

# FELLOWSHIP OF CATHOLIC SCHOLARS

# NEWSLETTER

VOLUME 1, NUMBER 3

JUNE 1978

## Lines From Father Lawler's Desk

Everything may be up to date in Kansas City; I didn't notice, because I didn't quite get there. But at the KC Airport Ramada Inn things went almost as well as they could go on April 28-30.

Many members have written to say how much they enjoyed the Conference. There were many excellent talks (some thought too many), and much penetrating public discussion. Conversation was good. Most seemed pleased with the whole spirit of the meeting — and being with so many friends long known or freshly met who loved with confidence and energy the same things they loved.

But not all was euphoria. There were intelligent critical comments too. We have received good comments on how the business meetings could be conducted more effectively and helpfully. There have been wise urgings that the resources of others than theologians and philosophers should be given more prominence. Concern at future meetings for extremely important subjects not even touched upon this time was encouraged.

It was not a flawless meeting, but most seemed to enjoy it. And (this is far more important) most seemed to see it as a promising beginning. There is need for a thanks to the Lord and to so many of the members for the varieties of gracious concern that made things go so well. Not only were good things said, and thoughts clarified, and confidence reinforced. Not only was it made clear to us that there are many good and important things to do, but it was also made very clear that there are persons who have the strengths and the energy and the shared will to do them.

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### New Friends of the Fellowship

Cardinals Baum and Carberry.  
Archbishops Hannan, Power, Whealon.  
Bishops Guilfoyle, Helmsing, Law, Speltz.

### New Foundation Members

Fr. Edward Bayer, Anne Stewart Connell,  
Sr. Janet Fitzgerald, O.P. Fr. John Kelly,  
Dr. Herbert Ratner, Msgr. Theron J. Walker.

### Interesting Convention Headlines

- *Our Sunday Visitor* (May 14, 1978)  
"Catholic Scholars Affirm Total Support for the Teaching Authority of the Church."
- *National Catholic Reporter* (May 12, 1978)  
"New Fellowship convenes: 'Correct Thinking on Sex.'"

### Help President Month

- Will you please send to Fr. Lawler suggestions concerning the 1979 convention — scene, place, time, speakers, etc.? These will be presented to the executive board at the September 9th meeting.
- Will you also write him your suggestions concerning next year's convention (subject area, locale, etc.) and a Fellowship Journal.
- Two members of our executive board have been asked to review all the papers given at the Convention in order to determine how much of this material can be published at this time.

### Help Secretary Month

- We hope to computerize the membership list during the summer.  
But we need *biogs*.  
More than 100 biogs are still outstanding after several mailings.  
To save secretary's sanity we are seeking to have all returns from absentees by July 1st.

## Quotable Convention Remarks

- **William Cardinal Baum** –  
 “The purpose of the episcopal magisterium is to ensure the permanence within the Church of the apostolic proclamation of the faith. According to this perspective, the teachings of the magisterium will then be seen as confessions of faith.”
- **Fr. Joseph Mangan, S.J.** –  
 “Nowhere in the Documents of Vatican II do we find any indications that theologians can legitimately so express dissent as to instruct the faithful to behavior contrary to authentic Catholic doctrine contending that such behavior is valid and morally acceptable for thy Catholic faithful.”
- **Fr. James V. Schall, S.J.** –  
 “There exists such a thing as a precisely ‘Catholic’ intelligence.” (Cf. the author’s “Catholicism and Intelligence,” *The Clergy Review*, London, July 1977.
- **Dr. Eugene F. Diamond** –  
 “The six freedoms of chastity – from unwanted pregnancy, from the complications which may occur with ‘the pill’, from venereal disease, from losing procreative powers, from abortion, from unwed parenthood.”
- **Fr. Charles Corcoran, O.P.** –  
 “Upon scrutiny of the issues involved every genuine conservative proves to be a liberal; he conserves the truth because the truth will make him free.”
- **Dr. William E. May** –  
 “The differences between male and female are by no means peripheral or accidental, of minor importance to our existence. Rather these differences are central to an understanding of the meaning of human existence and society.”
- **Germain Grisez** –  
 “I understand ‘intrinsically evil act’ as follows: If one’s proposal to take a certain means to one’s end includes a proposal to prevent, damage, harm, or destroy one of the basic human goods – whether in oneself, in another person, or in some multitude of persons – then the proposal defines a kind of action which is intrinsically wrong, no matter what other circumstances and intentions might be taken into consideration or even included within one’s proposal.”
- **Mrs. Mary Joyce** –  
 “Though the contemporary women’s movement emerges from an authentic historical impulse, it is being poorly articulated through an exclusively masculine logic and metaphysics. All the influential philosophers of history have been men – most of them extremely masculine in their approach to truth and logical thinking. Another kind of intellectual development is needed. A more feminine and paradoxical approach to problems and mysteries would have a balancing effect on civilization. This new way of thinking would be more suitable not only for articulating our natural institutions and our Christian faith, but also for answering the profound questions about woman’s identity.”
- **Fr. William Smith** –  
 “Factor for factor, no single element looms so large in the formation of a Catholic conscience as does the ‘sacred and certain’ doctrine of the Catholic Church. Some see our spirit-guided teaching as a heavy burden on already burdened consciences. I prefer to see such spirit-guided guidance as a blessing, indeed a necessary blessing, resting as it does on sacred sources.”
- **Professor C. Lincoln Johnson**  
 Defections from Catholic orthodoxy may have happened but not simply as a result of *Humanae Vitae*.
- **Dr. William Lynch** –  
 “The history of contraception is a history of an insult to or an assault upon women.”

## Convention Statement

The Fellowship of Catholic Scholars on April 30, 1978, voted approval of the following statement:

Scholarship is intended to be at the service of truth. It is of necessity open to all genuine truth. It also holds that the human person is free and tends to seek the truth and to know it when found.

All this is true of Catholic scholarship. The Catholic scholar is one who recognizes the truth of Catholic doctrine. For this reason, Catholic scholarship should be primarily at the service of Him who revealed Himself as the Way, the Truth, and the Life. It should foster that unity for which Christ prayed; it should evidence by its style and methods the presence of the Spirit, the bond of unity and love; it should respectfully acknowledge and assist those whose office in the Church endow them with the sure charism of truth.

That Catholic scholars depend in matters of faith on Revelation and the Magisterium is itself a freedom, liberating and enriching the human spirit. Catholic scholarship orients all investigations of truth toward personal love of God, who is at once the protector of all natural truth and the revealer of divine truths and saving mysteries. For truth itself is never divided. It all comes from God.

Catholic scholars accept the entire faith of the Catholic Church. This they see not only in solemn definitions, but also in the ordinary teaching of the Pope and those bishops in union with him. They also see it embodied in those modes of worship and ways of Christian life and practice which express the faith of the Catholic community.

There are questions raised by contemporary thought that must be considered with courage and addressed with honesty. This we shall seek to do, faithful to the truth always guarded in the Church by the Holy Spirit and sensitive to the needs of the family of faith.

Recordings of Convention talks are available from *Select Religious Recordings*, P.O. Box 45, Homewood, Illinois 60430.

## Brief Notice

C.S. Lewis, "Modern Theology and Biblical Criticism," *Christian Reflections*, (Grand Rapids: Eerdmans, 1977).

In his urbane, low-keyed, well-informed manner Lewis applies what he knew best, literary criticism, to biblical criticism. He shows how extreme critics often espouse positions that a competent literary critic can see are quite impossible from the mere literary point of view. Lewis does not assume a theological or scriptural mantle, but he does cogently show that one of the main flaws in contemporary biblical studies is that

too often the scholar knows far too little about secular literature. One example: "If he tells me that something in a Gospel is legend or romance, I want to know how many legends and romances he has read, how well his palate is trained in detecting them by the flavour; not how many years he has spent on that Gospel." (p. 154) Members of the Fellowship who specialize in literary and/or biblical studies would do well to look into a development of Lewis' thought in this chapter of his book. Or perhaps the chapter should be reprinted. It deserves a far wider audience.

Thomas Dubay, S.M.

## Convention Committee Meetings

1. **Membership Committee** – Recommendation that regular membership be open to candidates with a doctorate degree in the academic disciplines or the equivalent. Associate, Student, and Honorary Memberships are open to all other interested parties. Bishops are ranked as "Friends of the Fellowship", unless they are involved in scholarly activity.

2. **Election Committee** – The present officers, including members of the executive board, are reaffirmed for the year 1978-1979. Full election procedures required by the by-laws will be used next year.

3. **By-Law Committee** – The Fellowship will be incorporated immediately in Washington, D.C. as a tax exempt body with the understanding that some modifications will be made in the incorporating papers.

4. **Research Committee** – Suggests that this committee be a clearing house of research informa-

tion. Special stress on the historicism and its impact on society, the theology, psychology and politics of religious life, the curriculum of seminaries, homosexuality, the married state.

5. **Ways and Means Committee** – Newsletter should contain report of Fellowship activities, careful book reviews; the publication of convention *Proceedings*, eventually a periodical; the formation of publication and finance committees; lecture series, computer bank of data on membership.

6. **Humanities' Committee** – stresses the unique inter-disciplinary nature of the Fellowship. e.g. by providing scholars in English, Music, and Art to assist in liturgical development, and Philosophers and Historians to explain the social teachings of the Church. A bibliography of books and articles by the members should be compiled.

These matters will be resolved at the Fall meeting (September 9) of the Executive Board.

## Convention Discussions

### RESEARCH AND THE FELLOWSHIP

Certainly a major purpose of the Fellowship is to encourage important research in areas that are of notable importance to the community of faith. Further reflection is needed on ways in which the Fellowship is to encourage such research in positive ways. The Committee on Research noted a number of areas in which there is considerably interest (e.g., theology of religious life today; Kohlberg, Piaget, and education in values; problems in religious education generally; . . .). There are many ways in which such research can be encouraged: e.g., the research committee can bring into contact people who share interest in particular areas; members who wish to get help from members of the Fellowship who are experts in areas that could help them in their work could find assistance toward such contacts from the committee.

Scholarship might be helped by the forms chosen for future conferences (e.g., instead of having only lectures, their could be sessions in which people of certain interests are given opportunities to work together); or by a journal that the society might publish; or by helps given by the committee towards finding publication of important research. Members are asked to suggest the ways of helping scholarship that seem of special importance to them. One basic hope, of course, is that the fellowship may stimulate individuals to do significant work in important areas, and to have formal and informal ways in

which the Fellowship can support those who feel that they need assistance in their work.

### MAGAZINE?

Should the Fellowship publish a journal? Clearly difficulties of many kinds would have to be faced to do this – but the first matter of consideration is an assessment of the utility of a journal. Some would advocate a journal that would be clearly interdisciplinary; one in which there would be perhaps many "surveys of literature" of a high quality in areas of importance to the goals of the society; one which would be faithful to the spirit expressed in our statement of goals, and bringing the resources of scholars of many disciplines to questions in which we have shared concerns. It would be useful to have members write to the secretary to indicate their encouragements, warnings, special insights concerning such a proposed project.

### THINGS GOING ON

Our lawyer has submitted papers to incorporate the Fellowship in the District of Columbia . . . The membership committee is working in accord with the guidelines given it in April . . . Application will be made shortly for membership in the association of Catholic learned societies . . . Plans are being made to send a telegram to Pope Paul VI on the 10th anniversary of *Humanae Vitae*, in accord with the sentiments expressed at the recent meeting.

## Selected Notes on Contemporary Books and Articles

### Scripture

*The Birth of the Messiah*, by Raymond E. Brown, S.S., New York: Doubleday, 1977, pgs. 594.

This book calls for a considerable number of comments that go far beyond the bounds of a short review. Here just a few of the debatable areas are pointed out and briefly commented upon. Still they give an idea of what the book is.

1) One of Br.'s basic contentions is that in the infancy narratives of both Mt and Lk we have a highly developed Christology. He distinguishes four stages in this development: a) "The pre-gospel period, as attested by Paul . . . the *resurrection* was the chief moment associated with the *divine* (italics mine) proclamation of the identity of Jesus" (31); b) "Mark tells the *reader* that already at the *baptism* Jesus was Son of God" (30); c) "the question of Jesus' identity is pressed back beyond baptism . . . Matthew and Luke press it back to Jesus' *conception*"; d) while "The Johannine Prologue presses it back to pre-existence before creation" (31).

Leaving aside the question of a developed Christology, it is obvious that Br. grounds his contention on the conventional sequence of the gospels in the chronological order of Mk (written in the sixties), Mt and Lk written somewhere in the eighties, or later, in dependence on Mk and on the common source Q, and John's gospel written around the turn of the century; whereas the major Pauline epistles were written in the fifties. This chronology and interdependence of the gospels is but a hypothesis. What, if the "received" hypothesis turns out to be false or at least shaky? The question is not theoretical at all. A whole series of recent studies cast serious doubts on the hypothesis and offer alternative solutions: Farrer, A.M., "On dispensing with Q", in *Studies in the Gospels* . . . Oxford 1955, 55-88; Foster, L.A., "The 'Q' myth in synoptic studies", in *Bulletin of the Evang. Theol. Society*, 7 1964 111-119; Petrie, Sewart, " 'Q' is only what you make it", *NT* 3 1959 28-33; Rosche, Th. R., "The words of Jesus and the future of the 'Q' hypothesis", *JBL* 79 1960 210-220; Buttler, B.C., *The originality of St. Matthew*, Cambridge 1956; Farmer, W.R., *The synoptic problem*, New York 1964; Lindsey, R.L., *A Hebrew translation of the gospel of Mark*, Jerusalem 1970; Gaboury A., *La structure des Evangiles Synoptiques*, Leiden 1970; Orchard, Bernard, *Matthew, Luke and Mark*, Manchester 1976. Special importance must be attached to

Robinson, A.T., *Redating the New Testament*, Philadelphia 1976, of whom J. McKenzie says: "I have no hesitation in affirming that R (Robinson) has posed for the world of New Testament scholarship the most radical question that the world has heard since the publication of Rudolf Bultmann's "Neues Testament and Mythologie" in 1941". It would seem that Brown is unaware of all that and continues to build on the old theory. Incidentally, dismissing Robinson's position takes a work of first class scholarship like his.

The developing Christology as proposed by Br. is affected by an even more serious flaw. Long before Jn, Mt, Lk and Mk, in various of his authentic letters Paul explicitly and repeatedly stresses the pre-existence of Christ when he maintains that before becoming a "slave", Jesus "was in the condition of God . . . was equal to God" (Phil 2: 6; see Jn 5: 18!), that he "was rich" before living a life of poverty (2 Cor 8: 9), that *in the wilderness* "the rock was Christ" (1 Cor 10: 4), that "the Son of God *came to be* according to the flesh" (Rom 1: 3). There is even worse. To prove Paul's primitive/resurrectional Christology, from the hymn in Phil 2: 6-11 Br. (30) quotes vs 8-9 ("obedient unto death, God highly exalted him"). It is surprising that Br. went all the way up to v. 5 to pick up the word "Jesus" but then he olympically jumped verse 6 where the same Jesus of v. 5 and of vs. 8-9 is the one "who being in the condition of God did not take advantage of his being equal to God but emptied himself taking on the form of a slave". He is equally selective in dealing with Rom 1: 3-4.

(2) In reference to Lk, Br. maintains that it was the same Luke who at the same time wrote both the main body of the gospel and the infancy narratives. In other words there were no infancy narratives of the Lukan type until Luke composed them. Br. himself, however, concedes that there is a great difference between the narratives and the remainder of Lk: "The Gospel is noticeably lacking in Hebrew words, local Palestinian color, and direct OT citations" (235). The difference is obvious and recognized by all. If Luke himself wrote the whole work from scratch Br. should explain why Luke wrote history (even his kind of history) in *two different* historical styles — but he doesn't, if he was aware of such an implication in the first place.

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Obviously Lk had sources for the main body of the gospel, and this is why here it is so similar to the other synoptics. The difference is the infancy narratives finds its explanation in the use of different written sources that were more semitic, more Jewish, more Palestinian and more primitive – and more closely related to the text of the Old Testament.

3) It is Br.'s intention that Lk wrote the infancy stories twice: the first draft contained narrative only, later on he found the canticles and inserted them into his narrative. The narrative is Luke's work and supposedly represents the theology of the main body of the gospel, whereas the canticles are of Jewish origin and represent a Jewish-Christian theological thought. The canticles – it is widely agreed – are obviously Jewish and primitive in theology. But, then, one wonders if any kind of epic literature can exist without a narrative in some form (at least oral form) from which the poet draws his ideas and inspiration. More particularly, a cursory reading of Lk 1 and 2 reveals that the basic (theological) concepts are common to both canticles and narrative: power (1: 49-51; 1: 35, 37), in the house of David (1: 69, 1: 27, 32; 2: 4, 11), through the prophets (1: 70; 1: 31-33); redemption (*lytroisis*) 1: 68; 2: 38, see 2: 25), "Jesus" (savior, salvation) 1: 31, 69, 71, 77; 2: 11, 21, 30 (to a great extent the Benedictus is an explanation of the same "Jesus"), the notion of "forgiveness of sins" in 1: 77 points to the name "Jesus" (see Mt 1: 2;), the "oath" in 1: 73 is a translation of "Elisabeth", the "remembrance" in 1: 54 is a translation of "Zechariah" just as the "mercy of God" in 1: 78 is a translation of "John"

(which was certainly perceived by a semitic-community, and this is why the names are never explained), the concept of light in 1: 79 emerges in 2: 9, the narrative of Simeon in 2: 25-27 in clearly bound up with the canticle in v. 29, etc. If the canticles do not reflect the thought of the narrative how can their insertion be explained?

4) Br.'s perception is that the linguistic and literary analysis of Lk's infancy narratives did not lead to any clear conclusion, "so I shall appeal more to arguments of content and thought pattern" (246). Typically, Br. goes the easy way. Will an evidence based on common thought patterns be more conclusive? Common thought patterns constantly emerge in the synoptic gospels, and even in John (and Paul and the Apc), and yet each gospel has its own author. Furthermore, if the philological and literary evidence is disregarded, what provides the common ground on which to establish that the idea on both sides of the fence are really the same? Br.'s procedure comes dangerously close to prejudging the question and working on an *a priori* principle. The text itself can be easily twisted in the direction one wishes to go, – This is what actually happens.

At the outset of his work Br. sees "no reason why a Catholic's understanding of what Matthew and Luke meant in their infancy narratives should be different from a Protestant's" (9). Why – may I Ask – should a Protestant's understanding be different from a Catholic's? Of course, I do not take Br. to mean that Protestants are always right and Catholics always wrong.

Manuel Miguens, O.F.M.

*Church Ministries in New Testament Times* by Manuel Miguens, O.F.M., 221 pp. (Christian Culture Press, Arlington, Virginia 1976, \$12.95)

"... the greatest merit of Fr. Miguens' book, as with his monograph last year on the *Virgin Birth*, is that he is prepared to take seriously the role of Tradition as a clarifying principle of Scripture, where Scripture is (as in this case) obscure..." Much has been said in recent years concerning the danger (which no doubt exists) of reading back into Scripture developed theological ideas of later ages, where the biblical evidence is scanty. But it also now needs to be asserted that there is an even more unsound hermeneutical principle, to the effect that apostolic tradition must be assumed to be wrong until it can prove itself right. On the

contrary, Miguens maintains (quite rightly in my opinion) that, if scripture is silent or obscure on a point, early tradition may legitimately be assumed to be valid, as continuing and developing the doctrine and situation of the New Testament; since 'the Christianity of these documents (i.e. of the apostolic fathers) is the immediate continuation of the Christianity represented in the New Testament' (p. 170). We do, after all, believe in the Holy Spirit in the Church of the first century."

John M. Redford  
(in the *Clergy Review*, April 1978).

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## Ethics

*Ethics at the Edges of Life: Medical and Legal Intersections* by Paul Ramsey. New Haven: Yale University Press, 1978. svi + 353 pp. \$15.00.

In this brief review it is possibly only to indicate a few of the reasons why this exceptionally important and valuable book is one that *requires* the study and attention of every Catholic scholar who is concerned about the moral fabric of our lives.

The work embraces two parts, the first concerned with the respect due to human life in its beginning, the second with the respect due to human life in its dying. Ramsey proceeds, in the first part, on the assumption that we are simply going to have to live with the 1973 Supreme Court rulings decriminalizing abortion and attempt, within the strictures imposed by those rulings, to do our utmost to give nascent human life all the protection still possible. Throughout Part One he constantly seeks to remind his readers that the 1973 rulings *in no way* conferred on women a right to abortion on demand and *in no way* imposed on others a corresponding duty to help them realize this right. This is one major theme of Part One and constitutes *part* of its polemic – a polemic against those who misinterpret the 1973 rulings to this effect.

Ramsey's extended and probing analysis of the opinions – majority, concurring, and dissenting – of the Supreme Court's 1976 (bicentennial) decision in *Planned Parenthood v. Danforth*, when a Missouri statute "carefully crafted to mesh with the parameters of the Court's 1973 decisions" was ruled unconstitutional, opens Part One. Here Ramsey shows that this decision in no way can be construed as a victory for unlimited abortion, despite its popular perception as being such. While saddened, and rightly so, at the atomistic individualism at the heart of that 1976 decision, Ramsey argues cogently that it leaves some room open for spousal and parental participation in abortion decisions and urges legislators to act promptly in designing laws that will enable husbands and parents to exercise their inherent (not State-delegated) rights in efforts to protect the life of the unborn and to educate the consciences of their mothers. At the same time Ramsey demonstrates quite devastatingly the terrible superficiality underlying the 1976 Court's majority opinion, a superficiality that in essence redefines marriage and the parental bond, eviscerating both of their meaning for manking.

Sadly, he observes that here the Court simply mirrors the present moral fabric of our society and its assumptions concerning the community of marriage, assumptions that are Rousseuvian and at bottom anti-human.

Next Ramsey examines the terrible threats to conscience, both personal and institutional, we face in the wake of the 1973 decision, threats lurking particularly in a New Jersey Supreme Court case of 1976 and in a California statute. Ramsey sees both of these legal acts eroding the freedom of institutions, public and private, nonsectarian and sectarian, to refuse in conscience to participate in abortions. He argues that once institutions are no longer free conscientiously to refuse abortion "services," individual persons will no longer have this precious freedom. Individual conscience clauses, he argues – and in my judgment rightly so – will be worthless "unless (a) institutional conscience clauses are effective and (b) there is "affirmative action" to insure that institutions in no way discriminate against conscientious objection to participation or cooperation in abortion." In the course of his analysis of this crucially important matter Ramsey offers devastating criticism of Charles E. Curran's recent reinterpretation of "material cooperation in evil," charging him with *replacing* that older teaching with one quite novel and dangerous.

An analysis of the Edelin case completes Part One. This analysis leads to the conclusion that there are operative in our society dehumanizing trends, rooted in atomistic individualism, Cartesian dualism, and Baconian technologism, that will inexorably lead to a situation in which individual and irreplaceable human persons will become interchangeable, replaceable commodities *unless* (Ramsey lets a forlorn hope express itself) heartfelt belief in a real human nature created by a Provident God begins to exert itself and make itself felt.

Part Two seems to me to have one overriding concern, the author's desire to prevent the substituted judgments of others about the worthwhileness of the life of dying persons or of nondying "voiceless" patients (including neonates) to usurp the place once held in medical ethics by judgments about the objective, reality-making, truth-making factors governing the choices that

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conscious, competent persons may rightfully make about their own care and that others may rightfully make in assessing their responsibilities to care, and only care, for the lives of "voiceless" patients, whether dying or not.

It is because of their subjectivism and their substitution of such subjectivistic judgments that Ramsey argues against the proposals of Robert Veatch and Richard A. McCormick. Veatch would substitute for the older "ordinary/extraordinary means" criterion — which was rooted in objective considerations — a "reasonableness" criterion that in fact confers sovereignty to the arbitrary wishes of the patient. McCormick, by opening the door to "quality-of-expected-life" judgments, moves the issue "from discussing whether treatments are in some measure beneficial to patients to discussing whether patients' lives are beneficial to them." It is for this reason too that Ramsey finds the decision of the New Jersey Supreme Court *in re Quinlan* so terribly defective and dangerous, for instead of basing its decision on objective factors bearing on a

judgment whether given treatment is proper or not it rooted its findings in the distinction between "vegetative" and "sapient" life and eroded the obligation of the state to protect the priceless and irreplaceable lives of its citizens.

Much more could be said about this truly important and valuable work. Ramsey's ingathering of all the reasons currently assigned for neonatal infanticide, his own proposed "medical indications" policy, and his beautiful insistence (made with the help of Arthur Dyck) that choosing how to live while dying is in principle no different from choosing how to live while living all merit the thoughtful attention of the reader. Certain aspects of his work, too, need critical assessment: e.g., his seeming willingness to live with the 1973 abortion decision and the validity of his medical indications policy. We can be truly thankful for this work, one hopes that it is not, as he indicates in the preface, his "last" in medical ethics.

William E. May

## Catechetics and Theology

Msgr. Eugene Kevane's *Creed and Catechetics: A Catechetical Commentary on the Creed of the People of God*, (Preface by John Cardinal Wright.) 320 pages; library hardcover edition, \$12.50; paperback, \$7.95.

Purpose: to assist all Catholics, especially parents and teachers, in the current "Crisis of Faith". The Church always turns to her Creed in

times of upset. Contains the official Latin and English of the Creeds on facing pages; a study of the development from the Apostles' Creed; the Commentary on the Creed of the People of God; a selection of Documents of the Magisterium from 1965 to 1976 which bear upon the Creed. Obtainable at the publisher: Christian Classics, 205 Willis Street, Westminster, Maryland 21157.

## Religious Life

Thomas Dubay, S.M., *RELIGIOUS COMMITMENT* — Available from Monastery of St. Dominic, Newark, New Jersey 07103.

A biblical, theological, conciliar approach to the subject; contemporary and authentic; in clear, concise, yet ample summary form; supported by carefully selected and immediately relevant bibliographies rich in primary sources. Valuable not only for solid initial formation in religious life, but like-wise challenging for reflection for

continuing religious formation as normative in conciliar and papal directives on this subject.

Sister M. Rose Eileen Masterman, C.S.C., Editor — *RELIGIOUS LIFE: A MYSTERY IN CHRIST AND THE CHURCH* — a collated study according to Vatican II and subsequent papal and ecclesial documents. Introduction by John Cardinal Wright; *Preface* by Thomas Dubay, S.M.; published by ALBA HOUSE, 2187 Victory Boulevard, Staten Island, New York 10314.

## Items of Interest

● *Child and Family*, a magazine whose editor is Dr. Herbert Ratner, is available from Box 508 Oak Park, Illinois. This magazine is especially valuable for those who wish to develop a library of fine articles on marriage and family life. To quote Dr. Ratner: "It should surprise no one how Catholic positions accord remarkably well with what nature has decreed." Subscription: \$4.00

● A very worthwhile two-day symposium on *Natural Family Planning* was held in New York May 23-24. There are many new developments in this area, and renewed interest. Local university and college campuses are good plans to stimulate a positive approach to this question. For information write to **The Human Life and Natural Family Planning Foundation**, 1511 K Street, N.W., Suite 425, Washington, D.C. 20005.

● Walter Kasper's solid work in Christo Logg, entitled, *Jesus the Christ* is now available in paperback from the Paulist Press. Price \$5.95.

● Fr. Edward D. O'Connor, C.S.C. book *Pope Paul and the Spirit* includes a rich collection of textual material. Ave Maria Press \$4.95.

● Msgr. Francis Schmitt's book *Church Music Transgressed* is available from the Seabury Press, 815 2nd Avenue, New York, New York.

● Fr. James Schall, S.J.: *Far Too Easily Pleased: A Theology of Play, Contemplation, and Festivity*, Los Angeles, Benziger-Macmillan, 1976. Price \$3.50. Welcome Number 4,000,000,000, Canfield, Ohio, Alba Books, 1977. Price \$1.75. *The Praise of "Sons of Bitches": On the Worship of God by Fallen Men*, Slough, England, St. Paul Publications, 1978. 3 Pounds 25 pence about \$6.25.

● Is anyone in a position to track down what is reported to be a most interesting study of 5,000 re 45% increase in U.S.A. divorce rate attributed to U.S.A. contraception: by Professor Robert T. Michael, associate Professor of Economics, Stanford University. A notice of this research appeared in *National Enquirer* (May 2, 1978) p. 43.

● *Ethics at the Edges of Life: Medical and Legal Intersections* by Paul Ramsey. New Haven: Yale University Press, 1978. xvi + 353 pp. \$15.00. William E. May.

● Dr. Dorothy Latz will address the Faculty Seminars on the Renaissance of the Columbia University Graduate School, New York, New York, in October 1978 Subject: The Company of Divine Love in 16th Century Italy and Florentine Platonism – a Link in Ecumenical Studies.

*She would be happy to receive notice of any current research on this topic. Information used will be given due credit and acknowledgment of source.* (Use following address: D. Latz, 1155 67th Street, Brooklyn, New York 11219).

● THE RIGHT TO LIFE NEWSLETTER May 1978 has a story on the twenty-four entering freshmen – all girls – on three California state college campuses who refused to pay an abortion entrance fee – and were fired by the college trustees. They are now suing.

● A worthwhile LIFELETTER is published in the public interest by *The Ad Hoc Committee in Defense of Life*. It is newsy and up to date. The May 19th issue dealt with abortion-related scandals, planned parenthood activity, and the Hyde Amendment. Address: P.O. Box 574, Murray Hill Station, New York, New York 10016.

● The Rev. Matthew E. Creighton, S.J., 51, director of research services and professor of classical studies will become the 21st president of Creighton University, effective September 1, 1978.

He is the author of three books – *A Summary of the History of Greek and Latin Literature*, *A Computerized Concordance of Tertullian*, and *A Critical Edition of the Complete Works of Decimus Magnus Ausonius* – and many articles in his field and he has constructed language learning aids.

## From the Mail Bag

- *The New Oxford Review* is a new monthly publication under the auspices of the American Church Union, a group including members of the Episcopal Church and the Anglican Church in North America, which recently split off from the Episcopal Church over the issues of women's ordination, abortion, and other things. The journal which seeks to be "orthodox and liberal", contains much lively and insightful writing. Address: 6013 Lawton Avenue, Oakland, California 94618.

- **CARDINAL NEWMAN COLLEGE** is seeking candidates for President.

Qualifications: a Roman Catholic priest loyal to Magisterium and in full agreement with the special academic and spiritual goals and structure of the college; with an earned doctorate, and established competence in administrative and fund-raising duties and leadership skills. Immediate opening, but search will continue until fully suitable candidate is found, Diocesan or Religious.

Any FCS members interested in applying should contact promptly the Chairman of the Presidential Search Committee: Dr. A. Martial Capbern, Executive Vice-President, Cardinal Newman College, St. Louis, Mo. 63121 (7701 Florissant Road), (314) 261-2600.

- Archbishop Jean Jadot has announced that Fr. Frederick M. Jelly, O.P., of the Dominican House of Studies in Washington, D.C. will become the Dean of the School of Theology at the Pontifical College, Josephinum, Columbus, Ohio. Fr. Jelly is on the Fellowship Board of Directors.

- Fr. Mark Hopkins, O.P. (Benedictine College, Atchinson, Kansas 66002) is interested in collaborating on pedagogical materials for a course entitled *Jesus Called Christ*.

- Fr. Virgil Blum, S.J. reports that the *Catholic League for Religious and Civil Rights* now has 22,000 members. Information is available from him at 1100 West Wells Street, Milwaukee, Wisconsin 53233.

- **The Pope John XXIII Medical-Moral Research and Education Center**, directed by Fellowship member Rev. Albert S. Moraczewski, O.P., is devoted to research in medical-moral issues, and is distinguished not only for its excellent work but for its commitment to carry on research in the light of Catholic teaching. It is concerned also to prepare research documents that could prove helpful in preparation for official magisterium documents. Members of the Fellowship competent in this field, and those willing to assist this work in various ways, are invited to contact Fr. Moraczewski at the Center (1438 S. Grand Boulevard, St. Louis, Mo. 63104).

- In mid-February of 1979 Gannon College plans to have some lectures on the philosophy and/or theology of St. Thomas More. Fellowship members who are or know experts in this field are urged to contact Father Stephen Minkiel, C.M., at Gannon College (Erie, Penn. 16501) to suggest themselves or others known by them as possible candidates for the presentation of such talks. The talks would be part of a larger Academic Festival centering on St. Thomas More.

## Brief Notice

Alan Donagan, *The Theory of Morality*. Chicago: U. of Chicago Press, 1977.

This work is an important systematic treatment of morality. Donagan, Professor of Philosophy at the University of Chicago, is not a Catholic. Although he is something of a Kantian, he has many interesting things to say about St. Thomas and the tradition. He shows convincingly that the common morality of the Hebrew-Christian

tradition is coherent and defensible, and that it excludes consequentialism and any other position that would allow doing evil that good may come of it. It is interesting to know the work of another major moralist who finds the consequentialism characteristic of some revisionary theology not only speculatively indefensible but also incompatible with common Christian morality.

Joseph Boyle

## Editorial

One of the most overworked words in the contemporary American and Catholic lexicon is "dialogue". Another is "communication".

The commonness of their recent use can be explained perhaps by the popularity of these words in academic circles. No problem eludes solution, some modern thinkers think, if only people can be encouraged to keep talking.

And so the most human of human traits — after reason itself — is held out to modern man as a panacea for his most complicated illnesses.

Most witnesses of the contemporary scene, however, are honest enough to recognize that conversation does not solve all problems. And it creates a few of its own. Sometimes the dialogue is complete, the understanding perfect, yet only disagreement, discord, or acrimony result.

At other times, the call for more "dialogue" is a tactic used to prevent or forestall legitimate authority from reaching legitimate decisions.

And yet for all of this, "dialogue" and "communication" are perfectly suited to research and academic study. Only by sharing does knowledge grow. Only by "peer criticism" are egregious errors discovered, avenues of discovery expounded, theories confirmed or rejected. "Dialogue" is especially vital in the non-physical sciences where scholars work on "soft data" only,

in which the methodologies are at best imprecise, leading only to tentative opinions, more than firm conclusions.

Be this at it may, scholars are no more immune from closing off dialogue than the rest of mortal men. They form schools of thought, closed in on themselves, and war against enemy schools. Scholars indeed are more sensitive to criticism than others because they identify their research efforts with personal integrity. So they keep to their own enclaves. Last year's controversial book *Human Sexuality* is an example of research done in a hot-house environment.

In Kansas City last month Cardinal Baum saw the special value of the *Fellowship* in its interdisciplinary membership. It is precisely in this fraternity of differences that some lessons of peaceful progress can be learned. One editor of a diocesan newspaper recently was alarmed at what he called "the scholar split". And yet it is of the nature of scholarship that there be splits, hopefully gentlemenly ones, among the practioners, at least where there is no microscope available to pin down the reality.

As far as the Church is concerned, "dialogue" with *magisterium* (where the decisions are made) might be more productive, if there was more "dialogue" among the scholarly factions.

## Brief Notice

The Hastings Center *Report*, (Volume 8, No. 2, April 1978) carries an article entitled "Morality and Moral Education."

The author, Carl Bereiter, Ph.D., of the Ontario Institute for Studies in Education states that the present thrust on the elementary and secondary levels is moral education — without imposing any set of moral beliefs — as found in Kohlberg's Cognitive-Developmental Approach and the process approach of Values Clarification. After analyzing both methods he finds them learning heavily on "growth experiences" and doing little to

prevent young people from moral relativism. Ultimately such approaches demand an impossible intuitionism on the part of both young and old which unfortunately seemed to urge on those proposing Holy Communion before Confession, the psychologizing of theology in the preliminary drafts of the Catechetical Directory and now the vestiges of this same intuitionism in the study commissioned by the Catholic Theological Society of America — *Human Sexuality, New Directions in American Catholic Thought*.

Joseph E. Hogan, C.M.

## News Item

Fr. Joseph Fessio's *St. Ignatius Institute* at the University of San Francisco has in recent months acquired some prominence. Several articles in the *National Catholic Reporter* (March 24th) attempted to accuse the Institute of "extreme and narrow conservatism", while Cornelius Buckley's article in

*America* (March 25th) objectively set out the role and program of this Catholic college on a university campus. The letters to the editor in each publication which followed are in themselves interesting commentaries on contemporary Catholicism.

## Executive Board Meeting September 9th

Fr. Lawler and Msgr. Kelly met in Washington on May 30th to work out some details for the forthcoming executive board meeting. While there, they visited with Bishop Thomas Kelly, executive secretary of USCC, to report on the Kansas City convention.

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## Fellowship of Catholic Scholars

The 1976 volume (No. 2) of *Seminarium* (scholarly review of the Sacred Congregation for Catholic Education) is entirely dedicated to "Theological Textbooks Today." The overall message of the volume is: "Good text books are rare and, consequently, in practice they are seldom used" (p. 211). The deemphasis on Latin since Vatican II has increased the need of good textbooks in English. The Sacred Congregation notes that only one complete text of dogmatic theology has been composed in the English-speaking world since Vatican II (Michael Schmaus, *Dogma*, 5 vols.). It mentions three other titles of limited scope: F.M. Genuyt, *The Mystery of God*; R. Latourelle, *Theology of Revelation*; J.A. Mohler, *Dimension of Faith*.

An article in the same issue treats of textbooks of systematic philosophy that have appeared since the Council. The writer mentions only two texts in English: F. I. Klauder (3 brief volumes) and *The Harbrace Series in Philosophy*. Five titles of limited

scope are mentioned: A.G. Van Melsen, *The Philosophy of Nature* (1953); B. Lonergan, *Insight* (1958); I. Owens, *An Elementary Christian Metaphysics* (1963); J.A. Peters, *Metaphysics* (1963); J. McGlynn - P.M. Farley, *A Metaphysics of Being and God* (1966). Not even all of these can be said to have appeared since the Council.

This issue points up the dearth of textbooks of systematic theology and philosophy being produced since the Council, when the change of times so urgently demands them. A more recent issue of *Seminarium* (1977, No. 3 - just published) is dedicated to the role of St. Thomas Aquinas in Catholic education. In the Introduction to this latter issue, Cardinal Garrone points out that the Scholastic approach is being contested everywhere but it cannot be suppressed. Hence the need either to create a new Scholastic system or accept the old one, but never to abandon the valid insights of Aquinas.

John F. McCarthy

## Brief Notice