

FELLOWSHIP OF CATHOLIC SCHOLARS

NEWSLETTER

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Lines From Father Lawler's Desk

In the homily of the Mass inaugurating his pontificate, Pope John Paul asked Mary's help "that as Peter's voice we may proclaim our profession of faith with joyful firmness in the world." "Joyful firmness" is a splendid phrase.

The longing for firmness in ecclesial teaching can be found everywhere. Fr. Richard McBrien (*Commonweal*, Sept. 1, 1978, p. 561) speaks of the need for "a shaking down and a sorting out" in the Church. The Church must make some sense, and have a clear direction. Some would like to see a vague Church, "open" to the point of absurdity, standing for nothing. Fr. McBrien would not.

He entertains the possibility that Providence may have the Church on a "conservative course." By this he seems to mean that Providence may be leading the Church toward insistence on certain teachings of faith and morals that some have questioned, though Paul VI and his predecessors have said the Church must proclaim them. Often the teachings in question are labeled "noninfallible." But it would be reasonable to say that some of them have been taught in ways that would indicate they have been infallibly taught by the ordinary magisterium (LG 25; cf. the article by J. Ford and G. Grisez in the June, 1978, *Theological Studies*).

Should this be the divine plan, M. adds, he hopes that this will become "unmistakably clear" under the new pope. We share his hope. For if the good news of faith is not taught in such a way as to exclude its contradictories, faith is not actually proclaimed at all. Suppose, for example, that believing bishops and theologians announce the Catholic teaching on marital chastity. But suppose that they would also suggest, by their positive support or silence, that the friendly ("open,") thing to do is to allow those who reject Catholic teaching to convince many of the faithful to spurn that teaching. To act thus would not reveal a strong conviction that it is the Lord who teaches in the constant and insistent teaching of the Church, and that what he teaches is good and necessary for all those he has called to faith.

But M. has a sad addition to make. Should Providence lead the Church to positions that some scholars "cannot abide," then these scholars "will be able to pursue other options for the sake of God's kingdom." Something has gone very wrong here. Adherence to the Church, and to the message Providence leads her to proclaim, is not a mere option for one to whom the gift of Catholic faith has been given.

But the pain in the expression "cannot abide" ought not be ignored. If we had a more *joyous* firmness in proclaiming the faith, a more sensitive joyousness, we would more frequently break through the pain that makes some feel they might be compelled to separate themselves from the Church of Christ, if it teaches things they "cannot abide." Admittedly, it is foolish to try to keep the Church full by emptying it of its saving message.

Still, the attractive prejudices of a culture or of some personally loved philosophy of life can make what is saving seem dreadful. Thus St. Peter felt he could not abide the Lord's teaching about the cross, and disciples could not abide the message about the bread of life.

Scholars must imitate their Teacher in teaching truth not merely firmly, but also seeking to communicate the joy that can be found in the hidden treasures of truths that offend the prejudices of an age — truths that may at first appear dreadful, but in fact are very good. Each person has his own responsibilities, of course. Each of us is called, in the dark light of faith, to say yes to what may seem for a while bitter, when God has given sufficient light. In times of trial we need long for firmness in the witnesses to faith that surround us; but it helps when honest firmness is also joyful and compassionate.

Humanae Vitae's Tenth Anniversary

The Reverend Ronald Lawler, O.F.M., Cap., on behalf of the newly formed *Fellowship of Catholic Scholars*, sent a telegram July 10, 1978 to Pope Paul VI on the occasion of *Humanae Vitae's* tenth anniversary. The telegram read:

Most Holy Father:

On the tenth anniversary of *Humanae Vitae* the Fellowship of Catholic Scholars, a recently established society with more than three hundred members, thanks Your Holiness for this firm defense of life and love. Surely the intervening years have shown how deeply the teaching Your Holiness reaffirmed in this encyclical is rooted in the sources of faith, and how essential it is that this teaching be adhered to if sacred human values are to be safeguarded.

We deeply regret the pain caused to Your Holiness by wrongful dissent from this teaching. Clearly the consequences of this dissent have been bitter for the faithful and for mankind generally.

We recognize our own duty as Catholic scholars to serve the faith of the Church more generously with serious research and writing. The difficulties to be faced are not few, but they should serve to challenge our Catholic spirit.

Grateful for the continuing concern Your Holiness has shown to confirm the brethren in the faith, we ask a paternal blessing.

Devotedly in Christ,
Ronald Lawler, OFM, Cap.
President

[Fr. Lawler explained to the press that the telegram was the result of the unanimous decision of the delegates attending the Fellowship's First Convention in Kansas City in April. According to Lawler: "There was a consensus there that the Pope correctly reflected the Church's understanding of God's mind on marriage and contraception. It is quite clear that contraception more and more is identified with major human illness, some of which is bodily. However, the spiritual side effects of contraception should be more frightening to men of faith." He also thought the time had come for Church leaders to bring the theology of natural family planning and its scientific basis to the people of every Catholic parish in the United States.]

The Pope Responds

July 22, 1978

Dear Father Lawler,

I have been directed by the Holy Father to convey his thanks for the kind letter which you addressed to him on the tenth anniversary of *Humanae Vitae*. He is especially grateful to you for your commitment to serve the faith of the Church ever more generously through serious research and writing.

In expressing His Holiness's appreciation of the sentiments which prompted your devoted message, I have the honor to convey the Apostolic Blessing to you and to those associated with you.

With every good wish, I remain

Sincerely yours in Christ,

J. Card. Villot

In a similar connection, Cardinal Villot wrote the following to Archbishop Quinn:

Dear Archbishop Quinn:

During your private audience with the Holy Father on March 2 last, you spoke to him about the Symposium commemorating the tenth anniversary of *Humanae Vitae* sponsored by the Archdiocese of San Francisco and the University of San Francisco.

His Holiness now wishes me to renew to you the deep interest that he showed in this initiative. He considers it indeed a worthy example of what can be done at the level of a local Church, in close collaboration with a Catholic academic institution of higher learning, to help bring ever more effectively to the people a vital area of the Church's teaching . . . He considers this teaching to be, according to God's law; they also come as a response to the denial as such of the teaching, and as a clarification against certain interpretations that would deprive the Encyclical of its true meaning and in practice distort its application. At the same time he has repeatedly expressed his gratitude to all those who have assisted in scientific research, promoting natural family planning, not as an end in itself—to avoid conception—but as a licit means whereby a couple may worthily exercise responsible parenthood, after a decision that takes into account all the factors involved

J. Card. Villot

Humanae Vitae Symposium at the University of San Francisco (July 18-22)

● In spite of the regrettable absence due to illness of four key speakers, Mother Teresa, Archbishop Quinn and the Dr. Billings, more than 800 participants came to celebrate the 10th anniversary of Pope Paul's Encyclical. Among speakers and guests were many members of the Fellowship of Catholic Scholars.

The program, organized by the St. Ignatius Institute under the direction of Fr. Joseph Fessio, S.J., in conjunction with Archbishop Quinn of the Diocese of San Francisco, began with a stirring witness by Malcolm Muggeridge to the beauty of life and faith in God in the face of the tragic consequences of the rejection by so many of the message of the Encyclical. An account followed of the influence of the media in promoting dissent by Professor James Hitchcock. The second day brought a presentation of the truths of *Humanae Vitae* in the context of the Church's teachings of marriage by Fr. John Connery of Loyola University (Chicago) and a controversial paper by Fr. Gerald Coleman, Dean of St. Patrick's Seminary, Menlo Park, affirming the Encyclical as a prophetic document, yet allowing theological dissent and reception of communion by couples practicing artificial birth control . . . The next contribution was an original formulation by Swiss theologian Hans Urs Von Balthasar, followed by a scathing indictment by Louis Bouyer, the French Oratorian, of clergy who ask the laity to make sacrifices while rejecting their own summons to holiness.

A concise and very informative talk was given by Dr. John Kippley on the latest scientific developments in Natural Family Planning, augmented by Doctor Thomas Hilgers' analysis of the relationship between awareness of natural rhythms and the emotional and spiritual maturity of the couple. One of the conference highlights was a report by expert Robert Brungs, S.J. on the logical extension of recent biological experiments into the future.

The final session included a polemical attack of false myths about over-population by Australia's Colin Clark and a rousing presentation by philosopher and Mother Elizabeth Anscombe from Cambridge, England of the pastoral truths of *Humanae Vitae*.

Proceedings of the Symposium are available on tape from the St. Ignatius Institute of the University of San Francisco, San Francisco, California 94117, and will be published as a book by Our Sunday Visitor Press.

● One of the most interesting interventions during the Symposium came from the floor. Upon hearing the opinion expressed from the podium that individual contraceptive acts were permissible as long as "the whole" marriage was open to children, a pastor rose to object that this view was nothing less than a variation of the "Mafia hit man ethic." The godfather type frequently appeared in his town as a good family man, who loved his wife, went to Church, protected his neighborhood from crime and vice—but now and then for very practical reasons eliminated a testy foe. Fr. Donnel McDonnell, whose earlier ministries took place among the Spanish and the Japanese, now the pastor of a San Francisco Chinese parish—three different culture groups with vast traditions in sexuality—took a strong stand against any ethic which justified evil acts on the basis of "the whole." (Incidentally, contraceptive acts are not occasional departure from norm. They make up a life style which perdures through most of married life.)

● Fr. Fessio's confrere across the Bay—John A. Coleman, S.J., who functions at the Berkeley Theological Center—regrets Fr. Fessio's narrowness in conducting a symposium on *Humanae Vitae* which barred dissenters. Coleman does not identify Catholicity with rejection of contraceptive marital acts (*National Catholic Reporter*, August 11, 1978). The Berkeley Jesuit also reports comments on two lectures at Fessio's Symposium: Swiss theologian Hans Urs Von Balthasar was at times considered "dense" and "down right silly"; French theologian Louis Bouyer's criticism of priests and nuns who abandoned religious life was likened to "Baptist Fire and Brimstone."

● Fr. Fessio and his St. Ignatius Institute in San Francisco continue to attract attention, some friendly, some unfriendly. *Our Sunday Visitor* wrote a feature story (August 13, 1978) calling him "the controversial Jesuit", because the Institute "emphasizes fidelity to the teachings of the Church, stresses classical Catholic teachings, provides Catholic formation with Catholic teaching." OSV thinks he has become controversial because "he comes off as too Catholic for some."

● His St. Ignatius Institute is doing so well at the University of San Francisco that Jesuit confrere Vernon Ruland issued a broadside against its faculty, student body, program and procedures. Fr. Ruland sees it as an Ottaviani like effort to inculcate "pure logical Catholic truth" whereas everyone knows since Vatican II the Church is dealing "with a developmental truth that is ragged, experimental and uncomfortably fallible." (*America*,

September 7th, 1978)

Board of Directors Meeting in Chicago September 8-9, 1978

Ten members of the Board implemented the directives of the 1978 Kansas City Convention as follows:

1. *Convention Proceedings.* The executive secretary was directed to proceed with the publication of the papers on hand. Since publishing costs are presently at high levels (the proceedings likely to involve an expenditure of \$5,000), new arrangements will be made in 1979 for the publication and distribution of future proceedings. Generous benefactors are welcome to contribute toward the publication costs of the 1978 proceedings. This book will be mailed to the membership within a few months.
2. *Membership in Other Associations.* The president and the executive secretary were empowered to proceed to accept invitations for FCS to accept membership in the *Joint Council of Catholic Learned Societies* and *The Catholic Press Association*.
3. *Local Chapters.* FCS members are encouraged to form local or regional chapters with notice to and approval of the president. These local chapters are expected to be channels of communications for members, especially those interested in affiliating with the FCS, and sub-groups capable of valuable input to the national body. Local chapters also can more readily provide lecturers to academic and other interest groups seeking this kind of assistance.
4. *The Newsletter.* The Board encouraged the continued expansion of the *Newsletter* within the limits of FCS's resources. (Exploration of the feasibility of a scholarly Journal is in process.) Each member is counselled to send to the *Executive Secretary* pertinent information and evaluation of scholarly research carried on in various disciplines. Review essays of high quality on particular subjects pertinent to FCS purposes are solicited.
5. *Report of the Executive Secretary.* The income of FCS 1977-1978 was \$13,000. At present the reserves amount to \$7,500. The average cost (apart from mailing) per issue of Volume I of the *Newsletter* was \$700. The convention cost \$4,500. Almost all other costs which otherwise might have been ascribed were rendered unnecessary by donated services.

6. 1979 Dues.

The Board decided that – in the interest of simplicity – the regular dues paying year will be January 1st – December 31st.

New notices for 1979 dues (hopefully with membership cards) will be available late in the current year.

Some exceptions, of course, must be made for new members only paying dues late in 1978.

The dues for members and associates will continue to be \$15.00. Special rates for doctoral students will be determined later.

Foundation members who contribute \$200 or more will be exempt from annual dues.

7. *Communications.* Depending on the subject matter direct communications to Fr. Ronald Lawler, OFM, Cap., (President), the Catholic University of America, Washington, D.C. 20017) or Rev. Msgr. George A. Kelly, (Executive Secretary) St. John's University, Jamaica, New York 11439.

Committee Reports to the Board

1. *1978 Fellowship Convention* (Members Frs. Lawler, Weis, Smith, Professor Hitchcock)

Mark these dates.

The Fellowship will hold its second annual convention in St. Louis, the weekend of March 30-April 1, 1979. Professor James Hitchcock will be the local chairman for arrangements.

The theme: "Relativism in History and Religion."

More to follow.

2. *Nominations for Office* (Members Fr. Jelly, Fr. Mangan, Fr. Turro)

There will be an election of new officers at the end of 1978 calendar year. The vacant offices will be: presidency, vice-presidency, secretaryship, treasurer, four places on the Board of Directors.

The nominations will be made by the committee later in the year, with the opportunity for membership to provide candidates. Voting will take place by mail.

New officers will be installed at the 1979 convention.

3. *Membership and By-Laws* (Members Fr. Quay, Fr. Sattler, Msgr. Kelly)

Members will be those who, in addition to subscribing to the Fellowship, will have earned doctorates or the equivalent, are engaged in scholarly work of which there is suitable evidence, and are actively involved in Fellowship affairs. These are the voting members of FCS.

Selected Notes on Contemporary Books and Articles

Book Reviews

Themes in Fundamental Moral Theology University of Notre Dame Press, 1977

By Charles E. Curran

This volume contains updated versions of six essays which were published in two of Curran's earlier books together with a previously published paper on "Utilitarianism, Consequentialism and Moral Theology" and a new chapter on "Conscience" prepared especially for this volume.

This reviewer has little sympathy for C's normative conclusions, many of which contradict the teaching of the Church. Moreover, no doubt like many others, I find much in this book that is simply offensive: from C's dedication of the book – to various people at Catholic University who have supported the cause of C's academic freedom – to the repeated suggestion that contemporary theologians largely agree in contradicting the Catholic moral tradition and the Magisterium's understanding of its role as moral teacher.

Nevertheless, this book deserves a careful analytic scrutiny of the sort that little contemporary moral – including C's works – has gotten. The issues raised are important; the challenge to the authority of Church to teach decisively on morals is real; and part of the Church's response must be scholarly analysis.

One part of such a scholarly response to this book should take the form of a critical study of C's working method. On each of the issues he discusses C brings to bear a mass of information; this often includes summary statements of various positions on the issues. He also presents a host of insights, proposals and objections – many of which are interesting and suggestive. His presentation is thus effective and persuasive, but it seems to constitute a probing essay and not scientific theology. One suspects that C's approach cannot warrant the firm conclusions he draws – firm enough to overturn the moral teaching of the Church on many points.

C's discussion of physicalism is a good example. It is clear enough what C means by "physicalism" in a general way (P. 34, 35, 38) but his claim that the tradition is physicalist in such a way as to deserve criticism and – on certain points like contraception – rejection is just not vindicated. C admits that some emphasis should be placed on the physical aspects of human acts (p. 39). One wonders just how much emphasis that should be, and, further, whether perhaps this is just the emphasis placed on it by the tradition. Or whether, if the tradition places slightly more emphasis on the physical act than C allows, this greater emphasis is mistaken. Instead of addressing questions such as these, C goes

to some length in tracing the influence of Ulpian on Aquinas. His purpose seems to be to expose "the culturally limited views" (p. 45) involved in natural law theory. Of course, this does nothing to show that any part of natural law theory is false unless one assumes that the modern views that contradict this theory are true. C does not attempt to vindicate this assumption. So we find some history and what appears to be a historicist supposition – limited to apply to the tradition but not to our own age – when what we should expect is a critique of the propositions and arguments which comprise the traditional view of action theory.

C's discussion of consequentialism suffers from a similar lack of analysis on crucial points. He begins by surveying the recent philosophical literature on utilitarianism. A precise definition of utilitarianism is not presented (see p. 121) and one of the most abiding objections – that the weighing of values supposed by consequentialist reasoning is impossible – it simply set aside (see p. 123). C goes on to use this discussion to locate the work of such "reforming" Catholic moralists as Knauer, Fuchs, McCormick and Schuller. On C's view these men are not, as Connery holds, consequentialists. Their position is rather a "mixed teleology" made up of three propositions: (1) moral obligation arises from elements other than consequences, (2) the good is not separate from the right, and (3) the way in which good or evil is achieved by the agent is a moral consideration (p. 133). C's second condition, on the face of it, precludes any type of properly teleological reasoning including the "mixed" type; moreover, this condition does not seem to be met by theories in which the values to be achieved by acts are allowed to override the ontic evils involved in those acts. More important, if consequentialism is essentially a method of weighing values in an effort to determine which of one's options brings about the greatest net good or least net evil, then one is no less a consequentialist if one weighs the values involved in the end, object and circumstances of a prospective action to determine its overall value. This kind of weighing is involved in the "reforming" moralists' revision of *bonum ex integra causa* and their setting aside of *malum ex quocumque defectu*. I think this is consequentialism, but the word is not important. The issue is whether the position of the reforming moralists – including C himself on a number of points (see p. 141) – involves a weighing of values (1) which is theoretically indefensible – or at least not yet successfully defended since the time of Bentham – and (2) which implies that one may do evil that good may come about.

Joseph M. Boyle, Jr.

Selected Notes on Contemporary Books and Articles

Theology and the Gospel of Christ – An Essay in Reorientation

By E. L. Mascall. London: SPCK, 1977.

Dr. Mascall sets about performing his task by noting the eminently pastoral purpose of theology and laments the fact "that the theological activity of the Anglican Churches is in a condition of extreme, though strangely complacent confusion, and that this is having a disasterously demoralizing effect upon the life and thought of the Church as a whole and of the pastoral clergy in particular." (p. 1) As an Anglican priest he is most sensitive to the needs of his own Communion, but I am certain of his agreement that other Churches within Christendom are suffering from a similar malaise. Elsewhere than in the Church of England it is also fashionable to desupernaturalize Jesus for the sake of academic respectability. The author perceives two particular areas which have been severely weakened by the contemporary crisis in theology, namely those of Christian social concern and ecumenism. Without a clear grasp of Christian doctrine, the Churches cannot renew the face of the earth nor are they able to seek organic unity in Christ. For what is it in the Gospel that directs and motivates us as Christians to work for social justice and peace; and, what is it in our various Christian traditions that will lead us into oneness of the Spirit? Three of the book's four chapters provide a critique, always clear and firm but never harsh and destructive, of those aspects in contemporary theology that are inimical to true social concern and authentic ecumenism: Christian theology not being faithful to its own task in the Church; the theological impoverishment of historical skepticism; and, the utter inadequacy of some new approaches in Christology. The constructiveness and creativity of his own criticism show up in the fact that Professor Mascall offers to the reader excellent insights about the true nature and method of contemporary theology, about the hermeneutical problem and historicity of the Gospels, and about the ingredients of orthodox Christologies today.

He sees the contemporary crisis in theology as emerging from the need to avoid denominational disputes and to make theology appear to be academically respectable in the setting of a virtually secularized university. The author deplors "the academic attitude which finds it interesting to investigate why men thought as they did about God but is unconcerned whether what they thought about Him is true or false." (p. 24) He has found two recent writers who satisfactorily integrate the ancillary disciplines with theology and thus preserve both its scholarly and pastoral dimension: the Presbyterian Dr. T.F. Torrance in *Theological Science*; and, Fr. Bernard Lonergan, S.J. in *Method in Theology*.

The aspect of theological impoverishment from historical skepticism in New Testament studies, he finds particularly expressed in the Cambridge *Soundings* of 1962, but also looks upon *Christ, Faith and History: Cambridge Studies in Christology*, which appeared ten years later, as a very refreshing response to it. In this latter noteworthy but insufficiently recognized volume, Dr. Mascall singles out Dr. Peter Carnley, among others, as exposing the weaknesses in historical skepticism, which "...is based on poor and inadequate philosophical reasoning," (p. 65) He considers one of the most extreme examples of historical skepticism about Christian origins the Ethel M. Wood Lecture given by Dr. D. E. Nineham in 1975 with the title, "New Testament Interpretation in an Historical Age". To offset the historicism in such an approach, Professor Mascall proposes that Dr. Nineham's interpretation needs "rather less of Collingwood and rather more of the Church" (p. 111) which brings to us within a living Tradition what is essential in our Christian past. On the other hand, he beholds in Dr. John A. T. Robinson's *Redating the New Testament* a sign of hope in the historicity of the gospels since it is also concerned with questions of composition.

The most important and timely chapter in this significant work is the third which not only criticizes the inadequacies of contemporary Christologies that are unfaithful to Chalcedon and the next two ecumenical councils, but even more significantly clearly and carefully explains the new approaches that are both orthodox and creative. In contrast to the speculations of such men as Dr. John Knox, Dr. M.F. Wiles and Dr. W.N. Pittenger, Professor Mascall offers as models for contemporary Christologizing the reflections of M. Claude Tresmontant, Louis Bouyer, and Jean Galot. He also lets light in from K. Rahner, B. Lonergan and Dr. John Meyerdorff, "a voice from Eastern Orthodoxy" (pp. 197-202). In all this he quite convincingly proves his point that, paradoxically, the more one is concerned with preserving the revealed truth about the divinity of Christ in a proper Chalcedonian balance, the more is humanity, both His and ours, truly safeguarded in its grandeur and potential. A brief review of so significant a book can only conclude with the hope that it will receive the attention and response that it so richly deserves. This includes the fourth and final chapter in which Dr. Mascall shows his own abilities at more original theological thinking by appropriating the classical concept of relation as objective reality to theology today.

Frederick M. Jelly, O.P.

Selected Notes on Contemporary Books and Articles

Periodical Reviews

William J. Bennett and Edwin J. De Lattre, "Moral Education in the School" *The Public Interest* 50 (Winter 1978) pp. 81-98.

Writing in a magazine edited by Irving Kristol and Nathan Glazer and devoted to intelligent and scholarly critiques of critical social issues, the authors raise questions about moral education given today in public schools. They object specifically to the educational techniques of Sidney Simon of the University of Massachusetts and Lawrence Kohlberg of Harvard. Simon, for example, asserts "none of us has the right set of values to pass on to other people's children." For Simon the content of peoples values are not important, only the process of valuing. Whatever the student thinks is religious, is religious. Bennett and De Lattre conclude their critique of Simon: "Finally and ironically, Simon's approach emphatically indoctrinates by encouraging and even exhorting the student to narcissistic self-gratification." When parents in Great Neck objected to the methodology used in the schools, Simon is quoted as saying "an orthodox Jewish, rightwing group got hold of it and just raised hell."

The Public Interest critics seem more concerned, however, about the influence of Lawrence Kohlberg, because of his high standing in the university community, particularly in departments of psychology and philosophy, and in schools of education. Kohlberg, unlike Simon, proposes a search for objective moral truth through exercises training children to solve moral dilemmas. He, too, is opposed to indoctrination as undemocratic and unconstitutional ("The child's right to freedom from indoctrination"), hopes the teacher (beginning with the dilemmas proposed by Kohlberg) can help students determine the "stages" of their moral development and help them grow. The exercises are also intended to improve moral perceptions and behavior.

In *Hypothetical Dilemmas For Use in Moral Discussions*, prepared and distributed by the *Moral Education and Research Foundation* at Harvard, the following is one of the proposed dilemmas:

"Sex As a Need": The Johnson Family (with four children) was a very happy and close one. Mr. and Mrs. Johnson were in their 30's. One day Mr. Johnson fell from a third-story building where he was working. He broke his back in this accident and

was totally paralyzed from his waist down. The accident did not result in economic hardship because of workmen's compensation. Three months after the accident, when Mr. Johnson came home, the problem began. Mrs. Johnson, who was a young person, realized that she would have to give up sexual intercourse with her husband. If she did not want to give up her sex life, she had the following choices: either get a divorce, or to have extramarital affairs.

1. Is it possible to separate sex from affection? What do you think she should do? Give reasons.
2. Do you think this woman should remain married to the husband? Why or why not?
3. What do you think would happen to the family if she had an affair?
4. If she decides to have an affair, should she tell her husband or keep it a secret? Why?

The range of Kohlberg's choices for solving this particular dilemma is obviously limited, even from a secular humanist standpoint. The case itself is weighted in favor of the wife's predicament, not that of the husband's or children, and the moral principles to be induced remain ambiguous.

Bennett and De Lattre, after reviewing this and other Kohlberg cases, make the following criticism:

1. They doubt that what Kohlberg describes in his case is morality at all.
2. They accuse both Simon and Kohlberg of indoctrinating—the celebration of wants and desires, for one thing—but indoctrinating too *against* traditional moral values.
3. Their view of the world—a place of coldness and conflict—is arbitrary and untrue.
4. They leave no room for passing on knowledge and experience.

Conclude the critics: "Children are invited to a world where it is a travesty and an imposition for anyone to tell them the truth."

George A. Kelly

Selected Notes on Contemporary Books and Articles

Publications of Interest

THREE ON ABORTION, a new 1978 CHILD & FAMILY reprint booklet by Paul Ramsey, Princeton Professor of Christian Ethics and a prominent Methodist layman with an introduction by Herbert Ratner, M.D., is the only collection of articles on abortion by Professor Ramsey in print.

Noteworthy is the inclusion of his THOMIST Review Article of Grisez's and Callahan's books on abortion. In particular, he charges Callahan with misdirecting "leading voices in the Protestant churches" into espousing lax positions on abortion and with having "considerable influence" leading to "the current abandonment of past ethics, Protestant and Catholic." Ramsey claims that Callahan subsequently rejected his own position and owes his readership "another book which will set the record straight."

The second article, entitled FETICIDE/INFANTICIDE ON REQUEST and reprinted from RELIGION AND LIFE, a Methodist publication, criticizes the Methodist bishops for their statement on abortion. The third article is his 1974 testimony before a Senate Committee on constitutional amendments. Because of the rigor and lucidity of his arguments, THREE ON ABORTION may be of particular interest to teachers of college or seminary ethics for classroom use, as well as for distribution to clergymen and others interested in the ethical issues relating to abortion.

Single copies sell for \$2.00 each, 5 to 9 copies for \$1.60 each and 10 or more copies for \$1.40 each. Child and Family, Box 508, Oak Park, Illinois 60303.

- Advance notice of Fall publication:
P.R. Regamey, (O.P.): *Spirit*. To be published Fall, 1978 by the St. Paul Press, (Daughters of St. Paul), Boston Mass.

This is a one-volume work condensed by the author himself from his recent three-volume work in French, *Redécouvrir la vie religieuse: L'Exigence de Dieu; La Voix de Dieu dans les Voix du Temps; La Renovation dans l'Esprit* (Cerf, 1971-1974). The author offers the true meaning of renewal according to the laws of the spiritual life throughout the ages which are still valid, and according to the documents of Vatican II. He indicates how so many religious today have misinterpreted renewal and calls for a return to the sources of true religious life. To be translated by Dorothy L. Latz.

- Frederick S. Carney is the author of an article in *The Journal of Religious Ethics* entitled "On McCormick and Teleological Morality" (June 1, 1978). He explores the relation of McCormick's teleology of moral obligation to utilitarianism and the Catholic morality of Thomas Aquinas, finds it similar to the one, distant from the other. *The Journal of Religious Ethics* is published under the sponsorship of the University of Tennessee (Knoxville, Tennessee 37916) and the Kennedy Institute at Georgetown. The Chairman of its Board is Paul Ramsey.

- James Hitchcock's *On the Present Position of Catholics in America*, has been published by the newly formed National Committee of Catholic Laymen. The pamphlet (46 pages) is an analysis of Catholics' relative political ineffectiveness in the United States at present. Single copies are available for two dollars from the National Committee of Catholic Laymen, Room 840, 150 East 35th St., New York, New York 10016.

- *God in Contemporary Thought: A Philosophical Perspective*, edited by Rev. Sebastian Matczak, S.T.D., Ph. D. (Learned Publications, New York, 1977) \$55.00

This is a source book. It covers nearly every approach to the subject, even the Unification concept of Rev. Sun Moon. Frequently, however, the subject involves theology and some of the theology is inadequate, especially, as regards the view of the magisterium. (e.g. the treatment of process theology is inadequate.) The selections are of varied value many excellent, some routine. Generally good bibliographies accompany each article.

- Fr. Frank Klauden of Don Bosco College, Newton, New Jersey 07860, has an interesting philosophical essay entitled *Maritain of Lonergan?* which he will make available to Fellowship members. He does not think these two 20th century interpreters of Aquinas are as much at odds with each other as they may seem.

- Fr. Kenneth F. Slattery discussed the problems of state subsidy for Catholic colleges in the *National Review* (August 18, 1978). His title: "Catholic with a Capital C."

Selected Notes on Contemporary Books and Articles

● A British edition of *The Rhine Flows Into the Tiber: A History of Vatican II*, by the Rev. Dr. Ralph M. Wiltgen, S.V.D., of Chicago, was published on 27th of April 1978 and within two months sold more than 2000 copies. *Christian World*, an internationally circulated Anglican weekly published in Oxford devoted two full columns to its review on 6th of July 1978 and said, "It is amazing how well this book reads now almost thirteen years after the Council..." The review was written by the publication's Literary Editor, Dr. Richard F. Mullen, who teaches 18th and 19th Century history in the University of Oxford. He called the work "an extremely lucid book...a very fair and complete account of the Council," and stressed "the calm and deliberative tone the author maintains." In conclusion he said: "...this is a contemporary history that will be often referred to in future times as the best account by a witness of this momentous event in the unfolding history of the Church."

The book was placed on display at the Lambeth Conference by Mowbrays Bookstore of London. It is available from the publisher, Augustine Publishing Company, Chawleigh, Chumleigh, Devon EX 18 & HL, England, for \$6.00 plus \$1.00 for postage and packing. Paperback, 304 pp., with 16 pages of index.

● Two recent studies on the question of women in the priesthood will be of general interest.

The first is a booklet entitled *The Church Cannot Ordain Women to the Priesthood* by Most Rev. David M. Maloney, Bishop of Wichita (Franciscan Herald Press: Chicago, Illinois, Synthesis Series, 1978). It is a clear and very helpful analysis of the recent declaration by the Congregation for the Doctrine of the Faith.

The second work is a collection of essays, largely by Anglicans (not exclusively: for example, an essay by Fr. Louis Bouyer is included). Edited by Peter Moore, *Man, Woman and the Priesthood*. (London: SPCK, 1978) is an important study of the reasons why the Church has judged itself obliged not to endorse theologically the conversations on this dogmatic and pastoral question to be held by Anglican leaders this summer. Especially notable is the very clear essay by Canon Eric Mascall.

● Attention has been focused recently on the importance of Anglican bishop John T. Robinson's *Redating the New Testament* (Philadelphia, Westminster Press, 1976) and his more popular *Can We Trust the New Testament?* (Grand Rapids, Eerdmans, 1977). Robinson challenges most of the hypotheses of modern scripture scholars, including Catholics, about the dates (and ergo the interpretation) of New Testament books.

● Professor Paul Cameron of the Fuller Theological School in Pasadena makes "A Case Against Homosexuality" in *The Human Life Review* (Summer 1978). In the same issue Clare Boothe Luce discourses on "The New Morality". The *Review* is available at 150 East 35th Street, New York 10016.

● Peter Skerry of Chicago wrote an article for *The Public Interest* (Summer 1978) entitled "The Class Conflict Over Abortion" in which he argues that it is class differences, not religious differences, which explain the contemporary conflict. He further thinks the basic issue dividing the upper-middle class (and trained professionals) from lower classes is not abortion per se, but the importance of family life itself.

● U.S. Bureau of the Census, *Current Population Reports*, Series P-60, No. 105, "Money Income in 1975 of Families and Persons in the United States," U.S. Government Printing Office, Washington D.C. 1977. \$4.60.

This is the latest government document on American income. One interesting statistic: Eighty-five percent of all families earn less than \$25,000 a year.

● Raymond V. Schoder's *ANCIENT GREECE FROM THE AIR* (London: Thames & Hudson; New York: Oxford University Press) has been very popular in Greece and around Europe as a new kind of guide to and interpretation of the antiquities. It has 140 original air photos of 80 major archaeological sites all over Greece and its islands, with descriptive text. The German translation has sold 30,000 copies; it is also out in French and Dutch versions. Its photos are used in over 150 books of many publishers, to illustrate archaeological and art subjects and document their texts.

● The Notre Dame Press will publish in the Spring a large study on all aspects of the euthanasia problem, by Germain Grisez and Joseph Boyle.

● The Twentieth Anniversary Year issue of *Daedalus* (Summer 1978) is devoted to Jean Jacques Rousseau, entitled "Rousseau For Our Time". The 200 pages operate from the premise that he, "perhaps more than any other intellectual of his century, anticipated an agenda of moral, political, social, and esthetic concerns that remains preoccupying for those alive today." There is not a single article by a professor from a Catholic university.

● The Spring issue (1978) of *The New Scholasticism* points out also that a vigorous Thomism is being developed at Lubin University in Poland by scholars concerned with developing the work of Maritain and Gilson.

Selected Notes on Contemporary Books and Articles

Right and Left of the Papacy

National Review (September 1, 1978)

Jacob Neusner: "Pope Paul made his choice: to be conservative in doctrine, liberal in deed. Some friends of the Church and some within the Church might have preferred to reverse matters. For in the end we are what we do, and in Paul's day, the Church faced right when it spoke, but it marched to the left."

Malachy Martin: "in the Church of Paul VI all effective leadership failed. He has left to his successor a disheveled institution and a largely bewildered membership bedeviled by two utterly contradictory tendencies."

Commonweal (September 1, 1978)

John Deedy: "Looking back, I don't believe Pope Paul VI ever had much standing with 'our crowd'."

Fr. Richard McBrien: "What the Catholic Church needs now is a shaking down and sorting out. If Providence has her on a conservative course, then let it become unmistakably clear under the new Pope so that those who cannot abide such a course will be able to pursue other options for the sake of God's kingdom without further delay. And if Providence has a more progressive course for the Church, then let that be unmistakably clear so that those who could not really accept Vatican II and have been waiting in hope for the day of its effective repeal will be free to pursue the holy grail of orthodoxy in some other Christian household."

Charles Davis: (Drawing on Lawrence Kohlberg) wants future Catholics to rise above convention and attain autonomy: "At the conventional level, an individual simply follows the fixed rules of his social group. The moral stance is one of conformity; the orientation is towards authority and the law and order of a particular social system. At the

post-conventional level, self-reflection gives rise to a distinction between formulated rules and the universal principles that generate the rules. Individuals reach an autonomy of conscience, enabling them, if need be, to create new rules."

Leonard Swidler: "The central doctrine of Christianity is that Jesus was most fully human. . .to spread that good news about how to be human and to help people live it is the purpose of the gathering of the followers of Jesus, the Church."

A Profile in Courage

Professor William May was featured on the front page of the *National Catholic Register* (July 2, 1978) under the caption "Scholar Retracts Dissents of 1968". Of special interest is this statement of explanation: "Many of the persons who had signed it enjoyed outstanding reputations, and I wanted to be counted among them; among the 'elite', the *illuminati*, the bold, courageous, advanced thinkers in Roman Catholicism. I wanted this particularly at the time I was in the publishing business, aggressively seeking new authors and books reflecting the theology of the future. I thought that signing the document would help me secure these authors and these books." May "began to repent this act almost immediately" and confesses "the strength of my wife, her faith, her true love and her goodness helped bring me to my senses, finally."

Did You Know That

- Norman Dorsen, national chairman of the American Civil Liberties Union mailed an invitation to citizens to contribute \$20 or more to their abortion campaign. In the mailing he makes the accusation that "opponents of the right to choose abortion are more interested in the rights of the unborn fetus than in the lives and rights of women." And the rights of women are paramount, he argues, because "fully one third of all couples practicing birth control for five years has an unwanted pregnancy."

Available Grant

The *National Endowment for the Humanities* has given a number of grants to Liberal Arts Colleges, e.g. the University of Scranton. The grant permits the invitation of a visiting scholar for a year to consult with the departmental faculty, teach one course, and plan departmental development. Stipend including salary for secretary, travel, housing, etc. is \$45,000.

Areas of interest in the humanities include: history, English literature, philosophy, and theology. The total grant to a single university can be as high as \$300,000.

The University of Scranton, for example, has already received a grant and is hiring visiting scholars. If a Fellowship member is interested kindly write University of Scranton, Pa. 19510.

From the Mailbag

We now receive letters from every section of the world inquiring about the Fellowship, expressing avid interest in a scholarly community with an easy relationship with magisterium.

- "Please send me an application for membership."
Rev. Msgr. George W. Shea, STD (Newark)
Past President of CTSA.
- "I am deeply interested in the work you are undertaking."
Rev. Msgr. Harry C. Koenig, STD (Chicago)
Cardinal Stritch Retreat House

- The formation of the Fellowship is Good News to a number of people in Australia.
Fr. W. Daly (Thornleigh NSW)

- I would appreciate ongoing information about the Fellowship.
Fr. Julio R. De Escobar, S.J.
(Santo Domingo)

- We are very interested here in studying the best way to defend the Church.
Msgr. Eustace C. D'Lima (India)

- I would like to acquaint key universities of the Catholic Educational Association of the Philippines with the Fellowship.
Fr. Miguel M. Varela, S.J. (Manila)

Mary Joyce on Woman

"What is intellectual *life*?" The name "Eve" means "life" or "source of life." Did Eve ever wonder about *intellectual* life? Did Mary, the new Eve, ever wonder about it? Scripture says only that Mary pondered many things in her heart.

Let's imagine Eve asking Adam, "What is intellectual life?" According to indications of *Genesis*, Adam would have responded by naming things, by attending to their essences and by trying to grasp them as perfectly as he could. Eve might have said, "Adam, life means more than that to me. It is wonderful to grasp the essences of things and to be able to name them as well as you do. But if that is all you do with your intellect, you will be only half alive. If we look at your hands, we can see that they are much stronger than mine. You can take hold of things and build with them in a way I cannot. Your intellect is like your hands. You can take hold of the essences of things and build systems of thought with a unique ability. Though my hands and my intellect can take hold of things also, they have more ability just to receive and hold these things. I am more inclined to hold truth than to take hold of truth. You also can hold truth, but you are less inclined that way."

Adam might then ask Eve, "What do you mean by holding truth?" Eve might answer, "You hold truth by touching the being of things and affirming them as good and intelligible just as they are. You receive them and be with them. Let's call this activity intuition. Now Adam, I want to insist that this institution is radically intellectual. I don't want to hear you call it something merely instinctual or emotional. This touching, receiving and holding kind of intellection is the very source of intellectual life."

Adam might respond, "Eve, I will have to think about that for awhile."

But then one day, Eve and Adam got into serious ontological trouble. Listening too intently to the serpent, Eve finally said, "I will not receive; I will *take* instead." And she persuaded Adam to follow her into darkness. Then Eve forgot how to talk with Adam about life. Adam forgot that he ever heard anything about intellectual life. Ever since that day, the intellectuals have been trying to love wisdom, and failing — some more, some less. The absence of Eve in the intellectual life has been severely crippling. She has been absent because of her punishment. As *Genesis* says, "Your yearning shall be for your husband, yet he will lord it over you." Even when women became more educated and free to think, they yearned for the male's way of thinking. And that way of thinking still lords it over their minds.

As Eve led Adam away from the truth of being, she is supposed to lead him back again. There is one kind of leadership in Adam, and another in Eve. Both need to be redeemed. Eve can lead Adam only by ceasing to desire the male way of doing things, by finding her own way back to life, and then by restoring her original conversation with Adam. But she cannot do this without a Savior. For many centuries now, Eve has been redeemed. But she needs to *receive* this redemption. How well is she receiving her redemption in the contemporary women's movement?

The women's liberationists would loudly protest the suggestion that there is a *female* intellect. They insist that the human mind is neuter, and that women and men can exercise reason in equal and identical ways. Their approach to sexuality is reductionistic. Though the women's movement is inspired by an authentic historical impulse it is, in large part, being perversely articulated with a masculine logic. The feminists lack the kind of logic and metaphysics they need to become liberated as authentic women, rather than as substitute males, or as neuter humans with merely different biological appendages.

(From the Kansas City Convention)

Germain Grisez on Morality

Neither the pope nor the Church, not even God himself, can make actions right or wrong by a mere act of the will. Christian morality excludes all such authoritarianism. It is not a despotic morality; it is a morality of truth. The requirements of Christian existence are the true demands of the real, interpersonal relationships of faith and love. If despotic commands were given, servile obedience to them would be of no value. Even when real moral requirements are proposed, mere outward conformity which does not express the inward dispositions of faith and love is useless.

Precisely for this reason, the subjectivity of the person does not entail subjectivism. Subjectivism is mere individual arbitrariness, a denial of the morality of truth, an assertion that nothing will be immoral for oneself if one does not accept it as such. Against such individualistic self-assertion, the intrinsic demands of the interpersonal reality of faith and love make their appeal. This appeal always is intelligible to the Christian in the light of faith by virtue of the inward teaching of the Spirit.

A Christian is bound only by conscience. But the first duty of conscience is to seek to learn the moral truth and to be ready to accept and follow it. Because moral truth must be learned, an upright person with a sincere conscience can be mistaken in a particular matter. The Spirit is infallible, but one must listen closely to him, and not confuse one's own feelings with his promptings. Moreover, to the extent that we are not perfect Christians, our hearts are not pure. A divided heart inevitably deceives itself about some moral truths.

The historicity of humankind and the intimate participation of Christians in the work of creation and redemption do entail that human acts develop new meanings from age to age. People in diverse cultures who might seem outwardly to be doing the very same things are in reality doing very different things. Marital intercourse for Christians, for example, pertains to a sacrament, and so it has a far greater and richer significance than does an apparently similar act for pre-Christian or post-Christian pagans. And even within the Christian context, such an act can unfold new dimensions of meaning.

Some who have studied the history of Christian morality have brought to this study a set of suppositions appropriate to the study of the history of law, but not suited to the study of the history of Christian morality. The mistake is understandable because of the adoption by moral theology of a methodology adapted from law. The inappropriate suppositions brought to the study of the history of Christian morality include the following: that human acts are patterns of outward behavior, which can change their meaning in the course of history; that in different environments, human

goods can be promoted and protected in different ways, and moral norms are merely rules devised to promote and protect human goods in a certain historical context; and that one can legitimately criticize and perhaps revise even those moral norms which derive directly from basic human goods by assuming as a standard the relative importance given to the various basic human goods in the lifestyle of a given society.

The first of these suppositions is mistaken. Actions are not mere patterns of behavior; people do what they understand themselves to be doing. If people understand themselves to be doing something different, the result is not the same act with a different moral quality, but a different act. However, acts which are the same in kind insofar as they include a proposal to violate some basic human good, can also be different in kind insofar as they include many other diverse elements. For example, acts the same in kind insofar as they include the proposal to kill a person can be different in kind insofar as they are suicide or homicide, executed by performance or by omission, done with beneficent feelings or with great cruelty, done to the Word incarnate or to the least of his unborn siblings. Through the course of history, people in different situations and cultures understand human life and its destruction rather differently; on this account, killings differ in kind. But insofar as a class of acts is specified by the proposal to violate human life by killing a person, acts of that class are the same in kind and are always evil.

Human goods can be promoted and protected in different ways in different historical contexts. Many moral norms do express no more than a culturally conditioned understanding of ways in which human goods can be promoted and protected under given conditions. However, those fundamental requirements of Christian morality which demand reverence for the basic human goods are not merely instrumental. They express in a direct way the minimum demands of love in relation to these goods. As truths, not rules, such moral norms are immune to change.

To assume that one can criticize and perhaps revise such moral norms by taking as a standard the relative importance which is given the basic human goods in the lifestyle of a given society — for example, the lifestyle characteristic of the contemporary, economically developed, non-communist nations — is to lose one's historical consciousness. Historicity demands rather than excludes insight into the unity of the basic goods of human persons, a unity which cannot be located without arbitrariness in the contingent conditions of the here-and-now which happen to delimit one's own point of view.

(From the Kansas City Convention)

Associates of FCS are all other academic persons or interested parties, including students working toward the doctorate, who subscribe to the purpose and give to FCS various kinds of support or assistance.

Honorary members are elected in recognition of extraordinary contributions to the purposes of FCS.

Foundation members and friends are generous benefactors.

A revised statement of purpose and by-laws, a new *curriculum vitae*, procedures for the election of members in the future, are being prepared by this committee.

The process of incorporation as a tax-exempt organization based in Washington, D.C., is all but complete.

Other Fellowship Business

- The *ad hoc* Committee on the Social and Behavioral Sciences recommends the formation of a committee structure oriented toward disciplinary areas (Humanities, Social and Behavioral Sciences, Life Sciences, Physical Sciences, Philosophy and Religious Studies) crosscutting the Fellowship's regional structure. These disciplinary committees will look forward to identifying issue areas and orientations within the scientific and scholarly communities having some relation to Catholic doctrine and institutional interests. The Committee also suggests that future national meetings be organized with parallel panels touching a variety of disciplinary and interdisciplinary areas.

The *ad hoc* Committee wishes to emphasize the continuing relevance of Catholic social and political thought as expressed in the Church's traditional teaching and the encyclicals, and suggests the need to reaffirm this tradition in the curriculum and to develop and apply it in the context of the American experience. The institutional and policy guidelines suggested by Catholic social thought continue to provide possible alternatives to the individualistic and collectivistic ideologies of contemporary society whose failures are increasingly evident. A serious and continued interdisciplinary effort is required to diagnose more adequately the roots of our current malaise and propose viable alternatives consonant with a Christian concept of man and society.

The Committee suggests that the concept of "subsidiarity" as developed in the encyclicals and related to recent developments in social theory might provide a useful integrating concept on which several sessions of the next annual meeting might be

based. Issues of community, alienation and emargination, manpower and employment, education and health services, labor-management relations, the breakdown of public and private standards of behavior, the impact and responsibilities of the media might be addressed with profit by interdisciplinary teams sponsored and encouraged by the Fellowship. Typical curricula in the social and behavioral sciences might be surveyed with particular regard to their explicit and implicit value commitments and analytic orientations. Since many issues of public policy have implications for the moral order and the community of believers, and since, in turn, Christian thought may contribute to the analysis and public debate of many policy issues, task forces might from time to time be formed to complement the research resources now available to the American Church. In some cases they might contribute to decisions on whether the Church's leaders should take stances on specific issues, analyze the range of alternatives, and point out the social and institutional implications of each.

- Fr. Kenneth Baker, S.J. writes on the Fellowship in the August-September 1978 issue of the *Homiletic and Pastoral Review*. Speaking of the dissension and confusion at recent Catholic conventions, Fr. Baker had this to say about the April meeting of the Fellowship in Kansas City: "There was none of that in Kansas City. There was a great deal of unity in professing the one Catholic faith as proclaimed by the living magisterium of the Pope and bishops. That was one meeting where *Humanae Vitae*, Pope Paul VI and the Magisterium were supported with conviction and confidence."

Items of Interest

● At the June meeting of the Catholic Theological Society of America in Detroit a Notre Dame professor of Theology called for a resolution censuring the Holy See for failing to give due process to Fr. John McNeil in withdrawing the "imprimi potest" on his homosexuality book and forbidding him to speak publicly on the subject. A Chicago theologian (Loyola) interrupted the proceedings to enquire if the Notre Dame man had any information on what the Holy See's process had been. The answer was: No. When an appeal to a Washington based moral theologian failed to produce any enlightenment on what had gone on in Rome, a move was made to table the motion. The motion was finally tabled by a close vote, but not before many CTSA members felt that the Holy See was about to be censured, even though no one in the room knew anything about the process under which Fr. McNeil was restrained.

Incidentally, though the 1977 CTSA convention (after "receiving" the controversial book *Human Sexuality*) evoked much discussion that the Society in the future ought to avoid one-sided theological presentations, the CTSA in 1978 issued the one-sided paper favoring the ordination of women.

● The first lecture at the Catholic University of America celebrating the tenth anniversary of *Humanae Vitae* was held on Tuesday, July 18th. The speaker: Fr. Charles E. Curran.

● J. Patrick Gaffney, S.S.M., writing in *Horizons* (Spring 1978), takes note of the recent inauguration "a new theological society" and opening "of yet another 'strictly orthodox' Catholic College" — each avowing "fidelity to the magisterium of the Church." He does not question the sincerity of these developments, but is disturbed because they seem to suggest that "fidelity" is to be equated with "strict conformity to the present declarations of the Church." This, he thinks, "neither desirable nor even possible." Nor does he think the fundamental task of the theologian is to "support, defend, and prove whatsoever is declared by the bishops of the Church." He considers the above movement "reactionary" because God, Jesus and the Church are "mystery".

● At a May meeting in New York City on Progress in Natural Family Planning sponsored by the Humane Life and Natural Family Planning Foundation and the Bishops Committee on the Pro-life Activities, George Maloof, M.D. presented a paper defining abstinence as the refraining from

intentional genital arousal. The argument was based on the physiological fact that genital arousal already begins the generative process and that 'the direct interruption of the generative process already begun...(is) to be absolutely excluded...' (Pope Paul VI *Humanae Vitae* p. 14). Proceedings of the Conference will appear in the fall 1978 issue of *Linacre Quarterly*.

● The International Symposium on Natural Family Planning sponsored by the Human Life Center, Collegeville, Minnesota, in June, 1978, enrolled 200 participants attending from fourteen countries and forty-two states. The latest information on all methods of natural family planning from the world's experts and scientists in this field is available on tape. Dr. Jerome Lejeune, professor of fundamental genetics at the University of Paris, gave two talks on the origins of human life and the dangers of amniocentesis coupled with the latest in genetics.

● The weekend seminar for doctors and mid-wives sponsored by the University of Minnesota Medical Schools's OB-GYN Department and the Human Life Center, June 23-25, 1978, at the Marriott Inn, Minneapolis, Minnesota, will be repeated next summer. This seminar was a medical breakthrough since it marked the first time a major medical school has been involved in the scientific basis of natural family planning. Tapes are available.

● Fr. Paul Marx, O.S.B., has enlarged, revised and brought completely up-to-date in a 68 page booklet the very latest on euthanasia in this country—title: Death Without Dignity. Much can be learned from this little manual about the euthanasia-death movement. Again into a small pamphlet, ABORTION INTERNATIONAL, he has put what he has learned about abortion from his studies and travels in forty-eight countries. Order from the Human Life Center, Collegeville, Minnesota 56321.

● Dr. Vernon J. Bourke of St. Louis University, well known for his professorial work and numerous publications, has accepted the post of director for the development of a graduate program in philosophy scheduled to commence in the fall of 1980 and of the establishment of a Center for Thomistic Studies at the University of St. Thomas in Houston. The original director, Anton C. Pegis, died in Toronto, May 13, 1978. Pegis had envisioned a complete graduate program in philosophy, distinguished by its provisions for the special study of the doctrine of St. Thomas Aquinas and its relevance to contemporary thought.

Editorial

If the medium is the message, then authentic Church leaders are not doing too well.

The most recent example of their lack of expertise in communication is the coverage of Catholic business following Pope Paul's death and the election of John Paul I.

The death and funeral were amply reported and photographed, as was the conclave and election. The conclave became less of a mystery to readers patient enough to follow the details in fine print and the smiling face of the new Pope was a delight.

But there were interpretative stories about the dead Pope and the new Pope which were colored to suit the preferences of media representatives, rather than Catholic truth or Catholic interests. The communications media, of course, are not committed to the Word of God, which is a Pope's special care. They interest themselves only in news for new's sake (not necessarily that which is fit to print). This norm allows secular opinion moulders wide latitude in imposing on mass viewers or readers their own theological or political preferences.

Since Paul's demise the American people have been fed a diet of views suggesting that Paul VI was a laudable social reformer whose papacy was marred by his adherence to Catholic Doctrine, a sympathetic ecumenist whose ears were deaf to his own theological community, a universalist who staffed his Curia with ecclesiastical aborigines. Even before John Paul I had a chance to open his mouth correspondents were suggesting more doctrinal changes as the wave of the Catholic future.

These incomplete and often one-sided messages were dispatched round the world side by side with the running myth that Pope John XXIII's ideas of Catholic reform were betrayed by his successor. It is also not accidental that many serious critics of Paul VI's most solemn acts—Fr. Francis X. Murphy, Fr. Andrew Greeley, Fr. Richard McBrien, Fr. Hans Kung, Eugene Kennedy, Sydney Callahan, and Gary MacEoin—were chosen by the media to "explain" Paul's pontificate and the nature of the future Church. Quite expectedly with this kind of Catholic counsel, millions were informed by TV personalities like Harry Reasoner, that questions such as primacy, sexual morality, celibacy and women's ordination would likely be reopened under a new Pope. Fr. Murphy was confident enough to assert that, though the doctrinal language would not change, the birth control problem would be solved during the next papacy merely by the practice of the faithful.

The bishops who made headlines were quoted making sentimental expressions but few made the international media with a significant message unless like Cardinal Suenens they called for shared responsibility or like Cardinal Koenig who is cited as pleading for pluralism in the Church. An occasional Bishop allowed the press to trap him into cryptic statements on birth control or divorce, when the Word of God required instead thoughtful remarks about marital chastity and marital indissolubility. Another American Bishop was depicted as moving away from the doctrine on transubstantiation, while a third who had something meaty to say was sandwiched between two well-known dissenters, leaving the impression that his voice was no more determinative of God's Word — than his co-panelists.

Television cameras also managed to seek out a hippy Italian priest who volubly explained to the world the problems of contemporary pastoral ministry to poor people, especially the young, made more difficult by the oppressive Vatican decrees issued from on high six miles away.

Pope Paul was concerned about evangelization and catechesis toward the end of his life. The death of one pontiff and the election of another afford the Church a grand opportunity to do both. But the Word of God will continue to be poorly preached (1) if Church leaders are unprepared to make full use of the media on fair terms or (2) if the media are allowed without redress the unbridled autonomy to decide which vision of Catholicism is to be insinuated or baldly conveyed to their expected 750,000,000 audience. Few other interest groups are treated with such little respect.

The problem, of course, is serious, one not likely to be solved by the emergence of two dozen Archbishop Sheens, talented in media presentation and authentically Catholic too. Last year the American Bishops shelved an expensive communications effort. One little cited reason for walking away from that project was the lack of confidence of powerfully placed prelates in the ability of their own machinery to do the kind of communications the Bishops want.

The media obstacles to evangelization and catechesis by the Catholic Church are enormous and will increase unless bold action is taken (1) to invent and supervise trustworthy competent internal mechanisms of communication, at great cost if necessary, and (2) to confront the patent hostility to authentic Catholicism of self-proclaimed objective media agents, who consistently communicate anything but Catholic reality.

The Professors Say

● Bernard Cooke: "One of the disturbing aspects of the Catholic Church in the United States today is the ease and unquestioning self-justification with which some conservative elements in the Church ally themselves with questionable fundamentalist currents at the same time they attack 'liberal' thinkers for disloyalty. This has threatened to deprive theologians of the support of a nurturing and sympathetic community." (*Commonweal*, August 18, 1978.)

St. John's University
Jamaica, N.Y. 11439

Fellowship of Catholic Scholars

● Fr. Paul Marx, O.S.B.: "Today it's possible for every formed and informed fertile couple to avoid or achieve pregnancy, with reliability approaching 100 per cent, using natural methods only." (From a brochure of the Human Life Center, St. John's University, Collegeville, Minnesota 56321, entitled "Mothers, Fathers Love Babies Children Families God.")

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The Bishops Speak

● In response to Fr. Charles Curran's demand (*Commonweal*, July 7, 1978), to wit: On the question of artificial contraception, the Pope and the Bishops must be willing to publicly admit that the previous teaching is wrong", Bishop George Speltz (*St. Cloud Visitor*, July 20, 1978) made the following observation:

"For a theologian to assume the magisterial authority to judge and flatly reject the solemn teaching of *Humanae Vitae* can only be called presumptuous. His claim to be speaking for many Catholics does not excuse him. He is saying it is right for him to dissent from the Church's position on artificial contraception; but

it is wrong for the Pope and the bishops to 'dissent' from the theologians opinion. They should declare themselves wrong and withdraw from the debate. The theologians have spoken, the matter is closed. What a great change in outlook."

Concelebrated Mass for Popes

On the occasion of the Board of Director meeting in Chicago on September 9th a concelebrated Mass was offered by priests and lay members for the repose of the soul of Pope Paul VI, seeking also God's blessing on the pontificate of John Paul I.