality becomes an occasion of sin for the homosexual person.

Since in a very real sense the occasion of sin is **within** the heart and mind of the homosexual person, such a one does have an obligation to detach himself from homosexual ways of thinking and acting. This may mean getting rid of homosexual literature and tapes, purging the mind of homosexual fantasies, avoiding emotional overattachments to same-sex persons and homosexual bars, movie theaters, and other homosexual haunts, breaking away from homophile groups, and the like. Obviously, this may be difficult and painful, because these persons and places have provided the homosexual person with a little psychological relief from awful isolation, but it is part of the price one must pay to regain control over one's inner life and to possess interior chastity, or chastity of the heart. Merely removing the external occasions of sin is not enough: as Christ says, "It is what comes out of a man that makes him unclean. For it is from within, from men's hearts that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean (Mk. 7:21-23).

In saying "particularly the young" I do not mean that it is impossible for people over thirty to change their orientation. It is simply more difficult, because habits of thought and feeling tend to become more entrenched with the years. Many older persons, moreover, have been brainwashed by the psychological establishment and by gay rights organizations into the myth that it is impossible to change one's orientation. If it were possible to move out of homosexuality, they reason, it would be senseless to continue to battle society for recognition of an active homosexual life style. No longer would one be able to call homosexual persons a minority. Still others who want to change their orientation become discouraged when, after years

of therapy and thousands of dollars spent, they discern no change in their patterns of thinking, feeling, and acting. Resigning themselves to a homosexual orientation, they make a decision either to continue to act out sexually, or to seek to learn a life of sexual abstinence out of love for Christ and in accord with Catholic teaching.

This is the attitude of many older members of **Courage**. Were one to impose an obligation that they must change their sexual orientation, they would not come back to the next meeting. For this reason **Courage** does not make change of sexual orientation a goal of its operation. **Courage**, however, should place greater stress on the need to move away from homosexual patterns of thinking and feeling. Persons aspiring to study for the priesthood, or to enter religious orders of men or women also have the obligation to take the means mentioned above to move towards heterosexuality. In no way is the condition of homosexuality a normal variant of human sexuality. It is an objective disorder.³

Several objections are made to the goals of **Courage**, which does not insist that one has the obligation to change one's orientation. The most frequent is that learning to lead a chaste life, while retaining a homosexual orientation, is to remain in a spiritual condition of not being "healed." One is not considered spiritually whole until one has acquired a heterosexual orientation. Since I have already dealt in part with this objection when I expressed my opinion concerning the need for interior chastity, I believe it is helpful now to introduce a distinction between spiritual healing and psychological healing.

By **psychological** healing from homosexuality I mean that one has now become predominantly heterosexual in patterns of fantasy, thought, and emotions; subordinately, there may remain vestiges of homosexual fantasy and desire, but not serious temptations to homosexual lust. By **spiritual** healing I mean that one can become interiorly chaste, while still suffering serious temptations to homosexual pleasures despite one's sincere efforts to avoid occasions of sin. In my pastoral ministry I have met persons who lead an interior life of chastity despite severe temptations. These individuals are daily communicants. Since they lead a life of union with Christ, they are spiritually, but not psychologically "healed," desirable as that is. Beyond the question of homosexuality it is clear from the lives of some of the Saints that, although they

were spiritually healed, leading lives of heroic sanctity, they were subject to severe temptations or to neuroses. One of the classical examples of neuroses is St. Theress, the Little Flower. It could be said of her that she was not psychologically healed. I submit that this destination may lead to a better dialogue with our friends in **Exodus International**, many of whom hold that one is not completely healed until one has become heterosexual in orientation.

Another objection to the position that **Courage** holds, namely, one is bound to chastity, or abstinence from deliberate indulgence in homosexual desires or actions, but not bound to participate in programs designed to change sexual orientation, is that one can be healed completely of this orientation if one had deeper faith. This assertion has no proof in Theology. I have known men and women who have practiced their faith assiduously and who would be glad to be rid of a homosexual orientation but were not able to do so. This kind of thinking could lead to harsh judgments about struggling homosexual persons.

Another objection to the position of **Courage** is that it is practically impossible to practice sexual abstinence for an extended period of time unless one has taken the vows of religious life or a promise of priestly celibacy. Celibacy is simply not meant for the ordinary lay Catholic; hence, it is reasonable to settle down with one lover rather than to be involved in promiscuity. This is the way a member of **Dignity** (an organization of Catholics who do not accept the teaching of the Church on homosexuality) would argue.

On the other hand, Protestant members of various **Exodus** groups would argue that sexual-genital activity outside of marriage is immoral. One can become heterosexual, however, and then one should seek out an opposite sex spouse to marry. The possibility that one could become heterosexual while choosing a celibate life does not occur to many groups within **Exodus**. Thus, celibacy has a poor press, not only among Protestants, but also among many Catholics who also think it is practically impossible.

In Catholic ascetical tradition, however, consecrated celibacy has always been held in high regard for anyone who seeks to live it out. One does not have to take a vow or promise to get the graces necessary for its preservation. For God always gives to the individual the graces necessary to be chaste. This is the clear teaching of the Council of Trent, going back to

St. Augustine, who said God does not command impossible things, but in commanding, He admonishes you both to do what you can do, and to seek His grace to do what you cannot do.⁴

In counteracting the poor press which celibacy has the Catholic laity and clergy need to regard it as a gift of the Holy Spirit available to everyone, and not a burden to be carried across the deserts of life. Celibacy needs to be interiorly accepted and joyfully lived out. It is either an act of love for Christ, or it is an empty shell. It is also another way of expressing our sexuality, as John Paul II points out in *Familiaris Consortio*, where he says: "Marriage and virginity or celibacy are two ways of expressing and living the one mystery of the covenant of God with his people."

We need to discuss how we bring our love of friends and relatives into harmony with our love for God. Two excellent books on the full meaning of celibacy are *The Courage to be Chaste* by Father Benedict Groeschel C.F.R and *Celibacy, Prayer, and Friendship* by the late Christopher Kiesling, O.P.

Notes

1. See my book, *The Homosexual Person*, 140-161, where the goals and purposes of **Courage**, a spiritual support group which came into existence precisely for the purpose of helping Catholic men and women to lead lives of sexual abstinence out of love for Christ, are described and explained.

Check the five goals of **Courage** on 141.

2. The full title is Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, October 1, 1986. In Section 3 it states: "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder."

3. A clinical psychologist of twenty years experience with seminarians and religious states that a seminarian or religious who makes no effort to purge oneself of homosexual fantasies and affections has only a **minimal** chance of remaining chaste. (Private communication.)

4. *De natura et gratia*, ch. 43, n. 50, Migne PL, Vol. 44, col. 271. See other references in *The Homosexual Person*, pp. 83-84, nn. 12-13.

5. Section 16.

Newman and "Independent" Catholic Universities

By Ronald Lawler, OFM., Cap.

Cardinal Newman was convinced that Catholic universities would come to grief if they sought institutional independence of the hierarchy.

Autonomous Inquisition and Autonomous University. Newman urges an analogy with the Spanish inquisition which, once asserting his independence of Church authority (and becoming more dependent on the state), went far astray.

The university, claiming independence of the bishop, and ecclesial supervision in presenting Catholic doctrine, will go as far astray, and for the same reasons.

Why the Inquisition Became Corrupt. This Inquisition "was a purely Catholic establishment, devoted to the maintenance, or rather the ascendancy of Catholicism; (it was) keenly zealous for theological truth, the stern foe of every anti-Catholic idea, and administered by Catholic theologians, yet it in no proper sense belonged to the Church. It was simply and entirely a State institution" (p. 215; all page references here are to the 1896 Longmans' edition of *The Idea of a University*.)

Though materially Catholic, "its spirit and form were earthly and secular" (p 216). Although in a way it was in the service of sound Catholic doctrine, and although its leaders were often theologians outstanding in piety and learning, the immediate end of the inquisition was of a secular character. It used Catholicism for State purposes. And in the end it deeply distorted Catholicism, and became a tragic wound in the Church.

Why "Independent" Catholic Universities Will become Corrupt. A "Catholic" university is not fully Catholic, unless its faith is rooted in the witness, the teaching voice, and the sacred authority of the Church. When a university insists that the faith and piety of scholars, and a scholarly spirit, are enough to keep the faith

pure, and when it relies on such means rather than on the concrete gifts of Christ in the Church, it ceases to be true to its own proper nature. Mistakenly thinking she is still entirely Catholic, she will use the Church for her own ends. The university, cut off from the pastoral authority and jurisdiction of the Church, becomes a strange and dangerous rival to the Church (p.215).

All faithfully Catholic institutions serve the ultimate ends of the Church. And, for that reason, their structure and the principles of authority they honor, respect that finality. In all they do they respect that finality, which need not in any way betray the other proper and inner ends of the university and diverse disciplines as well. (One of the great effects of Newman throughout *The Idea of a University* is to insist that the proper independence and finality of human things remain in full force when they properly subordinate themselves to the more certain and more authoritative teachings and ends of faith.)

It is not to the point to cry piously that "the whole of Catholic theology [is] professed in" the university that will grant the bishop no authoritative guidance of the teaching of the faith in the university. The university will go astray unless the concrete Church is actively present," and "breathes her own pure and un-earthly spirit into it, and fashions and molds its organization, and watches over its teaching, and knits together its pupils, and superintends its action" (p. 216).

Subjection of the Liberated University. The university, torn from inner ties with the authorities Christ uses to guard the faith and life of the Church, does not thereby acquire pure freedom in pursuit of pure truth. When it ceases to nourish its essential ties to the Church, it will in fact begin to nourish ties to other and alien ultimate ends. Academic institutions are part of the societies they live within. The secularized "Catholic" university - "liberated" from serving the ends of the family of faith -and withdrawing from the living

authority of that world in which she was once a willing and obedient citizen, becomes a citizen of a different world, and obedient to other sorts of authority. Universities that withdraw from responsible dwelling in the Church, and acceptance of proper Church authority, will be subject to that narrower world to which they then become more completely ordered: they will serve the social, national, and temporal objectives and authorities of the community not governed by Christ in the Church, but by other authorities. And often these will not be in harmony with the end and the inner nature of faith, nor will there be any strong voice to shape it secure toward its former hopes: for they have solemnly declared their freedom from the saving realities that they too needed to keep their faith pure.

Why "Liberated" Universities Must Go Astray. The very circumstances of teaching in the university reveal what its fate will be if it tears itself from oversight by the Church. Universities, unless they are caught up into something higher (and accept the directive influences of something higher) are – at their best – institutions of liberal knowledge. They live by the strengths and weakness of such forms of learning.

Revealed religion is in many ways a scandal to the liberally educated mind. The beauty and power of liberal insight are not as profound as the beauty and power served by faith. Those who have, by God's gift, come intelligently and freely to faith, and have learned, in a light superior even to that of natural insight, that the Lord has indeed spoken to his people in the distinctive ways of personal and supernatural divine revelation, know with joy how much more secure and beautiful and strong and protective of every authentic value is the light of divine teaching, than is any philosophical insight. Yet liberal ends are profoundly seductive. How charming is the philosophical stance, the independence of the mind that "sees for itself" (not, indeed, seeing entirely secure truth, but seeing positions in the glow of a freely chosen philosophy that is attractive to them and to the times, and that gives a charming appeal to positions one wishes to adopt.)

This is especially so since the apparent limitations of faith can seem quite bitter. That we learned and

liberally educated people, who know so much, should have to learn from words spoken by those who are not learned, is a scandal. If God should speak, should we not prefer the wisdom he speaks in a gracious and educated context (surely God speaks also in the charming words of learned scholarship), to the harsh sayings of prophets and apostles, to whom (according to the barbaric canons of faith) "the sights and sounds of heaven were immediately conveyed."

The faith, as the Fathers and saints handed it on, and as the hierarchy yet proposes it, gradually becomes repulsive to the liberal mind that has separated itself from the authoritative teaching of the bishops.

Escaping the Poverty of Faith. Literal Catholic faith begins to appear "mean and illiberal; its era appears as a mere popular religion; it is the religion of illiterate ages or servile populations or barbarian warriors; it must be corrected, softened, improved if it is to satisfy an enlightened generation" (p. 218). In this work, and in much of his writing, Newman is keenly sensitive to what in the Church appears intensely unattractive to the liberal mind not penetrated by a faith kept Catholic by the gifts Christ confers precisely through the pastoral authority of the Church. Miracle and prophecy seem tinged with superstition. Talk of mortal sin, of divine judgment, of requirements to believe that which one may not feel moved to accept, all seem harsh. The uneducated apostle or his successor is no competitor to the polished academic at the level of truth and beauty that charms the liberal mind, liberated from the authority of the Church (p.218).

It becomes a kindness to the Church not to take her abrasive teaching literally, but to make her "credible". What she teaches must be "corrected, softened, improved" if it is to satisfy an "enlightened generation." But the light of this unhappy generation is not the light of God's word, guarded by the saving realities through which he guards his teaching always. Newman will insist that the faith should benefit from the services that liberal education should give her; but faith must not be subjected to the prejudices of liberal education, as she will be in the university that does not attend to Christ speaking in the voices of his bishops.

If it is Broken Fix it: A Jesuit Case Study

By George A. Kelly

An eighty-two year old Jesuit, Father Joseph M. Becker, has written a remarkable book about the Society of Jesus in the United States, titled *The Re-Formed Jesuits* (Ignatius Press). In recounting the history of changes in Jesuit formation 1965-1975, this longtime research professor, with a Georgetown/Xavier University background, lays out in cold detail the origins of the Church's difficulty with Jesuits and most other religious communities, and the obstacles that still face Pope and hierarchy in re-claiming Catholic institutions for the work of the Church, as their apostolates are defined and juridically supervised by magisterium. His twelve chapters in this Volume 1, of what will be a two-volume set, cover all the major Jesuit structures (from novitiates to tertianships) and the changes which occurred during this period – in make-up, ideology, lifestyle and relationship with papal and episcopal authority. (The choice by the author of the hyphenated word "Re-Formed" is itself significant.)

The characteristics of Alma College 1959-1962 (the precursor to the present-day Berkeley), seem to have spread everywhere during and after the Council, scholastics and young theologians being the driving force for change, and Provincials permitting the changes to come willy-nilly. This "new breed" (Father Becker's term) was, even prior to the Council, negative about tradition, showed little interest in doctrinal formulae, disliked obedience to authority, often demanding and obtaining autonomy (even about examinations), seeking a Church more like the world, democracy in group settings, independence of the Church's support system, and so forth (cf. pp. 23-35).

The 31st General Congregation of world-wide Jesuit delegates, which began while the Council was still in progress (1965), only liberated the young from the old ways and from their older guardians. The new General, Father Pedro Arrupe, was asked at the time "to put a stop to certain unfortunate experiments going on within the Society", but responded merely by saying that "renewal and adaptation are too often carried out today according to the method of *fait accomplis*, something that has ill-fated consequences" (cf. p. 37).

By 1966, when the 31st Congregation concluded its deliberations, little remained sacred or untouchable, not even the vows of poverty, chastity, and obedience. Father Arrupe allowed the process to continue, later to be accused of presiding over the dissolution of the Society (cf. p. 41). Paul VI also expressed his uneasiness, but left Arrupe in charge. Nine years later (1975), after reviewing the bad influence Jesuits were having on the Catholic clergy, and at one point contemplating their suppression, Paul VI would say bluntly to Father Arrupe: – "Is the Church able to have faith in you?" (cf. p. 99). Seven more years would go by (1982) before John Paul II would virtually take over the Society of Jesus, raising questions once more about the quality of their religious life, their formation, and whether they thought with the Church or served her properly.

By this time the Jesuits, once courageous builders of Catholic missions and of the vaunted Catholic educational system here, became a bad influence on Catholic institutional life in the United States. During the public debates over contraception, younger Jesuits (eventually *Theological Studies* and *America*) came down on the side of doctrinal revision. Jesuits could also be found indoctrinating in the motherhouses of religious women, the result of which was the withering away of the parochial school system; the large Catholic health system began to dabble with contraception and sterilization due to the influence of prominent Jesuit moralists; and the undermining of the priest as the vicar of Christ in Catholic worship began with a study pioneered by two Jesuits who subsequently gave up the priesthood themselves. Finally, there is the well-known influence of prominent Jesuits on the policies and working papers of ecclesial bureaucracies, especially on the United States Catholic Conference.

Father Becker does not delve into these matters, except to report the early concerns of experienced Jesuits and to amass the internal record of events drawn from the Society's own documents.

The movement in 1969 of Woodstock College from Maryland to New York, well researched by Father

Becker, is as symbolic of the revolution going on everywhere then within the Society. Internal discussions on this transfer began in 1964, the historic theologate closing in 1972 with a belated question asked: "Would it not be hard for some (Jesuits) to survive religiously (in that Woodstock environment)?" Soon after the Council, a new Provincial suggested to Cardinal Spellman that this move was being contemplated, but the New York Archbishop demurred. The Provincial in question betrayed no knowledge of the historic relationship of his office with its Ordinary, nor did he seem to have a clear idea of what might result from choosing a worldly and ecumenical connection against his own Catholic institutional tradition. Spellman sensed trouble. Had he lived, and stayed well, the move might not have been made at all. (I attended the luncheon where the old Cardinal clearly stated his mind.)

Spellman's rejection of the reasons advanced for moving Woodstock to New York (away from rusticity to urbanity) included a reminder to the young Provincial that twenty-five years earlier Jesuits went to Shrub Oak for the opposite reason. What none of us at table knew, not even the Cardinal, was that Shrub Oak as a philosophate was already on its way to extinction, and that the man sitting across from him was a part of the process of dissolution (cf. pp. 296-303).

By the time of the Cardinal's death (1967), rebellion in Jesuit ranks was commonplace, even in matters of public worship. (Provincials were observed saying Mass without vestments (cf. p. 821). No accommodation by superiors with confrontation from the young satisfied the latter's lust for independence in thought, in behavior, even in the determination of what was Jesuit or Catholic. The present author, as long ago as 1977, summarized (in *Studies*) the forces at war within the society: (1) subjective satisfaction over objective service; (2) relativity over absolute norms; (3) the individual over the group; (4) the world over the sacred in man and in God. In any Church world, where these doctrines represented the new orthodoxy, old Catholic formulae of faith and piety were destined for extinction, as well as the clerics who defended them. Initially, a minority led the revolution, but once the new life style was in place and accepted by superiors (who often became cheerleaders, cf. p. 353), a new way of thinking began to dominate Jesuit institutions. Once in control, its protagonists used power ruth-

lessly to marginalize any outspoken Jesuit who adhered to the old orthodoxy. They sensed that bishops would not use *their* authority to react in kind. Indeed, the Church's hierarchy had little say in determining the Society's agenda for institutions whose influence was critical to any bishop's pastorate. The "new breed," without interference from competent authority, subsumed the Jesuit hierarchy to its side, and then used official channels of the Order, the Church, and the media to disseminate a new faith and moral code (cf. pp. 631, 292 ff.). Their proposals for the Society were then looked upon by some as models for other religious orders (cf. p. 75).

When Pius XII chastised Jesuits at their 30th Congregation as far back at 1957 (See *The Pope Speaks*, Spring 1958), few American priests expected Jesuits in this country to follow in papal disfavor. Especially for reasons that had their origin during Pius' pontificate, but began to bear their anti-Church fruit only after 1962. Social surveys and Conferences (e.g., Santa Clara 1967), the National Jesuit News (1971), the National Jesuit Conference (1972), a microcosm of the USCC, and similar devices, spread the word. And the word was made flesh in every Jesuit institution the "new breed" came to control, i.e., most of them. (Appendix 5 lists forty-three Jesuits who left the priesthood during this ten-year period. Almost no bishop's name, except John Cody, appears in the Index as having been consulted about internal Jesuit changes with universal ecclesial significance.)

Recently, a nationally-prominent religious priest, whose community persuasion is of a different genre than the one initiated by St. Ignatius Loyola, remarked that the withering away of the Church's other religious communities will not cease until the hierarchy succeeds in turning the Jesuits around to serve the Church's agenda, as they once did brilliantly at the time of the Protestant Revolution. Nor will the Church's worship in the United States be restored to a level worthy of its own tradition until this is done. He made this prediction within the context of a discussion placing blame for the Church's present plight on the disaffection and disobedience of religious orders, those dominant forces in the Church's vast network of educational, welfare, and social action agencies. For reasonable recovery he thought, a re-re-formed Jesuit community is necessary.

Volume I offers Father Becker's explanation of "how" the original disintegration took place. Volume

II promises to delve into the "why". I would like to propose a Volume III, this time "the how to re-reform the Jesuits." I would respectfully suggest, also, that the book lay out precisely the process of recovery, Catholic hierarchy taking back, bit by bit, step by step, but with determination worthy of the 1966 Jesuit reformers, the supervision of religious orders, beginning with the Jesuits, and of the institutions which they hold in trust for the whole Church, only by delegation of hierarchy. Jesuit de-formation really began September 8th, 1966, with the opening of the 31st General Congregation, four weeks to the day following Paul VI's *Ecclesiae Sanctae*, which established norms

for the Post-Vatican II renewal of Catholic Religious Life. Number I, 8 of that document makes "competent authority", i.e., hierarchy, the final judge of what Catholic religious orders are and what they are to do within the Church. It is a section of Catholic Law hardly used in the last quarter century. And without re-formation of proper ecclesial hierarchy there will be no recovery.

Father Becker's *The Re-Formed Jesuits* is an impressive account, one not as easily dismissed as the works of James Hitchcock and Malachi Martin. In important respects it stands as a case study of the entire Church.

Vatican Approves New Council for Women Religious

A new Council of Major Religious Superiors of Women in the United States was established on June 13, 1992, by the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life. It comprises eighty-four religious congregations with a membership of 10,113 sisters. Of these, 908 Sisters are in formation. The new Council is unique, as the second organized body of religious women in the United States, recognized by the Holy See. The other such is the Leadership Conference of Women Religious (LCWR) which replaced (with a new name) the established Conference of Major Superiors of Women immediately following Vatican II. No other country has two affiliations of this kind. The two groups are not linked organizationally. The new Council has canonical standing from Canons 708-709 in the New Code. It will cooperate with the National Conference of Catholic Bishops and develop dialogue on matters pertaining to religious life.

The formation of this alternative council for women religious in the United States has been under consideration for a number of years. The request for recognition was made by Mother Vincent Marie Finnegan and forty-three other Major Superiors in February of this year. Mother Vincent Marie, O.C.D., of Los Angeles, who heads the steering committee for the new Council, reacted to the Holy See's announcement as follows:

"On behalf of the superiors and communities who are forming the new Council, I want to voice our thankfulness to the Holy Father for granting our petition ... We are glad to have recognized status in our efforts to

communicate with the Holy See, to share the teaching of the Church on religious life and to support one another in living our vocation We pledge to cooperate with the Episcopal Conference and the LCWR in strengthening religious life in the United States."

Cardinal James Hickey was named by the Holy See in 1989 as liaison for those Sisters not affiliated with the LCWR. He will work with the Council.

The Superiors of Religious Communities will now be able to choose the national conference to which they wish to belong. Immediately following Vatican II, the Leadership Conference of Women Religious received pontifical approval and the right to represent the interests of American Sisters because it was the heir-apparent of the Conference of Major Superiors of Women, established by Rome after 1950 (although its leadership changed the name and purposes by 1971). By this latter date, a new organization which lacked official recognition, had been created with the encouragement of Roman authorities. *The Consortium Perfectae Caritatis*, named after the Council's document on Religious Life, accepted neither LCWR's new name nor its by-laws. Two views of religious life were, by 1971, at war with each other - one seeing religious life as a vocation from God to a permanent and approved apostolate of the Church; the other defining it as a celibate association living and doing work for the Kingdom of God. Many communities felt obligated to belong to LCWR because it had papal recognition, however much they had a symbiotic relationship with the Consortium. That dilemma has finally been resolved.

Book Reviews

H. Vernon Sattler, C.Ss.R., *Challenging Children to Chastity*, Catholic Central Verein of America, St. Louis, 133 pages.

It would be difficult to think of anyone with more extensive credentials for writing a book on teaching children about the virtue of chastity than Father Vern Sattler. He has, as Cardinal O'Connor says in his preface to this book, devoted most of his life to the theology of marriage and sexuality. Despite his expertise, however the author makes no claim for having written a "how-to" book or a manual of instructions for parents. His intention, as he points out in his introduction, is to reinforce the intuitive and experiential talents of parents in responding to children and setting them an example.

Parents are, by right, the primary educators of their children. There are some educational tasks which parents may delegate to schools and churches and others who stand in loco parentis. Education for sexuality, chastity and family life is not merely a didactic exercise, however. It is imbibed on a daily basis through life in a loving home, observing devoted parents and emulating virtues which are demonstrable.

Modesty is a principle which flows from Chastity. One ought not engage in those activities which symbolize the nuptial meaning of the body. The display of affection before marriage might legitimately signal or promise what is to happen after total commitment, but there are specific actions and exchanges which are reserved for the marital covenant and nowhere else.

Parents in imparting information and understanding to their children have, in the past, been able to trust a commonality of purpose with religious educators inside and outside of the classroom. They might also have been able to trust the maintenance of standards of decency in press, media and entertainment. The modern American parent, however, can count on very little reinforcement for principles taught within the home. Inevitably, then, parents must accept a unique role in the sex education of their children since their only alternative would be to abandon the child to the insidious influence of the culture or the values clarification methods of the secular educators.

Father Sattler's discussion of the nuptial meaning of the Body is both scholarly and practical. With

subtlety and insight he traces the meaning of the smile, the kiss, sexual intercourse, love-making and baby-making as progressive symbolic stages of the total self-gift. Modesty and chastity reinforce the mutual self surrender even as we nonetheless are vulnerable to personal failure and perversity.

The process of sex education in the home is really a feature of the process of becoming a person. As such, it is not so much a matter to be taught, as to be "caught" through a continuing exposure to mature role models in the developing child's environment. The joys of sexual maturity in marriage or in celibacy are better demonstrated than inculcated.

Father Sattler anticipates the problems of parents in dealing with their responsibilities (in the imparting of sexual information to children) in two chapters entitled "Step by Step in Sex Education" and "Parents and the Direct Sex Education of the Children." These chapters are rich in principles, but appropriately short on details. The goal of these chapters is to open up a lifetime of parent-child interaction. Group-based, value-free classroom sex education can never compensate for an absence of the rapport of a close parent-child relationship. Sex education in a Catholic classroom will reinforce the virtues of purity and continence through access to Covenant Theology, the Sacraments and Church traditions. This reinforcement, however, must build on the ultimate training ground of home and family in order to succeed. Father Sattler's comprehensive and well edited volume will be an asset to any parent who accepts the commitment to educate his or her children for pre-marital and marital Chastity.

Eugene F. Diamond, M.D.

Gerard J. Keane, *Creation Rediscovered* (Credits Pty Ltd., Doncaster, Victoria, Australia, 1991, 302 pages).

Cardinal Ratzinger has called attention to the "new urgency of the theme of creation" which, he observed, has been notably absent from religious education, the pulpit and theology. "The creation narratives go unmentioned; it is asking too much to expect anyone to speak of them." In view of this need, he preached

four Lenten homilies on the creation theme in 1981 which were published in 1986 under the title: *'In the beginning...'* *A Catholic Understanding of the Story of Creation and the Fall*. In response to the same need, G. K. Keane has composed a kind of primer for scholars. His "Creation Rediscovered" is a Christian overview of the creation-evolution question and a dogmatic presentation of the concept of special creation which he shows is not opposed to science.

This treatise is divided into five parts. In Part I, the author analyzes and evaluates the three basic belief systems: atheistic evolution, theistic evolution and, with great emphasis, special creation. He believes special creation is the only solution to the question of the origins of man and of the universe. Part II treats of scientific findings relevant to the question, especially those discoveries concerning the age of the universe.

Part III is largely concerned with the problems he sees in theistic evolution. He finds them unacceptable and irreconcilable with the scriptures and in particular with the Genesis accounts of creation.

Part IV is concerned with the baneful effects of evolution teaching on ideologies, philosophical systems and world views. The science of biology and its theory of evolution have become for the modern mind a world view and philosophy unto itself, rejecting both metaphysics and theology. Evolution has become a fundamental law of the whole material and cosmic process and the history of human culture, a philosophy rather than a scientific theology, and a firm base for unbelief, since God is unnecessary in this world view.

Part V is limited to basic questions on the problem of evil and man's need for God.

The author's enthusiasm for his subject and for the magisterium, and his convictions about special creation, shine through on every page. Naturally he emphasizes the importance of special creationism for the Church and the modern world. He has simplified the arguments for many Catholics. But others, versed in science or allied fields of study, will have difficulty in following his argumentation. The conclusions he reaches depend on authority.

In this heady mix of science, metaphysics and theology, the author emphasizes the harmful results of Darwin's theories. He has presented an adequate brief for the creationist position. In the midst of conflicting views which could have disastrous results,

Creation and Evolution are seriously considered and put in clear perspective. "The danger that confronts us today in our technological civilization . . . is that an increasing scientific knowhow is preventing us from being aware of the fact of creation." (Ratzinger pp. 41-42.) According to some, the very concept of creation has been reduced to an unreal concept, one that as a cosmic plan is an idea that has seen its day" (Ratzinger, p. 18).

Keane notes that "the age of the Universe is perhaps the most difficult aspect of the creation/evolution question on which to present creationist views" (p.123). He questions the validity of the dating processes which postulate millions or billions of years for the universe. In biblical matters, Keane does not hesitate to place himself outside the mainstream of biblical research. The criterion for acceptance of biblical exegesis is adherence to the creationist point of view. This is explicit in the matter of the age of the universe. "Once any version of evolution is given credence, this must influence to some extent one's views on Scripture and theology" (p. 232). The author's painstaking work has resulted in a handy manual of apologetics. His conclusion voices his hopes: "The discovery of creation consciousness, via the concept of special creation, may well be an essential prerogative for the re-conversion of society" (p. 289).

Joseph O'Donnell, C.M.

Bernard Haering, *My Witness for the Church*. Introduction and translation by Leonard Swidler. New York: Paulist Press, 1991. iv+236 pp. \$14.95 paperback.

In essence, this is Haering's own account of his life from his childhood in southern Germany to the present. In it we learn that although he was a "rather lazy student in primary school," "more interested in horses than homework" (p. 16), he went on to excel in school, becoming valedictorian for his high school class and later fluent in several languages, in particular Latin. Entering the Redemptorist congregation, he was chosen to study moral theology.

His studies were interrupted by the war years, during which, as he informs us, he served heroically, officially as a medical aid, unofficially as a courageous

priest ministering both to German troops and native populations, first in France and later in Russia, where he was with the German forces besieging Stalingrad. After the war he completed his doctoral studies in moral theology in Tuebingen, and in the early fifties completed his *The Law of Christ* which, in 1954, won the prize of "The Most Beautiful Book of the Year." From 1950 to 1953 he taught one semester every year in Rome at the then newly founded Academia Alfonsiana and, after a four year interim, returned to carry on his academic work at that institution.

In subsequent chapters Haering offers his own personal recollections on the work of Vatican Council II, at which he took a leading part, and on the work of the Papal Commission for the Study of Problems of the Family, Population, and Birth Rate. According to Haering, Paul VI was initially strongly impressed by the Majority report of the Commission – which claimed that contraception by married persons could be morally legitimate. Apparently, however, the Franciscan Hermenegild Lio (and to some extent Karol Wojtyla) succeeded in changing Paul's mind. Haering reports: "Franciscan friends of mine who lived with Father Lio . . . reported to me a somewhat indiscreet statement by Father Lio. According to this report, he was able to reconvert the pope" (p. 79; cf. p. 129). Haering intimates that had Lio, for whom Ottaviani arranged audiences with Paul VI, not succeeded in his efforts, the message of *Humanae Vitae* might have been quite different.

Much of the book is given over to Haering's own "trial" by the Congregation for the Doctrine of the Faith from 1975-1979. The Congregation's Medical Ethics consultant (unnamed and, in Haering's judgment, quite ignorant) had questioned some of the positions taken up in that work, e.g., on contraception. Haering believes that he definitely does "not say more than significant episcopacies have said in their pastoral declarations on *Humanae Vitae*" (p. 128), and that the restrained manner in which he expressed himself in that work "could contribute to reconciliation within the Church" (p. 128).

Haering implies that St. Alphonsus would find contraception morally justifiable (p. 73), and likewise believes that the tone of *Humanae Vitae* on this matter is quite moderate when compared to that found in *Casti Connubii*, which suffers from a much too negative, Augustinian-inspired sexual ethic (p. 85). Haering

also attributes to Augustine the view that "God's original plan was for an asexual humanity which would propagate by a purely spiritual act" (p. 204). The Bishop of Hippo might be a bit surprised to learn this.

Haering offers a spirited defense not only of himself but of other theologians who have been censured by the Congregation for the Doctrine of the Faith in recent years: Hans Kung, Leonardo Boff, and Charles Curran among them. Speaking of Curran, Haering observes that the issues at stake in his case were "borderline questions involving masturbation, contraception, sexual relations of engaged couples before the formal holding of the marriage ceremony, pastoral counseling for homosexuals, and pastoral counseling for the divorced" (p. 106).

I believe that the tenor and content of the work are fairly well summed up in the foregoing. As one can see, the book is basically Haering's *apologia pro vita sua*, a life which from his own perspective has been one of great heroism and service to the Church and the people of God through his steadfast search for truth and courageous refusal to be a servile "yes" man to ecclesiastical authorities.

In his introduction Leonard Swidler voices the opinion that Haering, and others like him—for instance the 4505 Catholics Concerned about Fundamental Renewal in the Church whose Pastoral Letter "Call for Reform in the Catholic Church" appeared in the February 28, 1990 New York Times – are simply seeking to implement the letter and spirit of Vatican Council II, whereas John Paul II and those critical of Haering, Kung et al. are obscurantists laboring to reverse the work of the Council. Toward the conclusion of the volume Haering's "open letter" to Pope John Paul II is reprinted; in it Haering urges the Pope to back off from his rigoristic sexual morality, particularly on the question of contraception, to set aside the advice of persons like Carlo Caffarra, and to accept his own.

In reading this volume I was reminded of the musical, "My Fair Lady." In his famous "Hymn to Him" Henry Higgins wonders "why can't a woman be more like a man." In this "Hymn to Him," Bernard Haering wonders "why can't the pope be more like me." I think this captures the essence of the volume.

William E. May

Rev. Michael Duggan, *The Consuming Fire – A Christian Introduction to the Old Testament*. Ignatius Press, 15 Oakland Avenue, Harrison, NY 10528, 1991, xx+ pp., paper, \$29.95.

In the search for a textbook on the Old Testament serving the requirements for courses on a college or seminary level, highest consideration at the present time must be given to *The Consuming Fire* by Michael Duggan. It may well be that your search will immediately end.

Why the preference?

First. Its emphasis on the religious content of each book is the primary objective. Not literary style. Not contemporary culture. Not textual problems whether of higher or of lower criticism. Not archaeology. When necessary and helpful such topics are treated in context.

Second. The purpose of God's intervention receives clear and adequate development. Biblical history is not limited to the same restrictions that are proper to mere secular or profane narrative. After all, the dual authorship of Sacred Scripture (still maintained as an article of Catholic faith) prevents the horizons of *wie es wirklich geschehen war* from being narrowed to that – and only that – sensible to the human sense perception apparatus. Truth is not *per se*

subject to measurement and weight. Nor vice. Nor virtue.

Third. "I came not to destroy the Torah but to fulfill it." In patristic and medieval times this statement by Jesus (*pace* Jesus of History – Christ of Faith *theory*) was a challenge to search out genuine typical sense instances, and then to add others. It was a precarious task, not too often truly "fulfilled." Fr. Duggan has developed a new methodology to see the bridges between the New Covenant and the Old. His coverage of practically every Old Testament book is followed by a page or two entitled "Toward the New Testament." Here the author endeavors to relate the argument or message from the composition just treated with appropriate correlates in the New Testament. This is difficult terrain; not everyone will be satisfied with every correlation. However, most pastorally-minded persons will be pleased with most of the material offered. A magnificent new area of exploitation has been opened, one we needed for a long time.

Of course, there are outlines, maps, summaries, study questions, charts a-plenty; and indices of proper names, themes, Biblical citations. Pages upon pages of bibliography provide what you may already be sufficiently familiar with! (Suggestion to publisher: omit the quire and reduce the cost by a shekel.)

William G. Heidt, O.S.B.

Books in Brief

Bishop David Arias, *Spanish Roots of America*, (Our Sunday Visitor Press, \$9.95).

Part One provides brief reflections on the principal Spanish contributions to the United States. Part Two is a yearly narrative of the salient events in these five hundred years, including the events in 1776 that led Spain to aid American independence.

Bishop Arias is Auxiliary Bishop of Newark and can be reached at 502 Palisade Avenue, Union City, New Jersey 07087.

John J. McDonnell, *The Concepts of an Atom: From Democrats to John Dalton*, (Lewiston, NY 14092, Mellen Press, 1991, 132 pp.).

Those dealing in philosophical concepts will find Fr. McDonnell's exposition of the changes undergone both in philosophy and physics worth the effort of study. As the ford in England, which permitted oxen to cross centuries ago, eventually became a place of learning, so the word atom means something different to physicists than it meant to Greek philosophers.

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St. John's University
Jamaica, New York 11439

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