

Is Time On Our Side?

Gerard V. Bradley

I write on the thirtieth anniversary of the issuance of *Humanae Vitae*. The Fellowship is marking the occasion with a press release praising that prophetic document, and one of our sessions at the upcoming Denver meeting will be on "Faith and Procreation." Fr. Germain Kopaczynski will give that presentation. (A complete agenda for the conference appears in this issue.)

Our host in Denver just issued a marvelous document on *Humanae Vitae*. Archbishop Charles Chaput's pastoral letter "on the truth and meaning of married love" is very nearly a perfect treatment of the teaching, especially of its eerily accurate predictions. Archbishop Chaput details the four main problems which Paul VI cautioned against if the Church's teaching is ignored. One might well summarize these dangers by saying they amount to different aspects or implications of the instrumentalization of the human body. The ill effects of this culturally entrenched dualism are all around us.

Late in his letter the Archbishop says the "two generations—my own and my teachers"—which once led dissent" from *Humanae Vitae* are "still reacting against the American Catholic rigorism of the 1950's." Probably they are. But the observation brings to my mind the question, on whose side is time? These generations are indeed graying, and they will take their peculiar baggage with them when they pass. Some of my friends, who seem to have taken a vow of optimism, say that things will be much better then; that the old issues and animosities will give way to a clean slate, of sorts.

When it comes to cultures, though, there is no such thing as a clean slate. And ours will soon be, if it is not already, profoundly non-Catholic in its assumptions. To borrow an image from Bernard Lonergan, we have lost certain control of the river bed (presuppositions about the nature of belief and knowledge) over which the river (any set of first order beliefs) must flow. So, what counts as an "orthodox" Catholic on so many campuses, including my own, is someone who accepts most church teachings, and keeps quiet about those he rejects. But none of them is accepted as certainly true on the authority of the Magisterium; that the Pope teaches with the authority of Christ is a notion not so much

(continued on page 2)

O Timothee, depositum custodi, devitans profanas vocum novitates et oppositiones falsi nominis scientiae, quam quidam profitentes circa fidem aberraverunt. Gratia vobiscum. 1 ad Timotheum 6

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CONTENTS

PRESIDENT'S PAGE:

Is Time On Our Side? 1

LETTERS TO THE EDITOR 2

MEMBERSHIP MATTERS 4

OBITUARY 4

ARTICLES:

Heresy Revisited:

"The Faith is the Enemy" 5

Western Creed 12

"In the Presence of So

Wonderful a Thing" 21

Do Sex Education and Access to Contraception Cut Down on Abortions? 22

DOCUMENTATION 42

BOOK REVIEWS 44

BOARD OF DIRECTORS 49

BOOKS RECEIVED 50

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rejected as unfathomable. Orthodoxy just isn't a matter of abiding by more, rather than fewer, of the club's rules.

Most important, time is against us when it comes to Catholic higher education. We have to play our ace card soon, or we will lose it. For our ace card is the financially decisive group of alums who populate the reunions, men and women near sixty and older, who graduated from Catholic

colleges and universities before dissent became the orthodoxy of the campuses. They, too, will soon pass from the scene, taking their preoccupations with them. And leaving their kids a lot of money. These baby boomers are, reliable statistics indicate, contracepting at the same rate as Americans generally, and are virtually uncatechized.

And implementation of *Ex Corde Ecclesiae* seems to have dropped off the NCCB radar screen. ✠

LETTERS TO THE EDITOR

Dear Prof. Bradley:

As a bishop I would like to express my thanks to the Fellowship of Catholic Scholars for your work on behalf of the Church. Unfortunately I never seem able to attend your annual meeting.

However, I would like to present a pastoral problem for your consideration. My background includes twenty-five years in Catholic high school education, as teacher, principal and superintendent of schools. I have also been a pastor, and now bishop of a diocese.

The Church's position on premarital sex, the requirement of being married in the Church, and the Church's opposition to artificial contraception are well known. However, there is wide dissent in all three areas in my diocese and elsewhere.

Is there an underlying theological reason for this dissent? I myself suspect that many people, although they consider themselves to be Catholic, actually do not really believe in the Church. It is one thing to admit that you have done wrong, but many seem to justify their actions by "disagreeing with the Church," "since everybody does it."

If this is true, I wonder if the Fellowship might offer some light on this pastoral situation, perhaps in one of your published articles. Thank you very much.

Yours sincerely in Christ,
Most Reverend Donald W. Montrose, D.D.
Bishop of Stockton

Dear Editor:

Congratulations to Jude Dougherty for pointing out the benefits of Thomism as an aid to the Catholic Church in its battle against the prevailing secularism. The Holy See has often recommended it (Leo XIII, Pius XII, Vatican II), but it has had a serious decline in universities and seminaries after Vatican II. Two issues have plagued Scholastic philosophy since the Renaissance: epistemology and cosmology. The epistemological problem has been the basic one in all Western philosophy for 350 years! It cannot be set aside by Thomists today (*pace* Gilson) if Thomism is to engage modern secular and scientific culture with any hope of success. What Jude Dougherty quoted from Leo XIII could be slightly paraphrased here: Bad epistemology can only be fought with good epistemology. Thoroughly and experientially developed.

Also, the philosophy of nature and of human nature requires vigorous and up-to-date cultivation. Opportunities for influence here are endless. Even Leo XIII in 1879 said: "[N]othing could be more useful for the philosopher than to investigate carefully the secrets of Nature" and to know physical science well. Thomistic philosophy will flourish again to the great benefit of the Catholic faith and the world, if its proponents develop and equip it using the riches of modern language to meet effectively the problems of knowledge and nature still confronting us.

Sincerely yours,
Jerome F. Treacy, S.J.
Clarkston, Michigan

Fellowship of Catholic Scholars
21st Annual Convention
 September 25-27, 1998
 Adams Mark Hotel
 Denver, Colorado



Science
 & FAITH

Friday, September 25, 1998

- 7 a.m. Mass at the Cathedral of the Immaculate Conception
- 9 a.m.-5 p.m. Convention Registration
- 9:30 a.m.-11:30 a.m. **Society of Catholic Social Scientists Panel**
- 1 p.m. **Opening of Convention:**
 Greeting by President Gerard V. Bradley
 Remarks by Program Chair
 Dr. Donald DeMarco
 University of St. Jerome's College
- 1:15 p.m. **Session I**
 "Faith and the Structure of the Cosmos"
 Dr. Stephen M. Barr, University of Delaware
- 2:30 p.m. Refreshment Break
- 2:45 p.m. **Session II**
 "Faith and the Structure of Life"
 Dr. Michael J. Behe, Lehigh University
- 4 p.m. **Session III**
 "Faith and Biological Reductionism"
 Dr. F.F. Centore
 University of St. Jerome's College
- 5:15 p.m. Dinner
- 8 p.m. **Presentation of Cardinal Wright Award**
 to co-recipient Msgr. Michael Wrenn
- 8:15 p.m. **Keynote Address**
"Faith and Science"
 Most Rev. Charles J. Chaput, O.F.M.
 Conv., Archbishop of Denver
- 9:30 p.m. Fellowship Social

Saturday, September 26, 1998

- 7 a.m. Mass at the Cathedral of the Immaculate Conception
- 9 a.m. **Session IV**
 "Faith and Procreation"
 Rev. Germain Kopaczynski, O.F.M. Conv.,
 Pope John XXIII Center
- 10:15 a.m. **Session V**
 "Faith and the Process of Socialization"
 Dr. Cynthia Toolin
 Holy Apostles College & Seminary
- 11:30 a.m. **Special Presentation:**
"The Shroud of Turin"
 Turin Shroud Center of Colorado
 Dr. John P. Jackson, Director
 Rebecca S. Jackson, Associate
 Director
- 12:30 p.m. Lunch Break
- 2:30 p.m. **Session VI**
 "Faith and the Therapeutic Culture"
 Dr. William Kirk Kilpatrick, Boston College
- 3:45 p.m. Refreshment Break
- 4 p.m. **Special Address: "An Unscientific Postscript on Catholicism in an Age of Science"**
 Most Rev. George Pell
 Archbishop of Melbourne, Australia
- 6 p.m. Pre-banquet Social
- 6:30 p.m. **Cardinal Wright Banquet**
Cardinal Wright Award Presentation
 to co-recipient Dr. Kenneth Whitehead
- 9 p.m. Fellowship Social

Sunday, September 27, 1998

- 8 a.m. **Fellowship Business Meeting**
- 10 a.m. Mass at Adams Mark Hotel
 Principal Celebrant:
 Most Rev. Charles J. Chaput

To register for the 21st annual Fellowship of Catholic Scholars convention, please call (740) 283-6442.

Rev. Thomas F. Dailey, OSFS*Executive Secretary*

It's a title. It's a statement.
And it's a new feature!

Since the FCS is an association of both fellowship and scholarship, this column provides the opportunity to promote both of these purposes. Here we will offer regular updates on the intellectual work of our members. In upcoming issues of this *Quarterly*, we will give notice of books and articles published, of presentations given, of awards and honors granted, and other information concerning our scholarly service to the Church.

To provide comprehensive and up-to-date information, we need your help! Whenever you can, please communicate to the Office of the Executive Secretary any news concerning the work that you are doing. You can send this by mail, by fax (610-282-2254), or by e-mail (DAILEY@faculty_1.allencol.edu).

In addition, the Board of Directors decided at its last meeting to initiate two projects — a public

relations campaign and a membership directory.

The public relations campaign has begun with the issuing of press releases in the name of the Fellowship. To date, we have offered public comment on two occasions: the promulgation of the new papal document concerning adherence to matters of faith (*Ad tuendam fidem*), and the 30th anniversary of the publication of *Humanae Vitae*. Please check you local (arch)diocesan newspapers, and let us know if you see the Fellowship in print!

Concerning the *Membership Directory*, we are in the process of updating our files and gathering the appropriate data. If you would, please send a note to the Office of the Executive Secretary with the following information about yourself:

- name, position, and institution
- mailing address
- phone, fax, and e-mail numbers
- academic degree and area of study

With your help, these new ventures will allow us to communicate better among ourselves and with the Church and society that we serve — because in the FCS our *membership* does *matter!* ☩

OBITUARY

Rev. Martin Voorhies Jarreau, S.J.*August 6, 1915- April 2, 1998*

Holy Name Church in New Orleans was almost full for the Requiem Mass for Fr. Jarreau on April 6, 1998. He had many friends in New Orleans and all over the South, and indeed the nation. He celebrated many marriages, funerals and christenings. It can safely be said that very few Jesuits of recent times were known as well or loved so much.

Fr. Jarreau was the first-born son of Lucien and Alice Voorhies Jarreau. He grew up in New Orleans and was educated as a boy by the Brothers of the Sacred Heart. When it came time for high school he begged his parents to go to St. Aloysius conducted by the brothers, even though he lived closer to Jesuit High School. He finished there in 1935 and went on to

Loyola where he got his A.B. in Economics. Fr. Joseph Butt got him his first job working for Phillip Morris. By his own confession he was a man about town and reputed to be an excellent dancer. But his heart led him to Grand Coteau in 1937. Among his fellow novices were Frs. Yamauchi, Fineran, Rahm, and Furman. There were 20 novices in his year, of whom 12 persevered. Four are still in the land of the living.

He did the regular course of the Society at Grand Coteau, Spring Hill College and St. Mary's, Kansas, topped off with tertianship at Pass Christian under Fr. Tony Achee who had been his novice master and for whom he maintained a deep admiration all his life.

He started his priestly apostolate at Spring Hill College where he taught economics for two years. There were several of his students from that period on hand for his funeral. He then went to our parish, St.

Ann's in West Palm Beach, which remained his favorite parish until the end of his life. In 1957 he went to Atlanta with the charge of establishing a retreat house there. He built a building and got things rolling before leaving in 1961. But he kept Atlanta in his heart and begged for the house until his dying day. In the 1960's he did retreat work in Dallas and Pass Christian and development work at Loyola, rising to the rank of Vice President for Community Relations.

Around town he was perhaps best known as the first and last chaplain of the New Orleans Saints. As late as last summer he visited Tom Fears, the Saints' first coach, who lives in retirement in Palm Springs.

He left New Orleans and eventually wound up again at St. Ann's for another six-year stint. From 1984 to 1993 he worked for the marriage tribunal of the Archdiocese of Miami. His next move was to the Jesuit Seminary & Mission Bureau here in New Orleans. Our fund-raising operation is small-time compared to some he had worked in, but he adjusted to our small staff

mostly made up of young people and did a superb job for us.

Fr. Jarreau loved to travel, especially to Florida. In his last illness he regretted deeply that he was missing the homecoming weekend at Spring Hill which he had planned to attend.

Fr. Jarreau had a great interest in theology and church history. Once an issue of the Fellowship Quarterly arrived, he read it from cover to cover and then insisted that I do the same. He looked forward also to the annual assemblies of the Fellowship.

He had been in the hospital several times during the past year. The problem in March seemed to be located in his lungs. He found it very hard to breathe, but he kept up conversations with his visitors. The end came rapidly. May his generous and zealous soul rest in peace. ✠

— Tom Clancy, S.J.
New Orleans, Louisiana

ARTICLES

Heresy Revisited: "The Faith is the Enemy"

by Msgr. George A. Kelly

President Emeritus, Fellowship of Catholic Scholars

Who dares to say that the Catholic faith is an enemy to many of the Church's elites, especially in a land where a heretic has constitutional guarantees against the Church? Ralph McInerny of the University of Notre Dame so dares, for one.

Sitting in his philosopher's chair and musing over John Paul II's difficulty at persuading Catholic college presidents to run fully Catholic institutions, McInerny penned these lines: "The enemy is no longer a Vatican bureaucracy, but the faith itself."¹ He had in mind the reluctance of the Catholic academe to teach Catholic doctrine and the Church's way of life as the Church proclaims

it. That 1997 remark was a replay of an answer to a question he raised in 1989, once he saw how the Pope had failed to get certain Catholic college faculty members to profess their faith:

Why in the name of God should a Roman Catholic theologian have trouble declaring himself loyal to the Vicar of Christ on earth? He is ashamed because— here is the tragic truth— to do so would be a lie.²

Professor McInerny's Catholic concern was shared by many a quarter century ago, especially during the days when catechetical icons like the then Brother Gabriel Moran were eulogizing the demise of the "deposit of faith" idea throughout the Catholic system. Today, Moran, ensconced at New York University, offers his 1997 update of that obsequy:

[Revelation] consisting of truths beyond human

experience but directly made known by God has proved indefensible. "Revealed truth" (or an even stranger phrase, "revealed religion") was relentlessly squeezed out of the picture by science. Hence the nearly total silence about revelation in liberal Christian and Jewish discussions.³

For the believing Catholic this is "heresy," a word defined in the *Catechism of the Catholic Church* (no. 2089) as "the obstinate post-baptismal denial of some truth which must be believed with divine and Catholic faith, or it is likewise an obstinate doubt concerning the same." Those propositions contained in the Nicene Creeds and a gamut of truths besides, professed from New Testament days in the Church's liturgy day in and day out, are the substance of what Catholics must believe "with divine and Catholic faith." Wherever the very notion of a "deposit of faith" is rejected, freedom is claimed absolutely to "pick and choose" what one need believe to be a faithful Christian. This is heresy. (Modernists did not mind using the Church's words, but they disbelieve the Church's or Christ's obvious meaning. This, too, is a sly kind of heresy.)

Prominent theologians today insist that the sharp line, once drawn between orthodoxy and heresy is no longer practicable. But if the Church needs such a line, they want to draw it, not the Pope. Protestant reformers made jokes about the theological number of angels on a pinhead, while Catholic theological newcomers in all seriousness multiply contradictory meanings for original sin, Christ's redemptive sacrifice, Mary's assumption, and the *ex opere operato* sacramental system, thus leaving their meaning meaningless, and so heretical. Charles Curran simply says that the Church's moral teaching has been wrong. Richard McBrien in his much-criticized *Catholicism* assures readers with tortuous language that his obfuscation and/or revisions of

Catholic doctrine represent the Church's dogmatic tradition better than the Pope's authentic witness to it. The Association of Catholic Colleges and Universities insists that college teachers be free to expound Catholic doctrine on their own terms, to present the papal "opinions" faithfully if they choose, but free also to contradict the Pope, and so to protect their academic standing in secular quarters and the students' right of religious choice. Beyond the theologians are the biblical theorists whose exegesis is often used to underpin the deviant teaching on college campuses, and who have been criticized by Cardinal Ratzinger for distorting Christ's "good news":

The dissolution of the biblical witness about Jesus into a variety of fabricated *personae* has led to a frightfully impoverished image of Jesus and has rendered any living relationship with his figure almost impossible. What remains of the image of Jesus is often terribly meager.⁴

Suggesting a scholarly bias against the faith, Ratzinger points to a new American study of Jesus entitles *A Marginal Jew* and asks, "What are we to make of this? Can acquaintance with a marginal Jew from a very distant past be 'gospel'?"

The more substantive questions for the Church are the following: Why do pastors and teachers continue to haggle over the meaning of Vatican II as if that is the main issue of Catholic controversy anymore? Why do they dwell tirelessly on the disagreements between "conservatives" and "liberals," as if these debates explain the contemporary Catholic leakage? Why do they not face the fact that lack of faith in what Christ left behind, and disbelief in the final authority of pope and bishops over this patrimony, i.e. heresy, have become the problem? Once upon a time there was a *dubium* among the Apostles about Christ — whether he came from God. Jesus promptly asked, almost peremptorily: "Do

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you believe now?" (John 16, 31). Ralph McInerzy cannot be faulted for raising such a question anew at this time.

The Pope's Doctrinal Congregation through its Secretary (January 29, 1997) unhesitatingly labeled today's widespread dissent as "a crisis of faith." Rome knew that 30 years ago. The first Synod of Bishops, on October 28, 1967, specified the dubia already being proliferated throughout the Church about "our knowledge of God, the Person of Christ and the Resurrection, the Eucharist, the mystery of Original Sin, the enduring objectivity of the moral law and the perpetual virginity of the Blessed Virgin Mary."⁵ Without convincing faith in those doctrines, Catholicity is a shell of what it is supposed to be. Those Synod Fathers were so distressed about the crisis of faith "among men of more advanced education" that they advised bishops to restore Church discipline to those who are "imprudent" or "pertinacious" in their mishandling of Catholic teaching.

The Church became a powerful force in society, and forged a Christian civilization, largely because of "cognitive elites" who were on fire with Catholic faith. But other sages, who come to look upon "the truths of the faith" as an enemy, either of society or of progress, undertake the crucifixion of Christ all over again. By World War II, just about the time that the American Church had earned the title "youngest daughter of the Church," revealed religion came under new attack in Europe. Pius XII took note of this several times after World War II. John Paul II discerns it in the animus toward the new universal *Catechism* in influential Catholic circles. Sad enough is it that, by the year 2000, only some 15 million American Catholics will be at Mass every Sunday out of a baptized population of 60 million, when about 28 million out of 40 million were regular worshippers in 1960. Going to Mass on Sunday was the faithful's badge of Catholicity in the United States. Worse still, however, has been the breakdown of Catholic moral, family, and religious life, once the envy of the European and non-Catholic worlds. The dearth of young parish priests and nuns is

alarming. It is jejune, therefore, or a cover-up of schism or heresy, to explain these declines merely as the result, following Vatican II, of political divisions between new vs. old catechesis. Are they not the result rather of bad faith victorious over good faith?

To illustrate the latter point, let the reader ponder a June 1997 report of the *Bishops' Ad Hoc Committee to Oversee the Use of the [Universal] Catechism*.⁶ This committee evaluated catechetical texts, already used by parochial schools and other Catholic centers, against norms of instruction contained in John Paul II's 1994 doctrinal handbook. Here are the doctrinal deficiencies the bishops discovered in the teachings of the Catholic faith under their auspices:

1. Insufficient attention to the Trinity, and reluctance to speak of God the Father.
2. Obscure presentation of Christ's central place in salvation history and of the Divinity of Christ.
3. Unclear presentation of the Church as established by Christ.
4. Inadequate sense that human beings are children of God.
5. Insufficient emphasis on God's initiative in the world.
6. Insufficient recognition of the transforming effects of grace, its nature and function in human life.
7. Inadequate presentation of the sacraments, taught to the young more as human events, than as God's effective action in their lives. The role of the priest in the Church is understated.
8. Defective teaching about sin, particularly about original sin, which is not related to Redemption.
9. A meager presentation of the Christian moral life. God's revealed moral law is not adequately treated.
10. Inadequate presentation of the "Four Last Things," especially the concept of hell.⁷

Whenever a vibrant "youngest daughter of

the Church' loses dominion over authentic catechesis within her enormous educational apparatus, someone or something explains the decline. The Church of France ("the eldest daughter") followed a similar doleful pattern of behavior after the Council of Trent (1545-1563). Breakdown then was the result of a concatenation of heretical forces within power centers of the Church: Jansenists, who wished to purify the French Catholic community of its laxity, and Gallicans who, with the help of the Bourbon Royal House, sought to keep popes from interfering with the decision-making of the French hierarchy. (Today, only about 10 percent of French Catholics regularly attend Sunday Mass, while one world famous French theologian opines that only 1 percent of native-born Parisians worship weekly.)

During and after the long reign of Louis XIV (1643-1715), France represented European civilization. French thought and the French way of life dominated the Continent. In spite of the piety represented by such figures as St. Francis de Sales (1567-1622), St. Vincent de Paul (1576-1660), and St. Jean Marie Vianney (1786-1859), corruption and moral laxity were commonplace in many Catholic quarters, largely because the king controlled the Church's revenues and the appointments of bishops, some of whom were men of no faith at all.

It is not surprising, therefore, that Protestant "reform" entered the Church of France in due course. John Calvin (1509-1564), a French Lutheran with a rigorous view of spirituality, and a lawyer's view of religious organization, attracted important Catholics. Two Louvain University professors — Michael Baius first (d. 1589), Bishop Cornelius Jansen later (d. 1638), baptized Catholics and created Jansenism, a loosely connected movement of purist priests, nuns, and laity who denied the Sacraments of Penance and the Eucharist to all but the predestined "saved," and condemned all others to hell. Tying their fortunes to

the special "rights" of the Gallican Church, they made an ecumenical council superior to the pope, whose decrees were never to be seen as irreformable, unless they enjoyed the assent of the whole Church. These ideas, fortified by a fixed distrust of Rome, pervaded the training of priests for the better part of two centuries.

Throughout the 17th-18th centuries popes condemned both Jansenism and Gallicanism. Frequently, French bishops alternated gestures of submission to papal decrees, while explaining them away to priests, doubting their force for the Church of France, or by appealing to Rome for reversals. At one point 19 members of the French hierarchy publicly declared that any drastic action by Rome against Jansenists would be "harmful to the interests and safety of the State." Jansenist Gallicans continued to divide the Church right through the early years of the French Revolution, in such a way as to make it seem that even Rome had given up the fight to bring French pastors back into the fold with Peter.

Wherever heresy has reared its ugly head within the Church, the breakdown of Catholic discipline came first. Convinced Catholics never make the leap to disbelief without unattended but scandalous disobedience leading the way, either in their own lives or in high places. This is a truism about as valid as the confessor's counsel to the penitent: "The path to mortal sin is strewn with venials." Conversely, piety grows in direct proportion to formation in the virtues, one of which is obedience. The American Church did not grow in "charity, piety, and the apostolate" (Vatican II) until late in the 19th century after American bishops began to ordain obedient priests. Even the

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excommunication of Edward McGlynn, the brilliant but arrogant New York pastor, explosive as it was, led to a golden era for the Church in the United States, not to the schisms his friends predicted.

During the 17th and 18th centuries, Jansenism/Gallicanism

institutionalized disobedience in the French Church. Rome lost its influence on the bishops, who in turn fathered unruly priests, with disbelief among laity as an ecclesial by-product. The weakening of faith occurred in three areas: (1) disbelief in the positive role of free will and free choice in the journey of mankind to eternal salvation; (2) disbelief in the importance of the Sacraments of Penance and the Eucharist for sin-prone Christians; (3) disbelief in the primacy of the pope on matters of discipline and doctrine for the universal Church. Episcopal wrangling over critical doctrines, with Rome or with each other, especially in the land of *haute couture*, created precisely the environment in which rebellious and unreligious spirits found it easy to turn faith into doubt, and to belittle a Church which did not look like it knew why it merited the allegiance of thinking people on its own authority.

By the middle of the 18th century those who came to be known as enlightened Deists found the state of the Catholic Church to be to their liking. From their salons and in their encyclopedias, they popularized the notion that God created the world, and bequeathed its management totally to men who knew how to use their heads. With remarkable vigor the Deists persuaded many of their countrymen that prepackaged books of wisdom from on high, even if they be called Scripture, were the fiction of myth-makers, and irrelevant to enlightened French society. The King and the Pope, whose "divine rights" were also fairy tales, were of no practical use either.

Dead history may seem to have little to do with today's Church, but then history repeats itself regularly. Disbelievers and unbelievers have always existed, even during "the ages of faith," and the scandalous lives of those who profess Catholicity were often obstacles to faith during periods such as the Avignon Captivity, or in places like the Papal States. The secularism of modern times did not arise by spontaneous combustion. Martin Luther and John Calvin began the process in the 16th century when they convinced half of Europe that people did not need heed pope or bishops to be

Christian. Two centuries later, Voltaire, Diderot and d'Alembert spread better news that faith in Christ was also unnecessary. "Religion" might be a common human experience, they averred, but it was simply a cult of human intelligence for exploring the transcendent, not the worship of a so-called "revealed word of a God." To be saved all that mankind needed was enlightenment through science. Voltaire did not deny the existence of God, nor did he endorse *per se* immoral lifestyles. But "hand-me-downs" of heavenly wisdom from the Church, that he labeled "infamy," must be outlawed.

Voltaire and his kind were at least the grandfathers of 20th century secularists—those procreators of a world without God. They may have laid the basis for a this-world-based democracy, but were also rabidly anti-Catholic and anti-Christ. In their rebellion against the *status quo* of the State and Church of their time, they had help from a large number of priests, and from some bishops. Deists were so successful at public relations (called *propagande* then) that they foresaw the emergence of Christian churches without God. Their victory over revealed religion came not so much by systematic argument or scholarship, but by ridiculing and deriding the Church's tenets and by subjecting Catholic prelates to cynical but often humorous debasement. At the end of the 19th century, main-line Protestants, helped along by political figures like Otto von Bismarck, were the first to fall before their rhetorical assaults. As the 21st century looms on the horizon, the Catholic Church is now in danger of becoming their next victim, because of the proclivity of influential modern Catholics to give higher priority to good works than to prayers, and to obscure the fine points of faith which makes Catholic piety possible.

Schism and heresy in the Church are as old as the Corinthians and St. Paul, a quarter century or so after Christ died. Paul prayed that schism not exist in the body of Christ (1 Cor 12, 25), but it did anyway. Within a single century St. Irenaeus wrote *Adversus Haereses* (c. 180). By the fourth century, Arians became the gateway to the schism

between the Church of the East and the West. The heretical issues in that conflict, however, were the divinity of Christ and the primacy of the Bishop of Rome. Attacks on the Church have always sought the subordination of the “revealed Word of God” and eternity to human ingenuity and a better Tower of Babel. Today the Catholic Church is in special danger when so many of her own theologians prefer the mind-set of existential philosophers about religion over the witness of the Church’s teaching office to Christ. These lovers of empiric wisdom acknowledge absolute truth no longer, either that given or discovered. Truth, if there be such a thing, is expressed in words, they say, and words are always subject to pluralist interpretations, they conclude. People of different mental outlooks and circumstances of life read facts differently, hence that is only true which can be demonstrated by science, and it remains true until it is contradicted by science. Neither truth by syllogism nor truth by revelation exists. Hence “heresy” is not false belief, merely a difference of opinion with traditional prevailing custom. For existentialists the only fitting orthodoxy is pluralism, “one Lord, one faith, one baptism,” certainly one pope, being prehistoric concepts. Given this mental framework, Martin Luther had Christianity right in the 16th century, Alfred Loisy more so in the 20th.

Hardly anyone denies privately that the American Church is divided on matters of faith and morals, and to that extent experiences schism within the body, although good manners suggest that the subject not be mentioned publicly. The crisis is commonly explained as a battle between “conservatives” and “liberals” over Church priorities or methods of evangelization. Such an exegesis of the contemporary Catholic problem is a cover-up of a serious religious pathology. Disobedience of Church law, a matter of disci-

pline, is surely offensive to Catholic peace; but organized disobedience calculated to change “the Word of God” on Christ’s divinity, Mary’s virginity, Immaculate Conception, or assumption, the primacy of the Pope, the indissolubility and fidelity of marriage, the Sacrament of Holy Orders, the meaning of the Ten Commandments, etc., involves heresy.

The ancient maxim is still true: Where schism lives, so will heresy.

How close is the American Church today to the French Church of yesteryear? This may be the wrong question. The French bishops never had the network of religious communities, schools and colleges, or professional associations that their American counterparts have today, although many of their *ecoles* were also tied into the Church’s anti-Roman forces. In the post-Tridentine era, the great defenders of the papacy were Jesuits, whereas today the major critics of popes and the Catholic tradition are Jesuits. The pre-Revolutionary French hierarchy did not own a National Conference, making it easier for Clement VIII (1592-1605) and Paul V (1605-1621) or Clement XI (1700-1721) to reach into their numbers for episcopal allies, without having to be frustrated unduly long by the likes of Paris’ Cardinal de Noailles. Neither did the older Church have the remarkable

proportion of her flock at Sunday Mass with the regularity of Americans in the period spanning World War I to Vatican II. Nor was the older Church dealing with a culture that absolved sin without a sacrament, nor with a public media that venerated only secular saints—thievery, violence, adultery in their lives or no.

On the other hand, similarities are too numerous to ignore. Even though Jansenist Catholics tended to enforce rigorism on the Church in belief and practice, Secularists today are imposing religious laxity or indifference. If

Today the Catholic Church is in special danger when so many of her own theologians prefer the mind-set of existential philosophers about religion over the witness of the Church’s teaching office to Christ.

the Church's "youngest daughter" is to avoid the impiety of her eldest sibling, the resemblance of the two-centuries-wide situations must be faced boldly; inculcated disbelief (a form of heresy) is going on within the Church, fostered by a network of professional advocates in control of Catholic institutions, who are anti-Roman, who threaten bishops with open defiance, who ridicule orthodox Catholics, when they do not use force to diminish their influence, and who mute the full meaning of Catholic teaching in the public forum, thereby furthering the cause of religious agnosticism in American society.

The French Church never recovered from the Jansenist/Gallican heresy. The sad fact is that when the Church loses she tends to lose a whole country—in Asia Minor, in North Africa, in Europe. The American Church is not likely to suffer that fate, but her unity around the Church's faith could be shattered, replaced by the unity of contradictory sects within, maintaining the name, but not the faith. Realistically, the enemy is not Rome or its Curia, nor Canon 812, nor honest conservative or liberal Catholics. The enemy of the Church is inculcated disbelief or heresy in her own ranks. The enemy for disbelievers is the Catholic faith, its integrity and way of life, to which most of the Church's college presidents no longer wish to commit themselves juridically. Collegial autonomy, unrestrained by Church law and its proper exclusion by bishops, will institutionalize the relativism, the disobedience and indifference that has ruined the Church of France.

Whenever a new value system, or a new set of priorities or methodologies, or experiments related thereto, are introduced into the Church, pastors place extraordinary trust in the technical experts they appoint to the task. Only time tells whether the pastors, seeking to make change, contract with consultants who are one with the

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Magisterium on the nature of the Church and the content of her faith system. It did not take the First Synod of Bishops long (1967) to recognize serious disparities between what the Church's teaching office and professional elites were saying about Catholic faith and morals, and to warn local hierarchies that false explanations of doctrine, and dangerous opinions were circulating through the Church—within two years of the Council's end! The American hierarchy—

by virtue of their own 1997 study of present-day catechetics—have ample evidence now that the faith of the Church and the authority of the successors of the Apostles have also been compromised in the United States, when not eviscerated of meaning, by experts in place whose schismatic and/or heretical tendencies are evident in their unhappiness with the *Catechism of the Catholic Church*. The historical record makes clear that in extended contests of perspectives and wills between pastors and partisans of serious dissent, the Church loses. The 1967 Synod was very critical on those Catholics who propagated "unwarranted innovations, false opinions, and even errors of faith." In any event, the Church's faith and discipline suffers, because significant bodies of Catholics now come to believe that the controverted doctrines are simply matters of personal opinion, and that the choices are theirs to make, not bishops' to impose on their consciences. The longer the unresolved contest, the greater does it appear that the Church is in doubt. This holds true even after would-be authors of a nominal Catholicity have abandoned the priesthood or the faith, left the Church, or been excommunicated.

Once again, a Counter-Reformation is in order, led by bishops, rooted in the Catholic tradition and in Scripture,⁸ not one based on rules invented to protect secular disbelief in Christ. The possible misuses of Church authority is no more

justification for *laissez-faire* in Church governance, than libertine behavior is sanctioned by the civil order. Serious violators of public law go to jail; in the Church's case, contumacious heretics and schismatics simply go. Investigations by bishops of wrongdoing or false teaching are not witch-hunts; censures or impositions of penalties according to law are not burnings-at-the-stake. Better to lose some professors and some colleges, for example, than large segments of the Catholic faithful.

The stakes are high for the nation, as for the Church.

Ralph McInerney has it right. ✠

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ENDNOTES

¹ Cf. "La Trahison des Clercs," *Catholic Dossier*, July/August 1997.

² In his regular column in *Crisis*, May 1989, p. 2.

³ Gabriel Moran, "Revelation in a Culture of Disbelief," *Religious Education*, Vol. 92, No. 2, Spring 1997, p. 15.

⁴ Joseph Cardinal Ratzinger, *Gospel, Catechesis, Catechism:*

Sidelights on the Catechism of the Catholic Church, Ignatius Press, 1997, p. 68.

⁵ Cf. Austin Flannery, O.P. *Vatican Council II*, Volume 2, Costello Publishing Co., 1982, pp. 664-665.

⁶ *Origins*, the Bishops' Documentary Service, failed to publish this episcopal report, or an extract of its content, although it gave space in its June 19, 1997 issue to the Catholic Theological Society's paper favoring the priestly ordination of women. *Origins*, called by a staff-member many years ago as "relatively independent of the bishops' control," has been similarly selective through the years. In 1985 when the Congregation of Catholic Education issued a draft plan of a pontifical document on Catholic universities, the schema did not appear in *Origins*. Yet, a negative commentary of that schema, drafted by the Association of Catholic Colleges and Universities a year later received full coverage in *Origins*, April 10, 1986, pp. 697-704. In the same year, after Cardinal Ratzinger wrote Charles Curran asking him to retract certain of his moral views, *Origins* published Curran's answer to Ratzinger on page 1 of the March 27, 1986 issue, and the Cardinal's letter on page 3, forcing the reader to contemplate Curran's protest before knowing what Rome's objections to Curran were.

⁷ Some bishops have summarized these findings for the people of their dioceses. Cf. Bishop Norman F. McFarland of Orange, California in his *Bulletin*, August, 1997.

⁸ Cf. Mt. 5,30; 16,23 ff; 18, 17-18; 16,26; Rev. 3,15, among others.

Western Creed: Western Identity

by Jude P. Dougherty

Delivered at James Madison University
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As the turn of the century approaches, calls for the renewal of America abound. There is a widespread belief that something is amiss, that the nation's policy-makers have lost their way. This is driven home by the employment of a relatively new term, "procedural democracy," which has entered the vocabulary of political theorists, left and right, to designate a democratic government that remains neutral among competing conceptions of the good, en-

dorsing none in accommodating all. A procedural democracy eschews value judgments on the assumption that it is not the business of government to espouse or advance one conception of the good over another. If we have not already taken it, such is the road to disaster, says George Sher whose *Beyond Neutrality* shows the impossibility, if not the absurdity, of value neutrality.¹ Respected political theorists have long argued that social policies cannot be neutral. Policies grounded in the principles supplied by John S. Mill are apt to be radically different in character from those grounded in an Aristotelian concept of human nature.²

If not procedural democracy, where do we look for commonly acknowledged principles or conceptions of the good? American history should provide a clue, especially that history which

focuses on the thought of the Founding Fathers and on the nation's charter documents. Certainly the instruments which brought the nation into being provide an account of the good sought in forming the Union. But even such reflection is precarious, writes Martin Marty. In his meditation on American public life, *The One and the Many*,³ Marty reminds us that ours is not the nation it once was, composed of a European people united by a common culture. We are not one people, but a plurality of peoples, each advancing its own objective in the light of its own history. There are multiple histories, "stories," Marty calls them, and not one historical narrative with which all would be comfortable. The Jewish, Black, Catholic, and Hispanic experiences produce different narratives, narratives not always flattering to other groups. Marty despairs of finding a common narrative acceptable to all parties and concludes that we must recognize conflicting narratives while at the same time maintaining an open and, where necessary, compassionate attitude toward the other. We need not insist on the supremacy of our own, let alone inflict its practical implications on others.

Are we then without resources? The issue is critical because a certain unity of outlook is required to establish a rule of law. Justice demands common assent to certain principles before which the State cannot be neutral. Well then, perhaps deep down we have an identifiable common philosophy. In a previous generation, John Dewey produced a series of lectures published as "A Common Faith," in which he addressed the issue; Walter Lippmann wrote a book entitled *The Public Philosophy*. Mortimer Adler, Jacques Maritain, John C. Murray, Will Herberg, Sidney Hook, and others attempted to state the "American proposition." Few are so bold today. Are we led to despair with Marty that commonality cannot be

If the 20th century has taught us anything, it has forced us to recognize that ideas have consequences, that the barriers between civilization and the forces of destruction are easily broached.

articulated?

We still speak of "Western civilization," and it remains a reality even though its spiritual foundation has been under siege within Western intellectual circles for more than two centuries. The skepticism with respect to the inherited, long present within the academy, has within the last half of this century reached the common man who is no longer in possession of the moral certainties that motivated his forebears. Should we leave it at that?

The English Lord Patrick Devlin, reflecting on the course of events over the present century, wrote that if the morality of a people crumbles, the laws based on that morality will themselves crumble.⁴ Since mid-century we have witnessed, at least in this country, a rapid decline in both morality and the rule of law. In Devlin's judgment, "A recognized morality is as necessary to society as a recognized government."⁵

As more than one historian has suggested, if the 20th century has taught us anything, it has forced us to recognize that ideas have consequences, that the barriers between civilization and the forces of destruction are easily broached. Barbarism is not a picturesque myth or a half-forgotten memory of a long-past stage of history but an ugly underlying reality which may erupt with shattering force whenever the moral authority of a civilization loses its control.

Much is at stake. In socially turbulent times a clear diagnostic voice is one to be cherished. This has long been recognized to be the case. The first-century Roman historian, Titus Livius (59 B.C.-A.D. 17), better known as Livy, recommended to a failing Rome:

I invite the reader's attention to the much more serious consideration of the kind of lives our ancestors lived, of who were the men and what the means, both in politics and war, by which Rome's power was first acquired and subsequently

expanded. I would have him trace the processes of our moral decline, to watch first the sinking of the foundations of morality as the old teaching was allowed to lapse, then the final collapse of the whole edifice, and the dark dawning of our modern day when we can neither endure our vices nor face the remedies needed to cure them.⁶

Ancient but timely advice.

Can one achieve a sense of identity without an understanding of ancestry, both immediate and distant? To pose the question in that manner is to already have the answer. To know who one is, is to adopt a familial perspective. People in this part of the country talk about Mr. Jefferson as if he were still among them. One exists within an inherited culture, and to understand that culture, one needs an historical sense. One does not have to be a scholar, but required is some knowledge, shall we say, of the spiritual ends, the material conditions, and the social processes which have created the culture, whether those ends are defined in religious or secular formulae. In the end to achieve identity is to adopt not only as Marty says "a story," but a set of moral or social principles.

The way the past is viewed has a direct bearing on present action. Deep political commitment and open partisanship are often the result of historical understanding or misunderstanding. To vote in an election or upon a referendum may not be a simple political act; it is more likely to be an affirmation of faith in a particular social philosophy or a commitment to a particular theory of history. In some circumstances such decisions may even be judgments upon mutually exclusive forms of civilization. As Lord Devlin reminds us, sweeping and comprehensive changes in the framing and interpretation of law often rest on changing moral considerations.

History teaches that social consciousness can not only produce unity but can be the gateway to civic conflict. Marx's doctrine of dialectical materialism has been

used to support totalitarian regimes the world over. The myth of Aryan superiority has led to genocide; the myth of women's suppression has led to alienation of the sexes; and the doctrine of social progress has been used to support social programs with disastrous consequences. Images and metaphors can eat into reality and force the world to take on false shapes and colors, encouraging the politically engaged to bypass common sense and reasonable doubt.

Morton Kaplan, a University of Chicago social theorist, insists on the importance of the larger cultural context, that is, the social milieu which consciously or unconsciously frames our choices. Echoing John Donne, "No man is an island," Kaplan will say, as the title of a recent essay suggests, "The right to be left alone is the right to be no one."⁷

The right to be left alone with respect to social and moral matters may be a popular position,⁸ but in Kaplan's view the doctrine of privacy is counterproductive because it fails to recognize how identifications and conceptions of the self arise within the social order. "External social constraints and internal inhibitions are complements to the enticements and opportunities that social structure, personality, and environment provide. They are required to diminish the likelihood of pathology and to preserve the integrity of the self that makes choices."⁹ The freedom which any of us enjoys depends on cultural constraints. A social system which does not exclude some patterns of behavior even if they do not injure others is inconceivable. "If, for instance, every social rule—

whether to bow to superiors, to dress for dinner, and so forth—was subject to personal calculation, society would be in danger of collapse."¹⁰

The question to be confronted is: Do we today have a commonly accepted social system or set of moral norms to support a rule of law?

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II

In a period of cultural decline to speak of national identity is problematic enough; to speak of Western identity is even more hazardous. And yet the West, meaning Europe and the lands colonized by European nations, historically considered, is different from the East. De Rougement in his book, *The Meaning of Europe*, reminds us that it was Hippocrates who first described Europe as an entity.¹¹ We used to speak of Christendom and mean by it those lands touched by Western culture. Even today, in spite of the globalization of science, technology, and trade, there remains a difference between European and Oriental cultures and among Latin, Islamic, and Confucian modes of thought. True, advances in telecommunications have united the world at a superficial level, particularly through access to global television, but as often as not those global reports display the vast differences which steadfastly remain. One has to acknowledge that in spite of the availability of world-wide channels of communication, in spite of the multinational corporations, and in spite of global trade, cultural differences prevail. Although the world's major cultures are identified primarily with geographic regions, it is notable that at the same time they transcend continental boundaries. North and South America perpetuate Western culture in a way in which Indonesia does not. Similarly the Islamic mind is not confined to North Africa and the Middle East, and Chinese and other cultural enclaves are to be found throughout the globe. While those differences are amenable to description by the sociologist, other modes of assessment are important.

When the sociologist talks about culture, he usually means a common way of life grounded in a community of thought and a community of work stemming from a particular adjustment of man to his natural surroundings and economic needs. Both sources, spiritual and material, need to be acknowledged. In the introduction to his *Critique of Political Economy*, Marx placed a heavy emphasis on material resources:

The mode of production in material life determines the social, political, and spiritual processes of life. It is not the consciousness of men that determines their existence, but their existence that determines their consciousness.¹²

Christopher Dawson in his critique of Marx offers a different assessment:

The great cultural changes and the historic revolutions that decide the fate of nations or the character of an age are the cumulative result of a number of spiritual decisions—the faith and insight, or the refusal and blindness, of individuals. No one can put his finger on the ultimate spiritual act which tilts the balance and makes the external order of society assume a new form.¹³

No one can deny that important aspects of culture have a material basis in the economic life of the people, but the roots of any culture are certainly deeper. In China, we have the example of Confucian ethics serving as the moral foundation of Chinese culture for more than two thousand years, with the result that it is impossible to understand any aspect of Chinese history without an understanding of Confucianism. In his many studies of Western and Asian cultures, Christopher Dawson often reminds the reader that the great civilizations of the world have not created the great religions of the world but rather it is the great religions of the world that have created the great cultures. Werner Jaeger in his monumental study, *Paideia: The Ideals of Greek Culture*, offers an entirely different but interesting notion of culture. Jaeger distinguishes between culture as “a simple anthropological concept,” as used by Marx and Dawson, and culture as a “concept of value, a consciously pursued ideal.”¹⁴ In its “...vague analogical sense, it is permissible to talk of Chinese, Indian, Babylonian, Jewish or Egyptian culture, although none of these nations has a word or an ideal which corresponds to real culture.”¹⁵ It was the Greeks who created the ideal of culture. “The culture of the present,” writes Jaeger, “cannot impart any value to the original Greek form of culture, but rather needs illumination and

transformation by that ideal, in order to establish its true meaning and direction."¹⁶ "Human nature," "objectivity," "universality," "timeless," "ideal," are terms inherited from antiquity. We cannot slip into the posture of regarding classical antiquity simply as a piece of history, "for education has from the very beginning been closely connected with the study of the ancient world. The ages which succeeded it always regarded classical antiquity as an inexhaustible treasure of knowledge and culture—first as a collection of valuable external facts and arts, and later as a world of ideals to be imitated."¹⁷

III

The intent of these reflections is not to belabor the distinction between East and West or to distinguish among Judaism, Christianity, and Islam. Nor is it to compare Oriental thought with that of the West. Its focus is on Western identity before the advent of modernity, allowing history to provide a standard for assessment.

Western culture is woven out of strands provided by Athens, Rome, and Jerusalem. Although the world was already very old when Greek science and philosophy began, the originality of Greek philosophy seems uncontested. In spite of a certain debt to the Egyptians and Babylonians in mathematics and astronomy, Greek philosophy emerged untutored by any other civilization.

Philosophy for the Greek was the pursuit of wisdom, both theoretical and practical. It rested on the assumptions that nature is intelligible and that the human mind is powerful enough to ferret out the secrets of nature. Science is to be pursued for its own sake, and yet it yields a technology as man cooperates with the powers of nature.

The Greek philosopher looked upon the world through an atmosphere singularly free from the mist of allegory and myth in contrast to the thought patterns of the East, which were heavily dependent on religion. Popular Greek religion, crude and without speculative content, had little

or no hold on the mind of the philosopher.

Greek philosophy in its origin and in its Hellenistic development was continuous with a common sense approach to reality. Common sense tells us that there are things apart from the mind and that they are what they are, independent of any human opinion or desire. It tells us that by painstaking observation and experiment we can acquire some knowledge about them. And furthermore that such systematic knowledge is the safest and most reliable guide to human action.

These basic insights led the Greeks to differentiate between the study of nature and the study of being in its widest sense, later called metaphysics. Metaphysics has as its object not only material being but the immaterial order as well. Metaphysics reasons to the existence of a *prime mover* (in the order of efficient causality) and to a *summum bonum* (in the order of final causality).¹⁸

Plato taught that nature is intelligible as the result of *nous* (intellect), a divine-like artificer. There is a reality, he maintained, behind the appearance of things which is more real than that which outwardly appears to be real. Behind the constant flux of becoming there is permanence and universality. The existence of such universals as *goodness*, *truth*, and *beauty* is the key which unlocks the door to understanding and wisdom. Plato understood these universals to be archetypes or ideas which the beings of sense experience reflected in varying degrees. Augustine, who owed much to the Neoplatonism of his day, put them in the mind of God as creative ideas. Against the contention of the Sophists that morality is simply social convention and that "might makes right," both Plato and Aristotle argued that there are certain universal principles of goodness and justice which man by virtue of his reason can discover. Man is by nature a moral and social being who cannot live apart from his fellows. To be moral is to be fully human. The primary purpose of the State is to enable men to attain the good life.

For Aristotle, living beings come to be by a process that has a natural end or *telos*. Each organism comes to be not at random, but in an orderly

manner, starting from some relatively undifferentiated but nevertheless specific seed produced by parents of the same species and developing, unfolding, and informing itself from within in successive stages that tend toward and ultimately reach a limit, itself the fully formed organism. There is a natural end to the process of development that defines the previous motions throughout the various stages to its proper end.

It is not without reason that Aristotle is frequently called the "Father of Western Science." The twin concepts of *nous* and *cosmos* produced the confidence that with effort the human intellect is able to discern patterns in nature with indications for control. The buoyant realism of Aristotle may in retrospect be contrasted with the second century skepticism of Sextus Empiricus, which had a deadening effect on purposive aspiration, and by placing greater dependence on animal appetite, led eventually to purposeless drift and cultural decay.

The Academy of Plato and the Lyceum of Aristotle were to last nine hundred years and six hundred years, respectively. Although the Emperor Justinian dissolved the Platonic academy in 529 A.D., Greek philosophy remained an important constituent of Western intellectual life and culture, influencing Islam and in turn being enriched by that contact. From Greek philosophy, the whole of European philosophy has descended.

With the disintegration of the Greek city-states and the coming of the Alexandrian and later the Roman Empire, a number of schools arose, some in conflict with the inherited, some perpetuating its basic insights. Of the many schools that arose in this period, one in particular, Stoicism, exerted an influence that was to have profound consequences for Western civilization. It was through Stoicism that much of Greek philosophy was transmitted to Western Europe in the early centuries before Christ. Stoicism flourished for about five hundred years, from the time of its founder, Zeno (340-265 B.C.), to the death of the Roman emperor, Marcus Aurelius (121-180 A.D.).

For the Stoic the universe is governed by natural laws of reason which are immanent in

nature. The wise man lives according to nature, allowing his reason to guide his conduct and restrain his emotions. By cooperating with natural necessity he achieves a harmonious relationship to the universe. The highest virtue and supreme good consists in obedience to the universal law of reason. Self-control through reason is the highest good. Man is free when he freely wills that which reason decrees. Man is linked to man by a common necessity to obey the universal law of reason. Recognized is the universal brotherhood of man.

True law, Cicero taught, is right reason consonant with nature, available to all, constant and eternal. It summons to duty by its commands and hinders fraud by its prohibitions (*De Re Publica* III, 2).¹⁹ Reason forbids enactments by the people or by the Senate contrary to the laws of nature. There is but one law, immutable and eternal, which shall embrace all peoples for all time. There cannot be one law in Rome and another in Athens.

This conception of law and the acknowledgment of its divine author were to dominate Western political thought until the period of Enlightenment. Not until then did men seriously challenge the idea of the existence of a law of reason which is eternal, absolute, universal, and immutable. In the Stoic conception, natural law is common to God and man. It antedates the State and all civil law, which is but the expression of this natural law of reason. The State is nothing more or less than a partnership in law, an assemblage of men associated in consent to law.

Roman political thought envisaged man as prior to the State. It is in Roman political philosophy that we find the origins of the modern doctrine that government rests upon the consent of the people. This contrasts with Greek thought which had difficulty conceiving of man apart from the State.

It may be argued that these two ideas—the idea of a universal law and the idea of the State's being founded upon consent—taken together laid the foundation for the concept of "individual rights" so prized in recent decades. These ideas

were passed through the Middle Ages by the great canonists of the period and are ultimately reflected in English common law and American Constitutional law.

This is not to ignore the importance of the *Digest of Roman Law*, compiled and published in the sixth century by a commission appointed by the Emperor Justinian.²⁰ Three other important works were published about the same time: *The Institutes*, a handbook of law; the *Codex*, a codification of the laws then in effect; and the *Novellae*, an appendix to the *Codex* containing the decrees of Justinian. These were the texts which were to influence legal theory and the codification of law throughout Europe until modern times.

IV

One cannot discuss the West without discussing Christianity. Prepared by the Greeks to conceive of God as the embodiment of cosmic Reason and by the Jews to conceive of God as the embodiment of perfect Righteousness, Western man was prepared to recognize in Jesus the incarnation of perfect wisdom and perfect justice. Christianity taught that man is the creature of God, that he is essentially a spiritual being with a transcendent nature and destiny. Beyond the Kingdom of Man there is the Kingdom of God. The concept of natural law as developed by the Stoics was identified explicitly with divine law. The brotherhood of man became the brotherhood of man under the Fatherhood of God.

Christianity provided an uncompromising affirmation of a personal God, a provident God, directing the universe with loving, watchful care, a God who has revealed Himself to mankind through the Hebrew prophets and in the person of Christ.

In its Judaic phase, Christianity may well have considered itself the particular religion of one people. But it soon understood

itself as called to address every man and every class of men. Christianity inherited the traditions of the empire. Through its missionary efforts Mediterranean culture was brought to the barbarian North, which until the advent of Christianity had no written literature, no cities, no stone architecture. It was only by Christianity that the elements of a higher culture were transmitted to the North, with the result that Western Europe acquired unity and form.

Out of these elements—a Hebrew sense of justice, the love of the Gospels, Greek faith in the human intellect, and Hellenistic asceticism—the Fathers of the early Church molded an organic whole we know as Christianity. Historian John Randall, writing from a purely secular point of view, acknowledged:

This body of beliefs the barbarians found ready-made for them, a thing of life and beauty which they were drawn to reverence, but which for centuries they were unable to understand. When the slow growth of social life brought them to the place where they could readily assimilate it, they found in it a vehicle admirably adapted to express their own aspirations and energies. By the thirteenth century this Christian scheme of things had really taken root in the soil of the Western mind.²¹

Randall adds, “and it is this great medieval synthesis that makes such an appeal to those weary of the cross currents and confusions of today.”²²

Christianity, Randall reminds us, had its origins in the semi-oriental world of the great Hellenistic cities where it offered new life and hope to classes and individuals spiritually estranged from the soulless materialistic culture of the Roman Empire. The mother tongue of the Church was Greek, and its theological development was mainly due to Asiatic Greek councils and Asiatic Greek theologians.²³

It was the acceptance of the teachings of Christ which gave Western peoples their spiritual

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values, their moral standards, and their conception of a divine law from which all human laws ultimately derive their validity and their sanction. Dawson remarks, "It is hardly too much to say that it is Christian culture that has created Western man and the Western way of life. But at the same time we must admit that Western man has not been faithful to the Christian tradition."²⁴ Europe, in spite of a common heritage has been fraught with centuries of devastating conflict.

Trying to understand Anglo-German antagonism in the late 19th and early 20th century, Paul Knäplund has written, "How these great nations became rivals and finally enemies has challenged and will perhaps for all time challenge the curiosity of students of history."²⁵

De Rougemont in *The Meaning of Europe* is reluctant, in the manner of Belloc or Novalis, to equate Christianity with Europe, but he raises an historically interesting question, "Why was Europe the only, or the first, part of the world to adopt this religion which came from the Near East and not from Europe itself?"²⁶ The standard Christian answer is that Christ came in the fullness of time when the intellect of the West was prepared to receive the truths of divine revelation. De Rougemont makes the further point that to identify Christianity with Europe is to do an injustice to the universal claims of Christianity, to its claims to be the vehicle of time-transcending truth of which Europe in de Rougemont's judgment "is not a fitting embodiment and in which she has no copyright."²⁷

V

These Chagall-like impressions of Western identity will have to do for the present or, should I say, in lieu of a ten-volume exhaustively documented study. They are impressions, but I trust they are faithful enough to the

Is man a purely material organism with no end beyond the grave, or is he a material/spiritual entity with a transcendent end?

historical record. They leave room for the development of other impressions. As Martin Marty argues, we need our stories to achieve our identity.²⁸ The above is but one story, a broken one. Clearly within what we are calling Western civilization there was a major break with antiquity during the period of the Enlightenment when the sacral and inherited political order,

represented by mitre and crown, were repudiated in favor what we today call "modernity." The conflict was not resolved in the 18th century. The battle for the soul of the West continues. Is man a purely material organism with no end beyond the grave, or is he a material/spiritual entity with a transcendent end? Is there an eternal order to which he is finally accountable?

Modernity's answer is but one answer. There indeed are many narratives to be given. The study of antiquity, the Middle Ages, and Renaissance Europe reminds us that for centuries the West lived off a different set of principles from those fostered in the period of the Enlightenment. While modernity has its appeal, to understand the West, one needs a longer historical perspective. To understand the modern mind is to study its genesis, to study it within the larger intellectual and social milieu which gave it birth. Most of all, to understand modernity is to place it in relief against that which it repudiated and sought to supersede. John Herman Randall, Jr., in his lasting study, *The Making of the Modern Mind*, spends the first 250 pages laying the historical foundation for his discussion of the seventeenth and eighteenth centuries, the immediate context of the Enlightenment. Randall even uses as a subtitle to his work, "A Survey of the Intellectual Background of the Present Age." Christopher Dawson, a social historian with credentials in philosophy and theology, was convinced that the distinctive feature of the West has been its attempt to separate itself from the religious roots that had provided moral unity

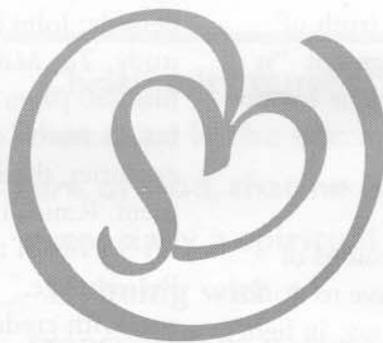
to European peoples. Whether one agrees or not with Randall and Dawson, the quest for Western identity is inseparable from a history that begins with the Greeks. One may interpret that history from various perspectives, but the historical map is accessible to all who choose to join the exploration. Livy's recommendation previously cited is to be taken seriously. What were the lives our ancestors lived. ☩

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NOTES

- ¹ Cf. George Sher, *Beyond Neutrality: Perfectionism and Politics*. New York: Cambridge University Press, 1997.
- ² Kaplan, Morton A, "The Right to Be Left Alone Is the Right to Be No One," in *Morality and Religion in Liberal Democratic Societies*, Gordon L. Anderson and Morton A. Kaplan, eds., St. Paul, MN: PWPA/Paragon House, 1992, p. 290. There is evidence, Kaplan suggests, to hold that the conditions which Mill regards as essential for his form of liberalism actually foster the very control which liberals seek to avoid.
- ³ Marty, Martin, *The One and the Many*. Cambridge, MA: Harvard University Press, 1997.
- ⁴ Devlin, Lord Patrick, *The Enforcement of Morals*, London: Oxford University Press, 1968, p 11.
- ⁵ *Ibid.*
- ⁶ Livius, Titus, Preface to his *History*, vol I, Cambridge, MA: Loeb Classical Library, 1924.
- ⁷ Kaplan, Morton A, *Op. cit.*, p. 290.
- ⁸ *Ibid.*
- ⁹ *Ibid.*, p. 292.
- ¹⁰ *Ibid.*, p. 297.

- ¹¹ De Rougemont, Denis, *The Meaning of Europe*, trans from the French by Alan Braley, New York: Stein and Day, 1965, p. 29.
- ¹² Marx, Karl, *Das Kapital: A Critique of Political Economy*, Chicago: C H. Kerr & Co., 1906-09.
- ¹³ Dawson, Christopher, *The Historic Reality of Christian Culture*, New York: Harper & Row, 1960, p 18.
- ¹⁴ Jaeger, Werner, *Paideia: The Ideals of Greek Culture*, trans from 2nd German edition by Gilbert Highet, New York: Oxford University Press, 1939, p. xvii.
- ¹⁵ *Ibid.*
- ¹⁶ *Ibid.*, p. xviii.
- ¹⁷ *Ibid.*, p. xvii.
- ¹⁸ Owens, Joseph, *The Doctrine of Being in the Aristotelian Metaphysics*. 3rd ed, rev., Toronto: Pontifical Institute of Mediaeval Studies, 1978.
- ¹⁹ *On the Good Life; [selected writings of] Cicero*, trans by Michael Grant, London: Penguin, 1971.
- ²⁰ Justinian, *The Digest of Roman Law: Theft, Rapine, Damage and Insult*, trans by C. F. Kolbert, New York, Penguin, 1979.
- ²¹ Randall, John H, *The Making of the Modern Mind*, New York: Houghton Mifflin, 1940, p. 49.
- ²² *Ibid.*
- ²³ Cf. *The Reception of the Church Fathers in the West: From the Carolingians to the Maurists*, ed. by Irena Backus, 2 vols., Leiden: E. J. Brill, 1997.
- ²⁴ Dawson, Christopher, *Op cit.*, p. 17.
- ²⁵ Knaplund, P (ed.), *Letters from the Berlin Embassy. Selections from the Private Correspondence of British Representatives at Berlin and Foreign Secretary Lord Granville, 1871-1874, 1880-1885*. Annual Report of the American Historical Association for the year 1942. Washington, D.C., 1944, p. 5.
- ²⁶ De Rougemont, *Op cit.* p. 16.
- ²⁷ *Ibid.*
- ²⁸ Marty, Martin, *Op cit.*



“In the Presence of So Wonderful a Thing”

by James V. Schall, S.J.

Belloc's walks disconcert me. Not merely is one envious of when and where he walked—in Spain, in north Africa, across the United States, from Toul to Rome, in Sussex—but also of the time he took, of his memories. “History enlarges everything one sees,” he wrote in an essay called “On History in Travel,” (*Selected Essays*, Methuen, 1941), “and gives fullness to flat experience, so that one lives more than one's life in contemplating it, and so that new landscapes are not only new for a moment, but subject to centuries of varieties in one's mind.” Outside the room in which I have lived for the past twenty years, there is a plaque informing me that “This floor was used as an auditorium from 1833-1879; it was used as a study hall from 1833-1889.” This room embodies more than one's own life.

One evening, in Southern Spain, Belloc tells us in “The Relic,” in the same collection, he had walked through a very dry and barren area, suddenly to come upon a huge church that looked rather Italian to him. Though there were already some electric lights in Spain, the streets were dark. People in the few houses around the Church were sitting on the steps talking, but they were quiet as he walked into the town, obviously a foreigner. When he finally stood before the evidently huge church, he confessed, “in the presence of so wonderful a thing I forgot the object of my journey and the immediate care of the moment and I went through the great doors.”

The doors were elegantly carved. Belloc reflected a bit on how different and how similar were artistic works in Spain and Flanders. “The two districts differ altogether save in the human character of those who inhabit them....” Flanders has meadows and woods, water. Spain was dry, a desert land, “with air like a knife, and a complete

absence of the creative sense in nature about one.” However, man's creative sense in both places “runs riot.” All artistic details are completed in each place and are different from their neighbors. The “exuberance of the human soul” is revealed in both.

Within the church is a central covered choir that takes one back to the earlier history of Christian worship. There, one has more the sense of the byzantine, of the “Mysteries” that are separated out and highlighted in the choir. “In every Spanish church,” Belloc explains, “you have, side by side with the Christian riot of art, this original hierarchic and secret thing, almost shocking to a Northerner, the choir, the Coro, with high solemn walls shutting out the people from the priests and from the Mysteries as they had been shut out when the whole system was organized for defence against an inimical society around.” One thinks of our presents Masses where almost nothing is shut out, where the Mystery at times almost seems to take a second place to fraternity, which should be its result, not its cause.

The stillness in the church is not complete. Belloc sees a young priest at the end of the choir. Candles were lighted; people were murmuring, “though not at prayers.” As he spoke no Spanish, he asked the priest in Latin, very slowly, whether there would be Benediction? But he did not know the Latin word for Benediction; so he called it “Benedictio” or “Salus.” The priest nodded, “Si, si.”

However, what happens next is not Benediction. Rather, a middle aged man comes out of the congregation to accompany the priest up the stairs. The priest takes a key and opens the door of an ornate cabinet. “The candles shone at once through thick clear glass upon a frame of jewels which flashed wonderfully, and in their midst was the head of a dead man, cut off from the body, leaning somewhat sideways, and changed in a terrible manner from the expression of living men.”

The head seemed very old.

Belloc realized that this devotion, the prayer before a relic, not Benediction, was common. "Our race from its very beginning, nay, all races of men, have preserved the fleshly memorials of those to whom sanctity attached...." So Belloc is seeing something and in seeing it, he sees all of the races of men. He is miles from nowhere, does not speak the language, and is "in the inhospitable darkness of this hard Iberian land." Yet, he does not feel like a pilgrim. He was more aware of awe, even terror, than anything else. He did not know the history of the face he saw, whether he was cut down by Mohammedans or by pagans in the Pacific Seas.

The people said a few prayers in Latin, then the Our Father in the local tongue. "They next intoned the *Salve Regina*. But what an intonation!" Belloc knew this chant all his life, but the tune was new. "It was harsh, it was full of battle, and the supplication in it throbbed with present and physical agony." The graceful verses that closed the chant were "full of wailing, and the children's voices were very high." Belloc's reaction is very unexpected: "Had I cared less for the human be-

ings about me, so much suffering, so much national tradition of suffering would have revolted, as it did indeed appall, me."

Finally, the priest closed the doors, locked them. A boy blew out the candles, "one by one," as Belloc recalled. He then went out into the market place in front of the church, "fuller than ever of Spain." Notice the reason Belloc gives for not being "revolted" as seeing this distorted relic, this head from some unknown incident of sanctity. He does not deny that the scene is horrid.

But Belloc does realize that he is in someone else's land doing a thing common to all mankind, honoring the incidents of sanctity even if he did not know the particular story before him. But he "cared for the human beings about him"; he was in their church, their land. He too knew the *Salve Regina*, but not in that melody. What is it he said? "In the presence of so wonderful a thing I forgot the object of my journey...." This is the great capacity, isn't it? The capacity to stand before a wonderful thing, even in the desert of Spain, quite unbeknownst, and to recognize that even here are memorials of sanctity, of practices that all men share in their common lot. ☩

Do Sex Education and Access to Contraception Cut Down on Abortions?

by Kenneth D. Whitehead

In January 22, 1998, the 25th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion in the United States, the Vice President of the United States was not to be found among those regretting and rejecting this tragic decision—for

example, by rallying at the annual March for Life on the Mall in Washington, D.C. This is what tens of thousands of other Americans do every year on that date in order to demonstrate their continuing opposition to a Supreme Court decision which has been responsible for more than 37 million deaths by abortion since 1973.

No: Vice President Albert Gore was instead speaking at a luncheon sponsored by people who were *celebrating* the anniversary of *Roe v. Wade*. How anyone could actually celebrate such a thing

is one of the still largely unexplained social and moral pathologies of our time. The luncheon in question was sponsored by the National Abortion and Reproductive Rights Action League (NARAL) which, before the *Roe v. Wade* decision, was known as the National Association for the Repeal of Abortion Laws; once the Supreme Court had repealed all the abortion laws in the U.S. by handing down this particular decision, of course, the name of the organization for which the letters NARAL stood obviously needed to be changed.

In his luncheon address to NARAL, Vice President Gore pledged the continuing efforts of the Clinton Administration to keep abortion "safe, legal, and *accessible*"—a significant word change, by the way, from President Bill Clinton's usual mantra to the effect that abortions should be "safe, legal, and *rare*." Evidently the Vice President intended to pledge that abortion would remain accessible as far as the Clinton Administration continued to have anything to do with it, regardless of whether abortion was "rare" or not.

What the Vice President really emphasized, however, was that abortion should be made, in his words, "less *necessary*." This could be done, he claimed, by government action to provide increased access to contraception; greater contraceptive usage would reduce the "need" for abortion, according to him. "President Clinton and I will propose a dramatic increase in family planning [funding]...to make abortion less necessary all across America," the Vice President promised. "To those who are anti-choice," he added, "I say: if you want to work together to make abortion less necessary, you will find eager, willing partners among the Administration and the people in this room."¹

This, then, was the challenge posed to those who oppose abortion: by joining with the Clinton Administration to support an increase in government-subsidized birth control, we can supposedly help make abortions "less necessary." Both the Vice President and his NARAL audience were no doubt oblivious to the fact that they were begging

the real question of whether abortions are, or ever could be, "necessary." And whether increased access to contraception would actually reduce the numbers of abortions was an assertion that badly needed to be demonstrated. It is, in fact, the principle question we shall be examining here.

The NARAL response to the Vice President identified the other most commonly recommended panacea besides more birth control for today's high rate of abortions: namely, providing more sex education. NARAL frankly called for "more sex education, more birth control, and [for] a requirement that health-insurance policies cover birth control."² We also need to examine the question of whether more sex education might cut down on abortions.

Certainly, the NARAL organization does not seem to be alone in imagining that sex education and birth control somehow represent answers to the modern plague of legalized abortion. This seems to be a very widely held viewpoint today, in fact; perhaps it is currently even the majority viewpoint. Certainly it is almost immediately and uncritically accepted by most people as a rather obvious statement of fact almost as soon as it is articulated; it seems to be indicated by both common experience and common sense.

In February, 1997, when Congress was debating the question of U.S. Government Population Assistance Programs abroad, for example, a sizeable number of legislators from both parties stood up on the floor of the House of Representatives to argue and advance precisely this viewpoint as perhaps the chief justification for this type of foreign aid. Democratic Representative James P. Moran of Virginia told his colleagues that providing more family planning information and assistance abroad would "substantially reduce the number of abortions performed and...reduce the exploitation of powerless people"; and Republican Representative Connie Morella of Maryland chimed in to say that "to reduce abortions we must increase access to family planning."³

Member after member in the course of this House debate repeated roughly the same thesis:

that greater access to contraceptive services would reduce the number of abortions. While members identified as “pro-choice” generally took the lead in articulating the thesis, many members identified as “pro-life” also advanced roughly the same arguments. None of the pro-life members really challenged the thesis, though; the suggestion was that they accepted it without argument. Most of them merely emphasized in their remarks that abortion should not be employed as a method of birth control; the implication was that while abortion itself was surely bad, the same could not necessarily be said of birth control itself.

More than one House member quoted Secretary of State Madeleine Albright, who had testified before a House subcommittee that delay in allocating Population Assistance Program family-planning funds would “cause a tragic rise in unintended pregnancies, abortions, and maternal and child deaths.”

A letter was read from supposedly pro-life former Republican Senator from Oregon Mark Hatfield in which the influential former legislator stated flatly that “it is a proven fact that when contraceptive services are not available to women throughout the world, abortion rates increase.” Hatfield specifically declined to furnish any proof in his letter that this was in fact the case. “It is pretty obvious,” he limited himself to saying.⁴

No member from either side of the aisle except Republican Congressman Ron Paul from Texas rose in the course of this particular debate to challenge or dispute what amounted to a monotonous litany of almost identical assertions that greater access to contraception reduces the number of abortions and maternal deaths; the members’ interventions filled more than 20 dense, three-columned small-print pages in the *Congressional Record*. House members certainly disagree about many things but apparently not about this; it seems to be the currently received wisdom in the Congress that contraceptive use prevents abortions—as it seems to be the received wisdom in our society at large, as a matter of fact.

One might almost have thought all these

people were reading from the same script. Moreover, it appeared to be a script that had been distributed beyond the halls of Congress. The first lady, for example, Mrs. Hillary Rodham Clinton, in a broad discourse on feminism which she delivered to a group of influential Argentinean women in Buenos Aires in October, 1997, similarly informed these ladies that “making better family-planning information available lowers both maternal death rates and the number of abortions.”⁵ As late as April, 1998, Senator Patrick Leahy of Vermont was still writing in to the *Washington Post* to make exactly the same argument using virtually the same words.⁶

As it happened, there *was* a common script for all this received wisdom about how family planning allegedly cuts down on abortions. In March, 1996, the Alan Guttmacher Institute (the research arm of Planned Parenthood), in preparation for the coming debate in Congress about U.S. Population Assistance Programs abroad which we have been discussing, had produced and circulated a study purporting to show that a reduction in U.S. Government family-planning assistance abroad would result in what the study specified as some 4 million unwanted pregnancies, leading to some 1.9 million unwanted births and some 1.6 million more abortions. These Alan Guttmacher Institute figures were quite specific and were presented as empirically established.⁷

The reality was, however, that this AGI study bore only a very questionable relationship to any real, established facts; in the real world, pregnancies, births, and abortions abroad have not been shown, and probably could not in the nature of the case be shown, to vary in accordance with the amount of U.S. foreign aid appropriations; neither Planned Parenthood nor anybody else has any real, empirical figures about how many unplanned pregnancies (and hence abortions) result from not having access to U.S. government-subsidized family-planning services. In my review of the issues since the late 1970s in AGI’s own flagship publication, *Family Planning Perspectives*, I found no major empirical research study that even addressed this

question directly.

The AGI study in question thus consisted primarily of the working out on paper of another one of those "models" based on assumptions which are themselves posited in order to get a desired result, the principal assumption in this case being that contraceptive services do reduce the number of abortions.

This kind of circular reasoning, however, did not prevent the AGI study from being accepted as gospel on both sides of the aisle in Congress, in the State Department and in the White House as well. If you have rarely found your own Congressmen and Senators as receptive as this to some of your concerns, perhaps you need to consider employing Planned Parenthood to convey your particular concerns to them! Planned Parenthood certainly does seem to have been outstandingly effective in lobbying for the proposition that greater access to contraception decreases the abortion rate.

But is it true? Certainly there is a connection between the two: contraception is supposed to prevent, while abortion terminates, a pregnancy. Congressman Henry Hyde of Illinois, among others, reiterated this elementary point in the course of the House debate on U.S. Population Assistance Programs abroad. It remains a distinction which those legislators who are pro-life particularly like to emphasize.

And sometimes the relationship or connection between contraception and abortion does appear to bear out what the advocates of family planning say. For example, in Britain, in October, 1995, when the government issued a warning that many women on oral contraceptives were at risk from possible deep-vein thrombosis, many women immediately stopped taking their pills, and not a few unwanted pregnancies resulted. In the months that followed, the British Pregnancy Advisory Service, Britain's largest independent abortion provider,

What comes to predominate in cases such as these is not the "method" of "preventing" a pregnancy but rather the intention not to be pregnant, whatever it takes.

soon reported a 10 percent increase in abortions.⁸ In this case, there does seem to have been a definite relationship between no longer being on the pill and getting an abortion.

In reality, however, the overall thesis that abortions will necessarily be decreased by increased resort to contraceptives is not established by the facts of a case such as this. Rather, the case actually tends to show the contrary: it tends to show that *many*

women already committed to avoiding a pregnancy (as evidenced by being on the pill) are prepared to go on to terminate such a pregnancy if one nevertheless comes about in spite of their intentions and prior "planning." What comes to predominate in cases such as these is not the "method" of "preventing" a pregnancy but rather the intention not to be pregnant, whatever it takes.

Perhaps contraceptive use *would* more consistently forestall recourse to abortion if all contraceptive methods in use were absolutely foolproof. As is well known, however, there is no foolproof method of contraception; contraception often fails, as even its most ardent promoters frequently lament. The latest National Survey of Family Growth (NSFG), covering the years 1988-1995, reports actual-use contraceptive failure rates of 7 percent for the pill, 16 percent for the condom, 22 percent for the diaphragm, and 30 percent for spermicides.⁹

Citing the results of a number of studies, another prominent researcher in the field found that, even where controlled conditions sometimes pointed to a better record, the contraceptive failure rates for "typical users" averaged 3 percent or higher for the pill, 12 percent or more for the condom, and 18 percent or more for the diaphragm.¹⁰ Other studies show comparable or even higher contraceptive failure rates.¹¹

These same studies also point to another significant fact: namely, that the women studied

report that 50 to 60 percent of their pregnancies were, in fact, unintended; about half of the abortion patients surveyed stated that they had, in fact, been practicing birth control in the month in which they became pregnant.¹² According to another study, 58 percent of women undergoing abortions have experienced contraceptive failure.¹³

Quite evidently, the practice of birth control does not necessarily or consistently prevent abortions. Nor does there appear to be any lack of access to contraceptives. The problems rather seem to be that the users fail to employ the contraceptives properly or the contraceptives employed too often themselves fail, for whatever reason.

Faced with these failures, the figures show that contraceptive users quite regularly then turn to abortion to accomplish the original aim they had intended to accomplish by means of contraception. Nor is the basic problem for contraceptors limited to the fact that the various methods of contraception often fail. There is the further fact of the undesirable and even quite harmful effects that some methods of contraception, especially those touted as most effective, verifiably have on the bodies and health of women; this is notably true of some of the various pills, of course.

As everyone knows, we have had more than a few "pill scares" since the pill was first introduced in the early 1960s as the supposedly perfect contraceptive, and these pill scares have usually been only too well founded.¹⁴ Studies have shown that as many as 50 percent of women who go on the pill soon discontinue its use because of its effects on their bodies or health.¹⁵

Then there is the possible harm to women from such birth control devices as the intrauterine device (IUD), which is actually an abortifacient. An example of this came out rather dramatically some twenty years ago in the case of all the deaths of and injuries to women traced to the Dalkon Shield IUD; the Dalkon Shield itself had to be removed from the market after its manufacturer was obliged to pay out millions of dollars to settle all the lawsuits against it. (Nevertheless the family

planners and population controllers have far from given up on this method; it is supposed to have a failure rate of less than one percent; and it is still used by some 2 percent of U.S. women, and seems to be some 10 to 20 times more popular in Europe.)¹⁶

No doubt both the high failure rate of typical contraceptives and such devices as the IUD, as well as the undesirable effects from using many of them, have contributed to the current high rate of sterilization among those who have otherwise bought into the contraceptive mentality. As many as 40 percent of American couples of child-bearing age who want to avoid pregnancy are today resorting to the sterilization of either the wife or the husband.¹⁷ Nevertheless sterilization too is often rejected by many, both because of its side-effects, and because it is not easily reversible—leaving the problem for those who do not want to be pregnant right back where it was before; they are still in search of an effective method.

In short, the rarely challenged proposition that modern man is now fully able to "control" the unwanted results of sexual intercourse by means of modern contraceptives and other devices is actually a highly dubious proposition; this type of "control" often turns out to be illusory in practice. And when to all the uncertainties, difficulties, and drawbacks of actually using the modern "methods" of contraception are added aesthetic considerations—the fact that all these devices, plugs, sheaths, chemicals or what have you really *are* unnatural for normal men and women—and when simple human carelessness is then also added in—forgetting to take the pill, leaving the diaphragm in the drawer, neglecting to replenish the supply of condoms or gels—what we end up with is a population which is caught up in the contraceptive mentality and apparently wholly persuaded that pregnancies must always be "wanted" and "planned"; but which is continually also always being frustrated and disappointed by the frequent and inevitable failure of whatever "method" has been chosen.

One study in *Family Planning Perspectives*

reported that more than one-quarter of all married women not trying to become pregnant abandon their chosen birth control method, whatever it is, within the initial year of the use of the method.¹⁸ Thus, women who apparently see nothing morally wrong with contraception, who have actually adopted the use of it, and who would presumably gladly go on using it if it really *were* safe and effective and harmless, nevertheless regularly abandon its use in significant numbers for whatever reason.

Given this documented fact of what we can only call the widespread *failure* of the modern contraceptive revolution, which was once heralded as offering modern society such benefits, can we really be surprised if people now entirely persuaded of the “need” for what is still euphemistically called “family planning” turn massively to the solution which, in fact, our anti-life society has conveniently provided for contraceptive failure, namely, legalized abortion? After all, abortion surely *is* an effective, foolproof birth control method; by definition it succeeds only too efficiently in ending unwanted pregnancies.

The actual experience of American society over the past 25 to 30 years should have taught us that a population convinced that the “control” of births (conceptions) is “necessary” is going to resort to abortion on a massive scale to make that control effective when it proves to be otherwise ineffective. This is roughly what we have witnessed in our society since the late 1960s. Modern contraceptive “methods” allowing people to “plan” pregnancies and “control” conceptions created expectations which in too many cases could only be realized by an after-the-fact “method.”

Legalized abortion thus became strictly “necessary” in the minds of people who had accepted the imperative of “control.” Our society was not deterred from turning to abortion because it involved the killing of a child; the killing became accepted as the

effective means of achieving the control. Our current Vice President unfortunately speaks for large numbers of our fellow citizens when he describes abortion as “necessary”; this is precisely the current rationale.

Nor is Gore’s view merely the opportunistic opinion of a working politician. Actually, it is “the law of the land.” In what one legal scholar describes as the “key passage” of the Joint Opinion of the U.S. Supreme Court in the case *Planned Parenthood of Southeastern Pennsylvania v. Casey* (112 S. Ct. 2791 - 1992), which upheld the legality of abortion in the United States, the highest Court in the land based its judgment squarely on what it styled “the fact that for two decades of economic and social developments, people have organized intimate relationships and made choices that define themselves and their places in society, in reliance on the availability of abortion in the event that contraception should fail...”¹⁹

These are the exact words of the Supreme Court: abortion must be available “in the event that contraception should fail.” There is no hypocritical attempt here to pretend that abortion might somehow be made “less necessary” by the provision of additional government contraceptive programs. The Court in *Casey* frankly recognized abortion as the strictly necessary back-up for—inevitably—failed contraception. “The ability of women to participate equally in the economic and social life of the nation,” the Court added, “has

been facilitated by their ability to control their reproductive lives.”²⁰ The imperative of the “control” of the “reproductive lives” of women has become more important than the question of whether or not their children’s lives are taken in the process.

Contraception thus does not contribute, except perhaps marginally in limited cases, to reducing abortions. Rather, it helps create the expectations and the moral climate where abortion

Our society was not deterred from turning to abortion because it involved the killing of a child; the killing became accepted as the effective means of achieving the control.

becomes acceptable to complete the plans and intentions which contraception has been unable to realize.

People in the fields of birth control, family planning, and population control have long understood and accepted this outcome. A study conducted in the early 1980s looking frankly at the real relationship between contraception and abortion concluded that even if all women used the most "reliable" contraceptive methods available, at least a third of all the abortions performed today would still be "necessary."²¹

More recently, the Population Action International organization, confirming that "in the absence of perfectly reliable contraception, women often rely on abortion," reached this same conclusion, which is very pertinent to our inquiry here: "Experts estimate that even with highly effective and virtually universal contraceptive use, at least 2 out of every 10 women would *need* to have an abortion to terminate an unwanted pregnancy over the course of their reproductive lives" (emphasis added).²²

Albert Gore himself could not have stated the case more plainly. Some studies frankly conclude that, in the words of one of them, "the safest approach to fertility control is to use a condom and to back it up by abortion in the case of method failure."²³ Some abortion proponents even advocate abortion as a *preferred* solution to the problem of unplanned pregnancies, considering the many difficulties attendant upon the successful use of contraception as well as the many harmful effects of some contraceptives.

"There may be times in which women consider abortion a better option than contraception," one such author writes. "Women can be afraid to use contraception in relationships where men have prohibited it and threatened violence. An abortion can sometimes be arranged without the sexual partner's knowledge. What is more, to some women, 'inducing a miscarriage,' can seem more natural than taking a pill or having bits of metal inserted in the womb. If a woman is uncertain about her partner's commitment to their relation-

ship, she may use pregnancy to test the solidity of the bond; the pregnancy may not be unwanted unless he rejects it too..."²⁴

To such moral depths have we now descended in our society today. There is no longer even any question of husbands or wives or marriage; there are just "partners" and "relationships." Pregnancy, moreover, is something merely to be "used"—and perhaps "rejected" at one's option. While we cannot but be dismayed and immensely saddened by such casual—and callous—indifference and immorality, we cannot deny that today's abortion statistics surely confirm how widespread such attitudes are today.

The author quoted here actually taxes Planned Parenthood and what she calls "the new puritans of the family planning establishment" with dishonesty and hypocrisy for pretending to oppose abortion in order, she says, "to win the allegiance of the seemingly muddled, ambivalent, and hugely ignorant public."²⁵ We can surely agree with her about the dishonesty and hypocrisy part.

Unfortunately, for the moment at least, the strategy of Planned Parenthood and of the family planning establishment generally, which consists of getting more family-planning money out of the Congress ostensibly in order to cut down on abortions, has largely *worked*: a clear majority of Congress, as well as, apparently, large numbers of the public at large, if not actually a majority, appear to believe that in order to reduce abortions we must definitely increase access to family planning.

II

The well-known and often repeated distinction that contraception prevents the conception of a child while abortion kills a child already conceived is, of course, perfectly true. Planned Parenthood itself was still promoting a slogan to this effect as late as the early 1960s; according to the organization's Annual Report for 1996-1997, however, Planned Parenthood is now performing more than 150,000 abortions per year,

in addition to all the abortion referrals the organization makes.²⁶

The distinction that contraception merely prevents while abortion kills did not deter Planned Parenthood from moving into the promotion and performance of abortions on a massive scale once abortion was legalized, any more than this distinction deterred the Supreme Court itself from legalizing abortion in the United States. However clear the distinction may seem to be in words, it does not seem to make much of a difference or to have had much effect in the practical world. Planned Parenthood was already working for the legalization of abortion even as it advocated greater access to birth control as a supposed means of preventing (then) illegal abortions.²⁷

By 1971, after a number of states had already liberalized their abortion laws, or else legalized abortion outright, the then medical director of Planned Parenthood was already candidly admitting that:

Planned Parenthood Affiliates have long been involved in programs of abortion information, counseling, and referral. Before the recent changes in abortion laws, these activities were, necessarily, unpublicized...[and] most professionals and volunteers associated with Planned Parenthood have accepted for a long time the *necessity* of abortion as an integral part of any complete ...family planning program (emphasis added).²⁸

Here we encounter that old word “necessity” again! We see too how little respect for legality Planned Parenthood admittedly had, although its practices outside the law were necessarily “unpublicized.” In 1975, addressing the Planned Parenthood Federation of America (PPFA), the then president of Planned Parenthood in Canada spoke with equal candor about the whole question: “As for pregnancy, we have efficient methods to avoid it, and if they fail, abortion can settle the problem.”²⁹

Thus, while some opponents of abortion may continue to emphasize the distinction between contraception and abortion (perhaps in order to avoid being obliged to take on the seemingly im-

possible task of attempting to oppose birth control itself in a culture almost wholly given over to the acceptance of it), Planned Parenthood and those who have adopted the contraceptive mentality, by contrast, simply accept both “methods,” and no longer even bother to distinguish carefully between them; both really are seen merely as “methods” intended to achieve the same agreed-upon end of controlling fertility.

It is in this context that methods of so-called “contraception” which are really abortifacient in their action, that is, they do not suppress ovulation but rather prevent the implantation of an already fertilized ovum, and are thus types of early chemical abortion, similarly come to be seen as “methods” of birth control that have become acceptable to many if not most people today. For our purposes here, by the way, we are not able to go deeply into the nevertheless very well established fact that some forms of so-called contraception, such as some of the pills, implants, and injections actually are abortifacient rather than contraceptive in their action, just as the intrauterine device (IUD) is similarly abortifacient in its action.

In practice, however, these distinctions are usually not made. Nor do the people in the family planning field help matters by insisting on continuing to call some plainly abortifacient methods such as the RU-486 pill “contraceptives.” In the current family planning literature, in fact, the use of the RU-486 pill or high doses of standard hormonal pills as forms of “morning after” abortifacient birth control are regularly referred to as “emergency contraception”; this is yet one more of the dishonesties—like the thesis that contraception cuts down on abortion—to which the family planning people regularly resort today—dishonesties which are nonetheless faithfully accepted and repeated by the media.

For our purposes here, however, we will maintain the rough distinction between prevention and termination of pregnancy, while showing that this distinction finally disappears in practice anyway. The idea that Planned Parenthood promotes contraception for the purpose of preventing

or cutting down on abortion is thus necessarily a position that is advanced strictly for public consumption; it has no basis in Planned Parenthood's philosophy or practice. The truth is that Planned Parenthood *defines* "family planning" as "averting the devastation of unwanted childbearing through contraception and *safe, legal abortion*" (emphasis added).³⁰

Once priority came to be given in people's minds to *effective* control of conception and pregnancy, abortion rather quickly became the final—and undeniably the foolproof—method of insuring the kind of control that was desired. Far from helping to reduce the number of abortions, contraception in the long run contributes to an increase in abortions; it does this by creating expectations that cannot be realized by the use of contraceptives alone.

Do studies exist that verify this fact and perhaps help explain why it is the case? As it happens, a recent study in the *Quarterly Journal of Economics*, although it primarily addresses the problem of teenage illegitimacy rather than the problem of teenage abortion, provides a very interesting explanation of what we have in fact been seeing in our society over the past generation. This study, written by the Governor of the Federal Reserve System and two colleagues, points out that around 1970, at the very time when government-subsidized family planning assistance first became widely available, and "the permanent cure for poverty seemed to be on the horizon," since women were now able to control the timing and number of their children, what happened instead was that "single motherhood and the feminization of poverty began their long and steady rise."³¹

It was around the same time, of course, that the long and steady rise in the number of abortions performed on teenagers began to rise as well, accelerating sharply after the Supreme Court's *Roe v. Wade* decision in January, 1973. How was it that both teenage abortions and out-of-wedlock births surged at the very time that family planning assistance had become widely available? Should these figures not have dropped if the programs were

effective?

The authors of *The Quarterly Journal of Economics* study dismiss the idea that such factors as the rise in the welfare state or joblessness among the populations concerned could even begin to account for the rise in illegitimacy. Instead they postulate what they call a "technology shock theory" which asserts that illegitimacy rates rose *because* of the availability of contraception and abortion. "The technological shock of abortion and female contraception," they write, effected "changes in sexual and marital customs." The availability of contraception and abortion, according to them, made young women more willing to "participate in uncommitted premarital sex." Meanwhile, the men acquired the attitude that they need not take responsibility for "women who passed up available contraception and abortion options."

These new attitudes very soon destroyed what these authors call "the shotgun marriage norm"—the traditional idea that a man ought to marry a woman he gets pregnant. But now "men who wanted sexual activity, but did not want to promise marriage in case of pregnancy were neither expected nor required to do so." And as fewer women went to the altar, "the stigma associated with out-of-wedlock motherhood...declined."³²

And, we can legitimately add, so did the stigma once associated with abortion decline in the same permissive atmosphere in which the stigma had been removed from fornication. There were now "remedies" available in the form of contraception and abortion for the unwanted consequences of fornication. It is significant, by the way, that the authors of this *Quarterly Journal of Economics* study do not distinguish between contraception and abortion; the distinction between them truly does fade out in practice; the two "methods" have the same effect as far as a poor and vulnerable population of young unmarried women is concerned.

What these authors style "technology shock theory" we can legitimately call: abandonment of the traditional moral code restricting sexual inter-

course to the married state. It can no longer be considered any secret that this abandonment of the traditional moral code has become rather widespread in our society; and, in this situation, it is a simple fact that both contraception and legally available abortion are almost universally seen as the twin remedies for the consequences of today's veritable explosion of sex outside of marriage. Both contraceptive use and the resort to abortions rise together in response to the "need" created by the decline in traditional morality.

In the two decades between 1970 and 1991, for example, the mostly steady increase in abortions undergone by teenage girls closely paralleled the increases in federal family-planning funds made available under Title X of the Public Health Service Act, the largest domestic federal-government family-planning assistance program. A study of the Title X program conducted by the federal Centers for Disease Control showed clearly that teenage out-of-wedlock births, teenage abortions, and federal funding of so-called family-planning assistance directed towards these same girls all rose together, and spectacularly so, in roughly parallel lines on the same graph.³³

A Family Research Council investigator has pointedly summarized the results of the U.S. Government's principal experiment in providing contraceptive information and the means to contracept (as well as the abortion referrals throughout most of the life of this program): "Since the introduction of Title X, the teenage out-of-wedlock birthrate per 1000 unmarried girls aged 15-19 rose from 22.4 in 1970 to 44.6 in 1992...Over the lifetime of Title X, the teenage abortion rate more than doubled. In 1972, the abortion rate per 1000 girls aged 15-19 was 19.1; in 1990, the rate was 40.6..."³⁴

A few moment's reflection on the birth control situation that actually obtains in our society today should convince us of how hollow the idea is that today's high rate of abortions somehow stems from any lack of the means of contraception. Contraception is currently an all-pervasive feature of our society; it is literally impossible to *escape*

from the regular and even blatant attention constantly given to today's array of pills, plugs, caps, gels, and, especially, condoms, in our public discourse and media; what used to be sold discreetly from under the counter today unmistakably stares at you from the pharmacy counter. No society in history has ever been as well supplied with the means of birth control as our society—yet the abortion rate too remains at the astronomically high levels quickly registered after the legalization of this lethal practice (with only a slight drop registered in the past several years).

How to explain this? The explanation that imposes itself almost irresistibly for anyone who will honestly face the facts is that contraception and abortion are both inextricably connected manifestations of the same anti-life mentality that has currently practically taken over our society. In practice the distinction between preventing conception and killing the child who has been conceived usually gets lost; pro-lifers still tirelessly emphasize it, and properly so because it is true; but in the present climate, it seems to have little effect on the current continuing acceptance of abortion in our society; abortion is seen as a "necessary" method of birth control.

The inextricable connection between contraception and abortion has always been perfectly well known and understood by the people in the birth control field, whatever they may say from time to time for public consumption. The public has been too easily deceived about this (or itself wants to believe it). As far back as 1955, that early prophet of the sexual revolution, Dr. Alfred C. Kinsey himself, the architect of the post-World War II "Kinsey Reports" on human sexual behavior, told a Planned Parenthood Federation of America conference: "At the risk of being repetitious, I would remind the group that we have found the highest frequency of induced abortion in the group which most frequently uses contraceptives..."³⁵

In their excellent and comprehensive 1991 book on Planned Parenthood's social policies entitled *Blessed Are the Barren*,³⁶ Robert G. Marshall

and Charles A. Donovan have compiled and quoted a number of studies prepared by proponents of birth control and abortion which show that the decision to contracept easily and often leads to the acceptance of abortion; and that there has always been a high and consistent correlation between the incidence of contraceptive use and that of abortion. We cannot do better than to summarize and quote several of these studies here:

As far back as 1932, a British physician, writing about the supposed indications for abortion in the *British Medical Journal*, noted that he had been "impressed with the attitude of mind of the woman, who has practiced contraception and who has failed to attain her object. Such woman seems to feel that she has a right to demand the termination of an unwanted pregnancy. The criminal aspect of the matter does not appear to enter her mind in the least."³⁷

In 1936, a Planned Parenthood physician, Dr. Raymond Pearl, noted that "the number of induced abortions per 100 pregnancies experienced...are from three to four times greater, generally speaking, among contraceptors than among non-contraceptors."³⁸

In 1940, a study focusing on Planned Parenthood's own Margaret Sanger Clinical Research Bureau found that 41 percent of the pregnancies of contracepting women terminated in illegal abortion, while only 3.5 percent of the pregnancies of non-contracepting women did.³⁹

In 1955, the concluding statement of a Planned Parenthood conference admitted: "It was recognized by conference participants that no scientific evidence has been developed to support the claim that increased availability of contraceptive services will clearly result in a decreased illegal abortion rate." This PPFA statement was signed by, among others, Dr. Alan Guttmacher, longtime PPFA President; Dr. Louis M. Hellman, later Deputy Assistant Secretary for Population Affairs in charge of the Title X program; Dr. John Rock, co-developer of the original birth control pill; and Dr. Christopher Tietze, for many years Planned Parenthood's principal researcher.⁴⁰

In 1981, the same Planned Parenthood researcher, Dr. Christopher Tietze, wrote that there was "a high correlation between abortion experi-

ence and contraceptive experience...women who have practiced contraception are more likely to have had abortions than those who have not practiced contraception, and women who have had abortions are more likely to have been contraceptors than women without a history of abortion."⁴¹

Also in 1981, Dr. Malcolm Potts, one-time medical director of the International Planned Parenthood Federation (IPPF), commenting upon some studies conducted in Latin America, observed that "the poorest members of the community do not have a very widespread use of contraceptives, and the incidence of abortion is low. The middle classes attempt to control their fertility, and both the use of contraception and the incidence of abortion rise."⁴²

Such are the conclusions of some of the studies compiled by Marshall and Donovan in their book *Blessed Are the Barren*. It should be noted that all of these studies were conducted by people engaged in promoting birth control (and later abortion). In my survey of more recent studies in the field, I did not find any similar candid statements frankly linking contraception with abortion, except for the one from the Population Action International organization quoted above.⁴³

One reason for this recent lack of candor, of course, may well be that it now appears to be the fixed policy of the organizations engaged in the family planning field, in order to secure public support and government funding for their enterprises, to make the claim that family planning assistance cuts down on abortions; we have already seen how effective the 1996 Planned Parenthood "study" making this claim proved to be with Congress, the State Department, and the White House.⁴⁴

Another reason we perhaps no longer regularly find such explicit reference made to figures citing high contraceptive use among those undergoing abortions may be that, in an era such as the present one when practically everybody does use contraceptives, the connection is now simply *taken for granted*; it does not need to be mentioned. Exact figures on how many people use contraceptives today are difficult to come by, in part perhaps

because the family planners seem to conduct their studies only among those who do use them; but a very conservative estimate is that more than 80 percent of all couples of child-bearing age either use contraception at some time or else get themselves sterilized.⁴⁵

And our era, of course, is at the same time characterized by its massive number of abortions as well. When nearly everybody is contracepting, larger numbers are going to be getting abortions too. All these things go together; the linkage simply cannot be denied.

And the conclusions from the studies we have cited can be verified from other sources as well. For example, in the 1970s, two professors at Johns Hopkins University, John Kanter and Melvin Zelnick, conducted three separate surveys of teenage sexual activity, contraceptive use, and pregnancy. Among other things, they reported a rise in out-of-wedlock births to teenage mothers which went from 190,000 in 1970 to 240,000 in 1978; the rise in abortions among the same group went from 90,000 in 1970 to 500,000 in 1978. These were the same years, of course, when government sponsored family-planning services became widely available to the same populations—Title X was enacted in 1970.

We have already noted in connection with Title X the same meteoric rise also recorded by Kanter and Zelnick in both abortions and out-of-wedlock births at the same time that “family planning” was supposed to be providing the remedy for these problems. Examining the Kanter-Zelnick figures at the time, Dr. James Ford and Michael Schwartz concluded that “family planning programs have contributed directly to an increase in the rate of abortion among teenagers,” and that adolescents using contraceptives were actually more than 20 percent more likely to resort to abortions than those who were “unprotected.”⁴⁶

More recent studies carried out by the family-planning people themselves similarly fail to show any reduction in abortions as a result of the provision of contraceptive information and services. Most of the studies I have been able to find, in

fact, do not even address the question of abortion. Nor is it clear what these so-called “family-planning services” do accomplish; they do not, for example, show any significant reduction in what are classified as “unwanted pregnancies” (whether the latter result in abortion or in bringing to birth the child that is conceived). The principal thing they seem to be doing, as far as one can see, is to provide public subsidies for today’s permissive lifestyles involving sexual promiscuity and immorality.

However that may be, we cite the results of four typical studies of the effectiveness of these contraceptive programs, as follows:

In 1990 survey of data collected at six school-based clinics, “none of the clinics had a statistically significant effect on school-wide pregnancies.”⁴⁷

In a 1992 study of school-based clinics in St. Paul, Minnesota, “school-wide birthrates were not significantly lower in the years immediately following the opening of a clinic than in the years preceding it.”⁴⁸

A 1994 study of contraceptive use and repeat pregnancies among welfare dependent mothers concluded that “although the majority of the young mothers were using a contraceptive method two years after enrollment in the study, half became pregnant again after the birth of their first child. An analysis examining the effects of the enhanced services, including family-planning information and counseling, shows that they did little or nothing to delay subsequent pregnancies.” (This particular study also found that 40 percent of these teenage pregnancies ended in abortion.)⁴⁹

A 1995 assessment of a major effort in Philadelphia to increase contraceptive services to teenagers found that “teenagers in targeted communities showed no generalized improvement in rates of pregnancy and child-bearing, in knowledge of clinic services, or in attitudes towards contraception compared with teenagers in the entire city.” The study concluded that birth-control clinics may not be the most effective strategy for decreasing rates of pregnancy in the overall teenage population.⁵⁰

Significantly, this last study, like most of these studies, does not provide any idea of the effect, if any, of these family-planning efforts on the abortion rate in the teenage populations concerned; indeed the study does not mention abor-

tion at all. This is a remarkable omission, considering the continuing public claim by Planned Parenthood and its allies that these contraceptive programs help reduce the abortion rate. If this is true, it is fair to ask why there is hardly any empirical data on the subject in the many research studies published in *Family Planning Perspectives* over approximately the past 20 years.

The fact is that abortion remains an integral part of all these family-planning programs: it continues to provide the indispensable back-up for the inevitable failures that stem from reliance on contraceptives, as it does in our society at large. So much is this simply assumed and taken for granted today that a recent standard physician's desk reference book on women's health informs us that: "At this time many women are simply neither ready nor able to assume dominion over their own fertility and sexuality...Abortion as a means of contraception will be necessary in this country for a long time to come."⁵¹

"Necessary." Exactly what the Vice President told NARAL; exactly what the Supreme Court decided in its *Casey* decision. From the material that we have reviewed here, however, it seems quite unlikely that increased contraception can or will render abortion in any way "less necessary."

III

If contraception is not part of the answer to our current abortion scourge of nearly a million and a half abortions per year in the United States, what about sex education? The belief that sex education in the schools will have a positive and salutary effect on the behavior of young people currently seems to be very widespread in our society. At the present time some 22 states require or mandate classroom sex education,⁵² and most of the other states recommend it; all 50 states either mandate or strongly recommend AIDS education.⁵³ About 85 percent of all public schools in the United States offer sex education, according to one report, and most of the programs include instruction in abstinence,

pregnancy, methods of contraception, sexually transmitted diseases (STDs), and HIV-AIDS.⁵⁴

As we saw in the case of the apparent near unanimous belief of the Congress in the efficacy of government-supported contraceptive programs, belief in the efficacy of classroom sex education also currently appears to be very strong, if not overwhelming, among our politicians and legislators; in this they seem to reflect the widespread public support for sex education which, in fact, is both long standing and high.⁵⁵

Why the approval rating for sex education should be so high is hard to understand when we consider all the indications, not only in the media but in the schools and in society at large, of how casually almost any kind of sexual activity is now tolerated if not encouraged—and of how little respect apparently remains for chastity and abstinence. Our teenage pregnancy and out-of-wedlock birth rates are at unprecedented levels. In 1940 only 4 percent of births in the United States were to unmarried women, compared with 11 percent in 1970, and 31 percent in 1993—that amounts to nearly a third of all births out of wedlock at the present time. By 1988 52 percent of teenage women in the United States were having premarital intercourse, compared with 29 percent in 1970.⁵⁶

The teenage abortion rates have gone up proportionately; around 40 percent of teenage pregnancies currently end in abortion, compared to about 25 percent, or 1 in 4, of all pregnancies.⁵⁷ All of these high rates have come about during exactly the same time period that sex education too was being institutionalized in the schools. Of course the contemporary increase in sexual permissiveness and the decline in traditional sexual morality must surely be attributed to a multiplicity of causes; but it has certainly not helped much to have presented under the authority of the school indoctrination in the acceptability of today's various deviant "lifestyles" as well as in the use of the supposed modern means of avoiding pregnancy and sexually transmitted diseases while in fact engaging in a kind of permissive sexual activity that

is now too often taken for granted.

In spite of all the evidence to the contrary, though, the efficacy of classroom sex education nevertheless continues to be widely believed in, especially among some of the leaders of our society. In Virginia, in 1997, when the state school board attempted to soften the existing state-wide sex education mandate to allow local option to local school boards, the Virginia General Assembly, by a large bi-partisan vote, quickly passed a law reinstating the mandate. The legislators apparently believed that these “family life education” (FLE) programs, as they are almost universally mis-called, were responsible for a *drop* in teenage pregnancy and abortion rates; the *Washington Post* had reported this on the basis of unverified figures supplied by the advocacy group Zero Population Growth.⁵⁸

The reality was a bit more complex. As the Family Foundation in Richmond, Virginia pointed out in a widely circulated fact sheet, the teenage pregnancy rate in Virginia had increased overall by some 163 percent since 1985—again, roughly the same years the FLE mandate had been in effect in the schools—with only a slight downturn beginning around 1995 (which the Family Foundation attributed to increased *pro-life* activity!). There was also a slight downturn in the abortion rate beginning after 1990, but this reflected a national trend.

But there was no evidence at all that either of these slight downturns could be linked to the FLE mandate in the schools. As the Family Foundation pointed out, quoting actual curricula, the sex education courses in place do not present abortion as particularly undesirable or as something to be avoided; they present it strictly as another modern medical procedure, meanwhile emphasizing its legality. The possible harmful effects of abortion on women, especially young women, are not brought out in these courses; nor, especially, do they make clear that an abortion always involves the killing of a living child. In the “Family Life Education Objectives” for the Fairfax County schools, for example, not a single objective is listed

which even aims at reducing “teenage pregnancy, venereal disease, or abortions.”⁵⁹

It would thus appear that a certain type of mind is required to be able to believe in the efficacy of these programs, not only in the absence of any empirical evidence for their effectiveness, but even in the face of contrary evidence. Even though the governor of Virginia wisely vetoed the reinstatement of the state-wide FLE mandate in this particular case, a majority of the Virginia General Assembly still continued to favor it (although, fortunately, not a majority large enough to override the governor’s veto).⁶⁰

Unfortunately, though, the type of mind that favors FLE programs appears to be flourishing today in other places besides Virginia. In New Jersey, for example, the state government mandated compulsory sex education as far back as 1980; sex educators in New Jersey appear to be totally integrated into the educational establishment. Virtually every public school student is exposed to many hours of sex education, beginning in the early grades; teenagers are “immersed” in such topics as contraception, homosexuality, and so-called “safe sex.” Over 80 percent of New Jersey parents are supposed to favor this, according to surveys conducted by Rutgers University (around 60 percent of parents are supposed to favor the actual distribution of condoms by the schools).⁶¹

And yet, as one major researcher wrote in a widely noted article published in *The Atlantic Monthly*:

If comprehensive sex education has had a significant impact on teenage sexual behavior in New Jersey, there is little evidence to show it. The advocates cannot point to any evaluative studies of comprehensive sex education in the state. Absent such specific measures, one can only fall back on gross measures like the glum statistics on unwed teenage childbearing in the state. In 1980, 67.6 percent of teenage births were to unmarried mothers; eleven years later the figure had increased to 84 percent. Arguably, the percentage might be even higher if comprehensive sex education did not exist. Nevertheless, it is hard for advocates to claim that the state with the nation’s fourth highest percentage of un-

wed teenage births is a showcase for their approach.

The absence of empirical support for comprehensive sex education does not, however, discomfit or deter its advocates. Up and down the sex-education ranks...there has been little effort to make a reasoned case for comprehensive sex education. Challenged, the sex educators simply crank up their rhetoric: criticize sex education, they say, and you contribute to the deaths of teenagers from AIDS...⁶²

What is said here about the kind and quality of evaluative studies on today's comprehensive sex education is very pertinent. Actually, there is an enormous amount of research done on the subject nationally, mostly by the advocates of sex education themselves; there is a veritable industry of sex education research, in fact, in which the researchers and writers interact with, and are often interchangeable with, the sex educators and advocates of all the various curricula. Yet the results of all this research are curiously—and significantly—inconclusive. A 1991 survey of a number of the curricula in use sponsored by the Office of Technology Assessment of the U.S. Congress, for example, concluded that “none of the educational programs evaluated...had any measurable effects on participants' sexual activity, contraceptive use, or pregnancy rates.”⁶³

Another massive survey, reviewing the effectiveness of no less than 23 separate studies of specific “School-Based Programs to Reduce Sexual Risk Behaviors”—as the study was titled—claimed to arrive at a few more positive and definite conclusions. “Not all sex and AIDS education programs had significant effects on adolescent risk-taking behavior,” this survey admitted. But it did claim that “specific programs did delay the initiation of intercourse, reduce the frequency of intercourse, reduce the number of sexual partners, [and] increase the use of condoms or other contraceptives.” The survey included little quantitative data in support of these claims, however; and, indeed, admitted that there was “insufficient evidence to determine whether any of these educational or clinic programs actually decreased preg-

nancy, birth, STD or HIV rates.”⁶⁴

The proudest boast of this particular comprehensive survey, in fact, was that “our review indicates that some programs can increase the use of condoms and other contraceptives. The weight of the evidence from the national surveys indicates that sex education programs do increase the use of contraceptives and AIDS education programs do increase the use of condoms somewhat.”⁶⁵

So this is the best that this authoritative survey of 23 of the sex education programs in current use can claim: that the students may be using more condoms and other contraceptives—“somewhat.” Even if this is true, however, it simply places all these unhappy teenage fornicators back into the same failure-prone category which we have already seen the contraceptors in our society generally also find themselves in, and unfortunately quite regularly.

The reliance that our educators and social workers, and the researchers who track their activities, nevertheless continue to place on the efficacy of modern contraception—in the face of all the contrary evidence—is little short of amazing, although it no doubt reflects the confidence that our society generally reposes in the idea of contraceptive use. At the end of April, 1998, for example, the National Center for Health Statistics (NCHS) issued yet another favorable report concerning the supposed efficacy of sex education and access to contraceptive counseling. The NCHS cited a decline in the national teenage birth rate for the sixth year in a row; the rate is down some 12 percent since 1991. The NCHS report attributed this decline both to reduced sexual activity among teenagers (“abstinence”) and to better and more efficient use of birth control by them.

These NCHS conclusions in turn led to a spate of favorable articles in the press extolling the ostensibly successful technique of teaching “abstinence” to teenagers, but backing up the abstinence message with counseling about birth control. A well-known educator was quoted in one of them as saying that “technique without values gets you nowhere, but values without safety is a risky busi-

ness.”⁶⁶—as if there *were* all that much “safety” in most modern forms of birth control.

The professed belief in such “safety,” however, is one of the current major superstitions of our professional sex educators; so is the idea that contraceptive counseling could somehow reinforce a true message of abstinence. There is little real evidence for the validity of these ideas, as we noted in the case of the sex education studies cited above; nor did the 1998 NCHS report provide any significant additional evidence that the recent relatively small decline reported in teenage births—down slightly from today’s astronomical, historically unprecedented levels!—resulted from the teaching of “abstinence” backed up by contraceptive counseling.

Actually, contraceptive counseling undermines the abstinence message, and necessarily so. Contraceptive counseling sends a double, ambivalent message to the teenager: “We really know that you are *not* going to abstain, whatever we may say; what you *really* need is ‘protection...’”

We have already seen how inconsistently most modern contraceptives really provide this supposed “protection.” That the sex educators nevertheless continue to insist on its efficacy in what they put out for public consumption underlines one of the other defects in reports such as the one issued by the NCHS announcing the “good news” of the recent reduction in the teenage birthrate. The defect is this: this NCHS report nowhere tells us to what extent this reduction in births to teenagers results from possible increased recourse to abortion by these teenagers; the report avoids the subject of abortion entirely.

The same thing is true of sex education research generally; it usually by-passes the subject of abortion. The fact is that almost none of the studies mentioned above even attempts to establish the link, if any, between classroom family-life education and the incidence of abortion among those exposed to this type of education. The entire subject of abortion is simply *absent* from most of this sex education research. The people in the field studiously refrain from even mentioning it for the

most part (even while they go on taking it for granted that abortion remains there as the “back up” in the cases of the contraceptive failures which they themselves are helping to multiply).

Why is this significant? It is significant because those who advocate and promote classroom sex education regularly claim that it is one of the *answers* to current social problems such as the high rate of teenage pregnancies, out-of-wedlock births, and abortions. It is presumably for this reason that our federal, state, and local governments continue to use our taxes to subsidize FLE on such a literally gigantic scale, while large numbers of Americans look on approvingly.

But if the research which is itself largely conducted by the advocates and practitioners of sex education shows rather overwhelmingly that it does not necessarily curtail teenage pregnancies and out-of-wedlock babies—these phenomena have sky-rocketed during precisely the same years that sex education has come into the schools, with only a slight decline in the birthrate recently—and if, meanwhile, these same researchers carefully refrain from even inquiring into what the possible relationship between sex education, birth control counseling, and abortion, also at sky-high rates, might possibly be—then the time has surely come to ask: what *is* the basis of what we may almost term our current national superstition, namely, that sex education somehow serves some good and positive social purpose?

I fear that most Americans, including especially our legislators who go on mandating these FLE programs, have not looked very carefully at what modern comprehensive classroom sex education *is*. Nor have they looked very carefully at who the people are who typically promote it. Many people may still imagine that sex education courses are something like the “health” courses that were often found in the schools twenty and more years ago, courses that simply provided the kids with “the facts.”

Unfortunately, though, many other people, if the polls in favor of sex education are to be believed, may actually agree that more than “the

facts" have become "necessary" today. Rather, the kids have to be taught to "take care of themselves," that is, they have to be taught about modern prophylactics and contraceptives, as if these things really were the panaceas they are thought to be. In the era of AIDS, STDs, and "unwanted pregnancies," when teenage chastity and abstinence have also come to be considered unrealistic and unrealizable, perhaps more people than we would like to think really have come to believe in the "necessity" of sex education, even when they do understand what it really is.

At any rate, let us be clear in our minds about what modern comprehensive classroom sex education typically is: the conscious aim and purpose of FLE is to *indoctrinate the young into the attitudes, methods, and [im]morality of the contemporary sexual revolution*. Nothing else but this is exactly what is being mandated in our schools on such a large scale today.

Some 25 years ago, on the morrow of the Supreme Court's *Roe v. Wade* decision legalizing abortion in the United States, the present writer quoted the then president of Planned Parenthood, Dr. Alan Guttmacher, as follows: "We have won a splendid victory," Dr. Guttmacher wrote in his *Planned Parenthood President's Newsletter* on February 15, 1973. "But the enemy, though vanquished, is not liquidated," he added. "Don't discharge your troops!"⁶⁷

What, in Dr. Guttmacher's view, was the purpose in maintaining on combat alert the mobilized legions of Planned Parenthood? The purpose, as he stated quite explicitly, was to promote—sex education! Sex education was the means by which the younger generation was to be indoctrinated into the brave new world of sex for recreation and pleasure and without guilt or consequences in the form of inconvenient and unwanted pregnancies. All this was to be achieved by means of modern contraceptives with the legalization of abortion as decreed by the Supreme Court as the necessary back-up.

It was a former medical director of Planned Parenthood, Dr. Mary Calderone, testifying at the

hearings of a U.S. Senate subcommittee that would shortly result in the enactment of legislation that would pour millions of dollars into government-subsidized family planning here and abroad from about 1970 on, who explained that comprehensive sex education had now become imperative at this "moment in man's history when for the first time he can totally separate his reproductivity and his sexuality."⁶⁸ We have now seen how dubious this claim really is. This supposed new ability to effect this separation is what has lain at the heart of the modern sexual revolution all along, but we can now see the separation has only been maintained by the more than 37 million abortions in the last quarter of a century in the United States.

Dr. Mary Calderone herself moved from Planned Parenthood to found the Sex Information and Education Council (SIECUS), which became the principal organization promoting sex education in the schools down to the present day. Classroom sex education had its genesis as part of the integral Planned Parenthood effort to promote a new permissive sexual ethic secured by access to contraception and to legalized abortion in case of slip-ups.

Abortion, contraception, and sex education are all part of the same "package deal"; they go together; they all came in together around the same time and under the same impetus. For example, the Presidential Commission on Population Growth and the American Future chaired by John D. Rockefeller, III in the early 1970s ("the Rockefeller Commission") influentially seconded the efforts of Planned Parenthood when it published its Report in 1972 calling for the legalization of abortion (even before the Supreme Court had acted), subsidized abortion on request, sterilization, the dispensing of contraceptives to minors, and—what else? Precisely this: "That sex education be available to all, and that it be presented in a responsible manner through community organizations, the media, and, especially, the schools."⁶⁹

Once again we encounter the same "package deal" which includes sex education as one of its integral parts. It is ironic that the activities com-

prising this package deal should ever have come to be discussed under the generic term “family planning.” In fact, all of these activities involve planning *not* to have a family; they are all *anti*-family; “family planning” really means planning for sexual activity *apart* from any necessary connection with marriage and the family.

Similarly, family-life education means instruction and indoctrination in the contemporary attitudes, practices, and methods of engaging in sex apart from any necessary connection with marriage and the family. This is how FLE started; this is what FLE is. Even some of those engaged in it do not always entirely understand this; but it is true.

Does contemporary FLE, what is in the schools today, subjected as it has been to constant though usually unsuccessful criticism throughout the thirty years or so it has been around, still exhibit the same permissive character that originated in the philosophy of Planned Parenthood? Let us conclude this study of ours by looking briefly at a sex education program Planned Parenthood of Michigan is promoting right now, today, in 1998, in the schools of Ann Arbor, Michigan.

Based on a text entitled *Changing Bodies, Changing Lives*, which Planned Parenthood uses in its Peer Educator Program (recruiting, training, and paying high schoolers to help teach fellow students about permissive sex), the classes include advocacy of premarital sexual experimentation, approval of homosexual relations, and questioning of parental advice and counsel on sexual matters. The text presents in an approving way first-person accounts of sexual activity of all sorts by young men and women; the authors value neither virginity nor virtue. Several actual quotations from the book include:

Everyone has values about sex—that is, everyone thinks some things are right and some wrong. Those of us who wrote this book do too. But our values are somewhat different from many of the traditional ones.

If parents or other adults who play a parental role in your life...seem to fear your sexuality, or if they don't want you to be sexual at all until some distant time, you may feel you have to tune out their voice

entirely. Or it may be strong enough only to make you feel guilty.

We who are writing this book believe that a lot of society's moralistic attitudes about sex can make people feel *unnecessarily* guilty about feelings and attitudes that are a normal part of being human (emphasis in the original).

...the only time any sex is perverted or immoral is if it is being forced on someone, or someone is doing it under pressure.

And, of course, far from aiming to discourage or cut down on abortions, this program takes it for granted that abortion is an integral part of the modern sexually permissive package deal; this is precisely what is being inculcated by the program; nor does the program scruple to counsel the student to violate the law in the interests of the supposed new sexual “freedom”:

If yours is a state that requires consent for minors and you feel you cannot inform your parents about your pregnancy, discuss this with the clinic counselor. Some clinics, like Planned Parenthood, have lawyers and a counseling staff to help you. They are very supportive.⁷⁰

As we discovered earlier with regard to the provision of contraceptive services, this kind of classroom sex education is certainly not going to help cut down on any abortions; it is going to lead to an increase in abortions by indoctrinating more people in the contraceptive mentality of “planned pregnancies” and “wanted babies” only. It is in no way part of any solution; it is part of the problem.

And the problem itself, of course, is currently nearly universal in our society. Film director Mike Nichols, speaking in an interview about his movie *Primary Colors*, based on a novel of the same name about a philandering presidential candidate—both book and film being purely fictional, of course, with any resemblance to any actual person being purely co-incidental!—film director Mike Nichols probably articulated one of our basic current social and cultural assumptions as well as anyone could when he opined: “If this century has taught us anything, it is that sexuality is *uncontrollable*... everybody knows it” (emphasis added).⁷¹

What the last quarter of a century *should* have

taught us, on the contrary, is that sex *must* be controlled. A large component of our society today is literally being killed because of our failure to control it; and unless and until sex is brought under some kind of effective social control, this killing by abortion will continue to be deemed strictly "necessary," regardless of what an Albert Gore might say for public consumption.

All human generations previous to our own, and all known human societies besides our own, have understood that sex had to be controlled; and all previous human generations and all known human societies have therefore maintained in place moral and legal checks and sanctions aimed at insuring the necessary control of the powerful and unruly human sexual drive for the good of both society and the individuals in it.

It was left to our society, vainly and foolishly imagining that we now possessed adequate technical means to control the consequences of untrammeled sexual activity, to attempt to abandon the moral and legal checks and sanctions which formerly circumscribed sexual behavior. Tragically, we imagined that we could somehow "liberate" sex from the former "taboos" that surrounded it. Our plan was to seek "control" of conceptions and births rather than go on maintaining the social sanctions and restrictions, as well as the actual laws, on sexual behavior itself that we once properly had; henceforth sex was to be "set free" and governed only by a philosophy of "do as you please." This was what contraception was supposed to guarantee.

Our plan to liberate sex by means of contraception has now manifestly failed. The consequences of it are now out there for all to see: the continuing epidemics of teenage pregnancies and out-of-wedlock births and of sexually transmitted diseases of which AIDS is only one, and, especially, the epidemic of more than 37 million children killed by abortion since 1973; the number will reach 40 million by the time the millennium arrives. It is a number we ought finally to begin taking a little more seriously. ❖

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NOTES

¹ Quoted by Mary Meehan, "Keep It Legal, but Less 'Necessary,'" in *Our Sunday Visitor*, February 8, 1998.

² *Ibid.*

³ *Congressional Record*, Thursday, February 18, 1997, H 534-535, H 539.

⁴ *Ibid.*

⁵ Quoted in the *Washington Post*, October 17, 1997.

⁶ *Ibid.*, April 1, 1998.

⁷ Summarized and cited in *Life Insight*, NCCB Secretariat for Pro-life Activities, April, 1996.

⁸ Cited in Janet Hadley, *Abortion between Freedom and Necessity* (Philadelphia, Temple University Press, 1996), p. 175 and p. 218.

⁹ See William D. Mosher and Christine A. Bachrach, "Understanding U.S. Fertility: Continuity and Change in the National Survey of Family Growth, 1988-1995," in *Family Planning Perspectives*, 28 (January-February, 1996), p. 6.

¹⁰ Cited by Douglas J. Besharov, "The Contraceptive Gap," in the *Washington Post*, March 12, 1995.

¹¹ A 1994 study in *Contraceptive Technology*—as reported in the *Washington Post*, August 6, 1996—showed a 3 percent typical failure rate for the pill, one up to as high as 21 percent for the condom, and one of up to 18 percent for the diaphragm or cervical cap. A 1993 Alan Guttmacher Institute study showed a 6 percent typical failure rate for the pill, 16 percent for the condom, and 18 percent again for the diaphragm or cervical cap—again, as reported in the *Washington Post*, December 13, 1994.

¹² See Besharov, Note #10 *supra*; see also the AGI study mentioned in Note #11 *supra*.

¹³ See Stanley K. Henshaw and Kathryn Kost, "Abortion Patients in 1994-1995: Characteristics and Contraceptive Use," in *Family Planning Perspectives*, 28 (July-August, 1996), p. 140 and p. 144.

¹⁴ For some useful references on the effects of the pill, see the pamphlet *The Pill: How Does It Work? Is It Safe?* (Cincinnati: The Couple to Couple League, 1993).

¹⁵ See Ellen Grant, *The Bitter Pill* (London: Corgi Books, 1985), p. 103.

¹⁶ See Besharov, Note #10 *supra*.

¹⁷ See Besharov, Note #10 *supra*.

¹⁸ See *Family Planning Perspectives*, 21 (January-February, 1989), p. 34.

¹⁹ Quoted by Paul Benjamin Linton, "Planned Parenthood v. Casey: The Flight from Reason in the Supreme Court," in *St. Louis University Public Law Review*, Volume 13:1, 1993, p. 43.

²⁰ *Ibid.*

²¹ See Charles F. Westoff, "Abortions Preventable by Contraceptive Practice?" in *Family Planning Perspectives*, 13, (September-October, 1981), pp. 218-223.

²² Quoted by *Life Insight*, NCCB Secretariat for Pro-Life Activities, April, 1996.

²³ Howard W. Ory, M.D., "Mortality Associated with Fertility and Fertility Control," in *Family Planning Perspectives*, 15 (March-April, 1983), pp. 57-62.

²⁴ Hadley, *op. cit.*, Note #8 *supra*, p. 175.

²⁵ *Ibid.*, p. 176.

²⁶ Figure cited from the Planned Parenthood Federation of America's Annual Report for 1996-1997 in *Inside the Vatican* magazine, February, 1998.

²⁷ For a concise but devastatingly complete account of the role of Planned Parenthood in the legalization of abortion in the United States, see Robert G. Marshall and Charles A. Donovan, *Blessed Are the Barren: the Social Policy of Planned Parenthood* (San Francisco: Ignatius Press, 1991), pp. 239-266.

²⁸ *Ibid.*, p. 239.

²⁹ Quoted in *Ibid.*, pp. 111-112.

³⁰ Quoted from a 1994 PPFA Service Report in the Testimony of Charmaine Crouse Yost of the Family Research Council before the U.S. Senate Appropriations Committee hearing on Title X of the Public Health Service Act program, August 10, 1995.

³¹ See George A. Akerlof, Janet L. Yeller, and Michael L. Katz, "An Analysis of Out-of-Wedlock Childbearing in the United States," in *The Quarterly Journal of Economics*, 111 (1996), pp. 277-317.

³² *Ibid.*

³³ Centers for Disease Control, *Morbidity and Mortality Weekly Report*, May 5, 1995, Vol 44, No. 55-2, shown in Family Research Council Testimony cited in Note #30 *supra*.

³⁴ See Gracie S. Hsu, "Suffer the Children: Title X's Family Planning Failure," Family Research Council *Insight* Fact Sheet, 1995.

³⁵ Reported by Mary Calderone, M.D., Ed., *Abortion in the United States* (New York: Harper and Row, 1958), p.157.

³⁶ See Marshall and Donovan, *op. cit.*, Note #27 *supra*. All

the studies cited in Notes ##37-42 *infra* are taken from this authoritative Marshall and Donovan book.

³⁷ Beckworth Whitehouse, M.D., "A Paper on the Indications for the Induction of Abortion," in *British Medical Journal*, August 20, 1932, pp. 337-40.

³⁸ Raymond Pearl, *The Natural History of Population* (London: Oxford University Press, 1939), pp. 222 and 240-41.

³⁹ Regina K. Stix and Frank Notestein, *Controlled Fertility* (Baltimore: William and Wilkins, 1940), pp. 79-87.

⁴⁰ In Calderone, *op. cit.*, Note #35 *supra*, p. 182.

⁴¹ Christopher Tietze, "Abortion and Contraception," in *Abortion: Readings and Research* (Toronto: Butterworth, 1981), pp. 54-60.

⁴² Malcolm Potts, M.D., "Abortion and Contraception in Relation to Family Planning Service," in Jane Hodgson, M.D., Ed., *Abortion and the Politics of Motherhood* (Berkeley: University of California Press, 1984), p. 112.

⁴³ See Note #22 *supra*.

⁴⁴ See Note #7 *supra*.

⁴⁵ See Robin Herman, "Whatever Happened to the Contraceptive Revolution?" in the *Washington Post* (Health Section), December 13, 1994.

⁴⁶ James H. Ford, M.D., and Michael Schwartz, "Birth Control for Teenagers: Diagram for Disaster," in *Linacre Quarterly*, 46 (February, 1979), pp. 73-74.

⁴⁷ Douglas Kirby, Cynthia Waszak, and Julie Ziefler, "Six School-Based Clinics: Their Reproductive Health Services and Impact on Sexual Behavior," in *Family Planning Perspectives*, 23 (January-February, 1991), p. 6.

⁴⁸ Douglas Kirby, Michael D. Resnick, Blake Downes, Thel Kocher, Paul Gunderson, Sandra Potthof, Daniel Zelterman, and Robert William Blum, "The Effects of School-Based Health Clinics in St. Paul on School-wide Birthrates," in *Family Planning Perspectives*, 25 (January-February, 1993), p. 12.

⁴⁹ Rebecca Maynard and Ann Rangarajan, "Contraceptive Use and Repeat Pregnancies Among Welfare-Dependent Teenage Mothers," in *Family Planning Perspectives*, 26 (September-October, 1994), p. 198.

⁵⁰ Mary Elizabeth Hughes, Frank F. Furstenberg, Jr., and Julien O. Teitler, "The Impact of an Increase in Family Planning Services on the Teenage Population of Philadelphia," in *Family Planning Perspectives*, 27 (March-April, 1995), p. 60.

⁵¹ Christiane Northrup, M.D., *Women's Bodies, Women's Wisdom: Creating Physical and Emotional Health and Healing* (New York: Bantam Books, 1994), p. 330.

⁵² *Washington Post*, July 19, 1997.

⁵³ Reported by Jane Mauldon and Kristin Luker, "The Effects of Contraceptive Education on Method Use at First Intercourse," in *Family Planning Perspectives*, 28 (January-February, 1996), p. 19.

⁵⁴ Douglas Kirby, Lynn Short, Janet Collins, Deborah Rugg, Lloyd Kolbe, Marion Howard, Brent Miller, Freya

Sonenstein, and Laurie S. Zabin, "School-Based Programs to Reduce Sexual Risk Behaviors: A Review of Effectiveness," in *Public Health Reports*, 109 (May-June, 1994), p. 340.

⁵⁵ See, for example, the studies cited by Mauldon and Luker, *loc. cit.*, Note #53 *supra*.

⁵⁶ Figures cited in Mosher and Bachrach, *loc. cit.*, Note #9 *supra*.

⁵⁷ For the 40 percent figure, see Maynard and Rangarajan, *loc. cit.*, Note #49 *supra*; for the 25 percent figure, see Mosher and Bachrach, *loc. cit.*, Note #9 *supra*.

⁵⁸ *Washington Post*, July 19, 1997.

⁵⁹ From Fact Sheets dated April 9 and 13, 1998, issued by the Family Foundation, 6767 Forest Hill Avenue, Suite 270, Richmond, Virginia 23225.

⁶⁰ *Washington Times*, April 23, 1998.

⁶¹ See Barbara Dafoe Whitehead, "The Failure of Sex Education," in *The Atlantic Monthly*, October, 1994, p. 56.

⁶² *Ibid.*, p.70.

⁶³ U.S. Congress Office of Technology Assessment, *Adolescent Health: Volume II—Background and the Effectiveness of Selected Prevention and Treatment Services*, U.S. Government Printing Office, Washington, D.C., 1992, p. 365.

⁶⁴ See Kirby, *et al*, *loc. cit.*, Note #54 *supra*, p. 339 and 359.

⁶⁵ *Ibid.*, p. 358.

⁶⁶ See, for example, E.J. Dionne, Jr., "Some Good News About Teen Pregnancy," in the *Washington Post*, May 5, 1998. The educator quoted was the University of Maryland's Professor William Galston. The writer encountered a number of puff-piece-type stories on this 1998 NCHS report at around the same date but unfortunately did not save them for future reference.

⁶⁷ Quoted by K.D. Whitehead, "From Abortion to Sex Education," in *Homiletic & Pastoral Review*, November, 1973.

⁶⁸ Mary Calderone, M.D., quoted in *Population Crisis*, Hearings before the U.S. Senate Subcommittee on Foreign Aid Expenditures, Committee on Government Operations, 1965-68 (Washington, D.C., Socio-Dynamics Publications, 1970), p. 105.

⁶⁹ *Population and the American Future: the Report of the Commission on Population Growth and the American Future* (New York: new American Library, 1972), p. 137.

⁷⁰ These excerpts from Planned Parenthood's book *Changing Bodies, Changing Lives* are quoted in two articles by Diane Morey Hanson, "Wanted: Peer Educators for Planned Parenthood" and "What's So Bad about Planned Parenthood?"—in the two successive issues of March 1 and March 15, 1998, of *Credo* newspaper, P.O. Box 504, Ann Arbor, MI 48106-0504.

⁷¹ *Washington Post*, March 15, 1998.

DOCUMENTATION

Cardinal Francis E. George
Archbishop of Chicago
The Catholic University of America
Washington D.C.
Commencement Address,
May 16, 1998

I thank all of you for the invitation to be with you this morning at these commencement exercises. I'm grateful to this university, which so ably carries the Catholic mission in higher education in our country. I am grateful to Cardinal Hickey, the Chancellor, to Brother Patrick Ellis, to the faculty and staff and all those who with the students create the Catholic University of America here on this campus year after year.

My own gratitude moves me

to encourage each of you graduates to be grateful as well. In your happiness and sense of accomplishment, remain grateful for your years here: grateful to your university, grateful to your fellow graduates for the friendships you have formed here, friendships which will, many of them, shape your lives in the years to come. My task now, apart from adding, with Cardinal Hickey, a bit of color to the occasion, is to say a word to you, short, perhaps witty, profound without being pretentious.

Because the university is at a turning point in its history, because we are thanking Brother Patrick Ellis for his years of dedication and generous service and intellectual leadership here and elsewhere and

preparing to welcome a new president, and because the Church and the world are preparing to leave one millennium and enter another, allow me to say a word which I hope you will take to heart at this turning point in your lives and in human history. A single word. A simple sentence: God is an actor. Not an actor like Humphrey Bogart or Lauren Bacall or younger stars of your generation; not an actor playing a role, interpreting a part written by someone else, but an agent, a mover, an original actor.

Higher education, perhaps higher education even at a Catholic university, can sometimes lead one to forget that God acts, that God is an actor. Trained in scientific

methodologies which must screen out anything that can't be quantified, we can reduce God to a hypothesis, even an unnecessary hypothesis, because we don't need God in order to fill gaps in the chain of natural or empirical causality. Since there is no particular action left for God, there is no God left. In the humanities, including theology as a merely literary enterprise, a study of sacred texts on their own terms rather than as a witness to God's action, God is reduced to an idea, something to be trotted out and analyzed and discussed or dismissed, but fully our idea and subject not only to our investigation but to our manipulation.

But God is an actor. Martyrs don't die for a hypothesis or an idea. Saints don't live for a hypothesis or an idea. And God is an actor in history. You are graduates for a new millennium in human history. On the occasion of major anniversaries, history become more self-conscious through us. The world and the Church are preparing now to enter the third millennium since the birth of Jesus Christ. It is 2000 years since God acted uniquely to save the world by sending his eternal Son, born of a woman through the power, the action of the Holy Spirit. This action, which is witnessed to in Scripture and in the body of Christ, which is the Church through the ages, gives us a pattern to help us discern how God continues to act throughout history and in our personal lives.

Aristotle once defined life as self-motion. What does not move, does not act, is dead. Your education has prepared you to act, and you have planned your actions, at

least in the immediate future. If you have not planned them and you do not act people will say, "What a waste, he or she has so much talent, so much preparation, and nothing happens, there is no activity there." And they will be right.

A church which does not act, which has lost its sense of mission, is dead. A god who does not act is, in fact, as good as dead. So how does God act? As Americans, we often tend to believe we have to act alone in order to claim our lives, to establish who we are. This, of course, is not so. Perhaps it is hard to discern God's actions because God doesn't usually act alone, but with and through his creatures. God is an actor, therefore, who accompanies and sustains us and guides us in our every action.

One of the actions of the Holy Spirit and us, one of the events which has helped us prepare for this new millennium, is the Second Vatican Council. For many of you that event may seem as distant as the Peloponnesian Wars. The message of the Second Vatican Council, however, is still to be adequately heard, here in this university, in the Church, and in the world. The council's program, its sense of action, flowed out of the conviction of Pope John XXIII, a prophet of our century and a prophet of the new millennium as well, that somewhere on the face of the earth some institution had to restore a sense of unity to the human race.

As a chaplain in the Italian Army in the First World War at the beginning of this century, Angelo Roncalli saw Catholics slaughter Catholics and Christians

slaughter Christians in the name of nation-states. Later, as a member of the Papal diplomatic corps in the middle decades of this century, he saw Nazism arise in Germany and he saw a particular kind of racism rear its head in militaristic Japan. He saw the terrible effects of racism in the West, in our own country in particular, when races were divided from races and were killing each other on the basis of racial superiority. Later, when he was Patriarch of Venice and Bishop of Rome, he saw peoples separated from one another on the basis of class divisions. Marxist theory tells us that the key to understanding world history is class conflict.

As Bishop of Rome, John XXIII said that in the midst of terrible wars fought because of divisions of nationality and culture and race and class, someone must stand before the peoples of the world and insist that the human race is one. Who can say this with insistence but the body of Christ, who is the savior of the whole human race, who is sent to make us one again, to bring us together in unity. The Council therefore called the Church the sacrament, the sign, of the unity of the human race. If we forget vocation then we will have betrayed our Lord and failed in the mission that he has given us through history and especially at this turning point.

The globalization that is marking our entry into the new millennium: economic globalization; an ecological consciousness, a sense of the planet, the earth, as more profoundly our home than any of the nation-states; the network of communications media and information technology that encircles the globe, all this unity will only presage

greater conflict if it is not sustained by a sense that the human race is one and that people do not fill the earth as individuals, each one struggling to impose his or her will upon the other.

In the homily that brought the Second Vatican Council to a close, Pope Paul VI said that the spirituality of the Council is the spirituality of the Good Samaritan. The Good Samaritan is going up from Jericho to Jerusalem to worship God when he sees someone severely wounded at his feet at the side of the road, at the side of the path which is the way of the human race. The Good Samaritan, which Paul identified with the Church, has to stop and bind up the wounds of the world, to heal the divisions, to cease the warfare, to stop the killing, before the Church can go up to Jerusalem and worship God in spirit and in truth.

You are graduates for a new millennium, a time which the present pontiff, John Paul II, has described as a springtime for the gospel, a time therefore, not of fear nor of wild apocalyptic utterances, which paralyzes us, but a time of hope, which moves us to action, a time of new life, a springtime. My prayers go with you today and in the years to come. I pray that a single word will go with you as well: God is an actor in history.

Let Him accompany you and sustain and guide you in the years to come. God bless you and thank you.

Karol Wojtyla: The Thought of the Man Who Became Pope John Paul II by Rocco Buttiglione. Translated by Paolo Guietti and Francesca Murphy. Grand Rapids, MI / Cambridge, Eerdmans, 1997. xvi + 384 pp.

This book will soon close its second decade of existence as one of the most philosophically insightful studies on the complex body of intellectual work of Karol Wojtyla. The author, Rocco Buttiglione, brings to his subject an application of potent categories of his own distinctive philosophical tradition. The book engages the reader in a challenging reflection on the human condition and the meaning of contemporary history from within a philosophical tradition that holds to the essential interpenetration of truth and history. Even if Wojtyla is not generally considered a major figure within the scheme of contemporary philosophy, his thought merits study, yet not because he subsequently became pope, but because, as a thoughtful philosopher and prelate, he was a man of action, uniquely situated at decisive moment in European history. He has understood the vital issues for mankind in this era and has been able to pose them in a compelling way. At the risk of overstating the case, Wojtyla appears in Buttiglione's account more like a Socratic than a Platonic or Aristotelian figure. In his role as an interpreter, Buttiglione brings the intellectual qualities of amplitude and penetration to the fullness of Wojtyla's pre-pontifical works. He has not given us an easy book. Its personality lies in the fact that he appropriates the deeper strains of Wojtyla's philosophical project and joins them to his own developing philosophy, rooted in the Italian tradi-

tion of Vico, Rosmini, and Del Noce.

The chief divisions of the book include eight chapters, an appendix with a translation of Buttiglione's Introduction to the 1994 second Polish edition of Wojtyla's *Acting Person*, and Paolo Guietti's Afterword which presents both an essay illuminating the philosophy of freedom which he finds at the conceptual center of both Buttiglione's philosophy and Wojtyla's thought and an ample, extremely helpful annotated bibliography of studies on Wojtyla's thought published since the original Italian publication of Buttiglione's book in 1982. The author opens his study with a chapter entitled "Judgment on Contemporary History" and closes it with "Dialogue with Contemporary Philosophies." The intermediate six chapters work out what is in effect a philosophical biography of a system of thought: "Biographical Notes about Karol Wojtyla" (ch. 2), "Philosophical Formation" (ch. 3), "Love and Responsibility" (ch. 4), "The Acting Person" (ch. 5), "Wojtyla and the [Second Vatican Council]" (ch. 6), "The Poetic Work of Karol Wojtyla" (ch. 7).

What is the significance of Karol Wojtyla's philosophy? There are several ways to express what lies at the center of his philosophical concerns. One of Buttiglione's major interpretive claims is that, for Wojtyla, *metaphysics* matters. This point is developed within the framework of two architectonic themes: the integration of ontology and phenomenology, and the dialogue between Catholic thought and modernity. What is characteristic of Wojtyla's protect is his relentless and painstaking analyses that aim at the inevitability of philosophical reason's recognition

of the claims of objective truth as the answer to the manifold and richly elaborated dynamisms of human experience. For example, in *Love and Responsibility*, ontological personhood is required to complete the understanding of the experience of shame (367), and in *Acting Person*, the interior dynamism of personal agency requires both the acknowledgment of the ontological *suppositum* as the irreducible kernel of human being (154) and the responsibility to an objective order of truth (151). He makes it clear that objective truth cannot be generated out of experience, but neither would it be complete without being realized in personal subjectivity. Wojtyla tries to develop a philosophy that adheres to the wisdom of both phenomenology, with its exploration of consciousness and interiority, and ontology, with its primacy and transcendence of being over consciousness. The strategy involves two complementary movements: to employ phenomenological description to heighten the urgent sense of lived reality as a fact that can only be explained by a metaphysics of the person, and to show the necessity of the realization of truth in action and history through the dynamisms of personal being. What makes the interchange between subjectivity and objective reality plausible is Wojtyla's ongoing effort to enlarge the object or thing-oriented categories of classical metaphysics to accommodate personal being as the primary reality, for, in Buttiglione's words, "Being speaks and reveals its mystery in the person more than in any nonpersons] being" (368).

It is by virtue of this coordination between the philosophy of consciousness and the philosophy of being that Wojtyla tries to move

Catholic philosophy into a substantive dialogue with modernity. "Modern philosophy is characterized essentially as a philosophy of consciousness and freedom" (365). But Catholic thought in either its traditional or more recent reactionary forms has been a philosophy of being and truth and, for better or worse, has defined itself in opposition to modernity; it has championed objective reason's cause (being and truth) against the philosophers of subjectivity (consciousness and freedom). What Wojtyla tries to do is to re-think freedom and consciousness within an overarching realist philosophy of being "through an extension and development of its latent virtualities." (365-66) "[C]onsciousness and freedom have the task of making the interiorization of truth and self-giving in love possible" (368). "Man truly makes his own world, . . . but he makes it on the basis of a primary gift of being by God and in continuous dialogue with divine Providence" (367).

With the mention of *freedom* we introduce a second way to interpret Wojtyla's work. This is Guietti's important contribution to the book in his insightful Afterword. The many concerns that lie at the origin of Wojtyla's interest in this problem include the troubled history of Polish national identity, Wojtyla's own experience of living under the Nazi and Communist regimes, ecclesiastical polemics over religious freedom, the moral significance of freedom of conscience, as well as a tenacious dialectical encounter with the deeper concerns of modern philosophers. The question of freedom lies behind Wojtyla's much vaunted personalist philosophy. His major work, *Acting Person*, which Buttiglione calls the "homecoming

of his philosophical journey" (117), takes the experience of "I can but I am not forced to do it" as its point of departure. The subsequent development of self-determination is shown to be an essential moment in the reality of each human person. It is both an inviolable right and an absolute duty of every human being. Wojtyla's freedom is the essential condition for self-realization which is the dynamic form of human existence. On the one hand, freedom is realized in the experience of self-determination drawn from the deepest resources of an individual's personhood which concludes in a kind of self-making. "Through free action," as Buttiglione puts it, "a person actualizes himself, he fulfills his destiny and becomes a person in a higher degree"(358). But on the other hand, this freedom is only finally achieved insofar as the personal powers of consciousness open themselves to the formative claims of objective truth. "The sovereignty of the person is expressed in the decision for truth and in the imposition of the law of truth on one's own passions" (358).

A third way to gather the significance of Wojtyla's thought is to see how everything is brought to bear on the reality of *action*. Wojtyla is deeply impressed by the fact that Marx has proved to be the most influential thinker in the twentieth-century. He set in motion a mind-set that continues to attract long after the failure of its political applications. The abiding source of the attraction to Marxist strains of thought is its "grasp of the authentically human element of novelty"(299), the outworking of the "Promethean dream dormant within the whole of modern thought" (293). Where the Marxist genius directs this impulse toward

the elimination of human personhood as the mythical residue of cultural and social structures generated from work, Wojtyla will invoke it to call forth a deeper understanding of culture's founding resources in the human person. Man not only makes his world through action, the human acts of doing and making, but he makes himself. Yet Wojtyla's rejects the view that this "making of man" is nothing but the deterministic effect of one's cultural and social environment. Rather he thinks that men and women create themselves as an essential expression of personal freedom and intelligence. Such activity is either good or evil, to the degree that the interior personal resources are responsive to the truth that both transcends history and includes the full reality of other persons. History and culture are mankind's realization of the manifold encounters between the human power of freedom and the claims of truth. Through his analysis of action, therefore, Wojtyla tries to draw forth and integrate the deepest principles of both classical and contemporary philosophy that condition the meaning of human existence.

Although the book explores Wojtyla's thought in the ways we have suggested, its stated object is encompassed by the author's understated effort to develop his own philosophical anthropology. It is a philosophy that clarifies human existence in the light of the challenges and wisdom of both perennial and contemporary philosophy. Buttiglione's philosophical tradition takes history seriously. It accepts the challenge of modernity to enter fully into the philosophy of consciousness and freedom, but maintains, in a modified Pascalian fashion, the relevance of metaphysics

and religion. His study of Wojtyla is a major stage in the development of a philosophical reason that probes the meaning of man and history. This is a humanity and a history, however, that is measured both by the truth of being and by the men and women who make culture and history out of their response to the claims of a truth that transcends history. What Wojtyla has explored in the ponderous language of Thomism and phenomenology, Buttiglione amplifies and extends from within his own social and political philosophy. Although he acts primarily as an exegete in the six middle chapters of the book, the opening and closing chapters display the lineaments of his own insightful, independent philosophy. A fault of the book is a nagging inconsistency of point of view, bred from mixed motives. The book succeeds well as an exegesis of Wojtyla's philosophical thought. But this achievement appears almost as the preparatory task of flushing out ideas fundamental to a more consistent philosophical understanding of the human being and the meaning of contemporary history.

William A. Frank
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A Shepherd Speaks

by Bishop Fabian Bruskewitz
Ignatius Press; 1997; 421 pages;
cloth; \$14.95

This book, firmly based doctrinally on the new *Catechism*, is also similar to it in structure, and covers roughly the same material: the Creed, the Sacraments, Moral Teaching, and Prayer. An interesting addition is extensive treatment of the Roman

Curia, *ad limina* visits, papal trips, national episcopal meetings, and cardinals, and also of the new *Catechism* and the liturgical year.

Each two-and-a-half-page section is called a "reflection," and seems to be a sermon delivered between September 1992 and May 1996. I have never used anyone else's sermons in preparing my own, but this book is a temptation to use it extensively in the future. One is impressed by the apt references to Scripture, to the Fathers, to Councils, and to the new *Catechism*. Members of the Fellowship who preach will find it a goldmine of useful information and expression, and other members will find it a treasure and a joy.

Leonard A. Kennedy, C.S.B.

Theology of Priestly Celibacy

by Stanley L. Jaki, *Christendom Press*,
1997, 224 pages, \$12.95

While Father Stanley L. Jaki's almost forty books and over one hundred articles have earned him a world reputation as an historian and philosopher of science, it was as a systematic theologian that he began his work. His first book, a 1957 study of then-new developments in ecclesiology, was republished during the Second Vatican Council and hailed by theologians across the spectrum as a seminal work. Cardinal Joseph Ratzinger has noted that the work "occupies a place of honor" in his library, while — albeit perhaps to the chagrin of the book's author — Hans Küng praised *Les tendances nouvelles de l'ecclésiologie* for its "valuable contributions" in the very first

footnote of his book, *The Church*. Be it as it may, concern for the Church is never far below the surface of all Jaki's subsequent works, even those whose principal thrust was scientific. And consequently, he has turned time and again to matters purely theological, especially when he has been alarmed that, as he wrote in his 1975 book on the Petrine ministry (recently updated and republished) *And On this Rock: The Witness of One Land and Two Covenants*, the contemporary "lack of concern about the consequences of tampering with fundamental theological as well as philosophical tenets is the most dangerous phenomenon in the Church today."

Thus it was not the strain of recent and much-publicized sexual scandals involving priests and even bishops that have prompted Jaki's latest book, *Theology of Priestly Celibacy*. Nor did he take up the pen because the media seizes on those scandals to politicize them. He was not impressed by strident calls from some quarters, even in the Church, for a reexamination of priestly celibacy. He was moved, rather, in part by the abysmally low intellectual and theological level of much of the current discourse on the subject. The last straw for him was the trick whereby shallow arguments of pseudo-psychology and pseudo-sociology are presented as in-depth reconsideration of a subject which is essentially theological.

The theological essence of the Church's constant discipline rests, according to Jaki, in a proper attention to the fallen nature of man and the subsequent rebelliousness of the flesh and in accepting the need for "the unrelenting divine

pedagogy to counter it." Christian theology, Jaki argues, is a reasoned discourse about God revealed in Christ. Otherwise, it would be merely a device to accommodate man who, not having been crushed by an original Fall, would not stand in need of being redeemed. Redemption was the work of Christ's priesthood, based on his theandric fullness, of which, so Jaki insists, Christ's celibacy was an integral part.

If the Catholic priesthood sprang forth from Christ's one eternal priesthood, an examination of the essence of that priesthood necessitates a careful Christological foundation. That essence is self-sacrifice, but its very notion — both in Christ and in the priest as *alter Christus* — was a major stumbling block for the first priests, the Twelve, as well as for many of their successors. Thus it was that, as Jaki notes, Jesus "had nothing so much at heart as to wear down slowly but resolutely their resistance to appreciate his utmost desire to perform his supreme sacrifice" while he was still with them. Commenting on the Last Supper, Jaki writes: "Clearly, the task given to the Twelve, to repeat what Christ did, made sense only if it demanded on their part an utmost effort to achieve a total self-giving. . . . They were now empowered to do something unheard-of before, namely, to render present the sacrifice of Christ, that infinitely perfect surrender to the will of God. This new power of theirs also demanded from them an unconditional renouncement of everything that makes one think the things of men." Subsequently, the Church's faith in her Redeemer is what continued to animate the

theological discourse about priestly celibacy among the Fathers. They invariably tied priestly celibacy to an apostolic tradition. They also made much of the wound inflicted by original sin on man's views of his sexual powers.

A particularly challenging aspect of Jaki's arguments comes in the fourth chapter, entitled "Ex Oriente Lux?", in which he examines the theological underpinnings of the discipline of the Eastern Churches. He does so in order to counter the arguments of those who, pleading for a relaxation of the Latin Church's stance never fail to appeal to that discipline of the Christian East. Taking aim at the brazen distortion of the patristic understanding of that apostolic tradition in that famous Canon 13 of the late seventh-century Council of Trullo, Jaki asks: if it "was legitimate, that is, virtuous, for a priest to have conjugal relations with his wife, on what grounds was that right restricted to suitable times?" And if the bishop, because of his office, has to live a life of perfect continence, why not the priest? And if the priest can enjoy conjugal relations, why does the bishop have to live a life of perfect continence? Is the priest not equal to the bishop with respect to his Eucharistic powers? Aside from such questions that have not ceased troubling more insightful Eastern Orthodox theologians, Jaki meticulously examines the long shadow cast by the Trullan canon on Eastern ecclesiology. "Ecclesiological is indeed," Jaki concludes, "the ultimate ground of the celibacy of the priesthood and apostolic has to be the ground of a sound ecclesiology. To talk of celibacy's apostolic origins is to stake out an

ecclesiological ground, the only ground on which it can be justified."

Having examined the canonical tradition of the Christian East in a theological light, Jaki continues in chapter five with a theological analysis of the legislative history of priestly celibacy in the Latin Church. That history, as the author documents, is rooted in the theology of a saint, Pope St. Gregory VII, whose spiritual insights motivated all of the Latin Church's subsequent legislation in the matter.

But perhaps the most insightful of the book's chapters is the sixth, in which Jaki examines the great fore-runners of the "new theology" for their views. Johann Adam Möhler, John Henry Newman, and Matthias Josef Scheeben are contrasted with those of some prominent moderns who so love to cite them. Möhler argued that only a deeply spiritual understanding of the value of virginity and of the meaning of the priesthood could justify the obligatory character of priestly celibacy. Thus, he countered those who, to this day, ask how the Church can "deny" so many men the right to marry by recasting their question: "Does the Church have the right to grant priestly ordination only to such whose soul is already anointed with the highest form of religious consecration, in whose souls the purest and most beautiful flowers of spiritual life are unfolding, and who live entirely and undividedly for the Lord...who have received the gift of virginity?" As Jaki notes, objectors to priestly celibacy achieve nothing by pointing out the failings of some ostensibly celibate priests. The logician in Newman was quick to insist that: "If matrimony does not prevent cases of immorality among

Protestant ministers, it is not celibacy which causes them among Catholic priests. Till, then, you can prove that celibacy causes what matrimony certainly does not prevent, you do nothing at all." And while Scheeben's great work, *The Mysteries of Christianity*, contains not a word on celibacy, its pages on the nature of the priesthood make obvious the intrinsic connection between priesthood and celibacy. Armed with the support of such authorities, Jaki is not afraid to take on such giant figures of modern theology as Karl Rahner and Edward Schillebeeckx, whose failed attempts at reinterpreting priestly celibacy reflect the spreading of weakened ecclesiologies.

Jaki concludes that inasmuch as the priest, in likeness of Christ, becomes an altar with his own self-sacrifice, he will also be a witness of Christ. What the priest witnesses must therefore have truth for its principal object. This kind of witnessing, as Jaki points out, is tellingly recognized by modern secular writers as George Sand and even Rolf Hochhuth, author of *The Deputy*. Anti-Catholic as he was, Hochhuth could nonetheless see a clear logic which many today, busy clamoring for change in the Church's divinely inspired discipline, miss: "That these priests are obliged to live alone, that... they have no child, no wife, and this gives them that unbelievable hardness which enables them to reckon years not in the terms of a human life, but incommensurably under the aspect of eternity." Take that "hardness" for strength and Hochhuth has it all right.

True to his character, Jaki has once again minced no words in his defense of an age-old policy of the

Church. In any one page of this book one finds more truly theological argument on priestly celibacy than this reviewer heard in his seven years at three different pontifical faculties. *Sapienti sat.*

John-Peter Pham

John-Peter Pham, a priest of the Diocese of Peoria, has published five studies on the thought of Stanley L. Jaki. He is the author of four books, including A Primer for the Catechism of the Catholic Church, recently reissued in a revised edition by Scepter Press.

My Idea of a University in Japan by Peter Milward. Hokuseido Press; 3-32-4, Honkomagome, Bunkyo-ku, Tokyo; 114 pages; paper; no price listed

This small book, with each of its sixteen chapters adorned by a beautiful picture of Oxford University, was written primarily for Japanese undergraduates. Apparently they are in great need of it: "There are so many universities in Japan. And yet so few of the students know why they are studying, or what is the true nature and purpose of university education. It is so sad, and such a waste of precious time!"

The author takes sixteen "basic keywords to university education" and writes about five pages about each of them, since "so much of university education consists in the explaining of words." The words are: university, education, culture, religion, knowledge, wisdom, philosophy, science, literature, language, art, nature, law, music, world, home.

Any undergraduate, Japanese or not, would benefit from reading this book.

Leonard A. Kennedy, C.S.B.

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