



Letter From President James Hitchcock

One of the unhappy aspects of the contemporary religious scene is the degree to which everything tends to get cast in terms of the dichotomy between orthodoxy and dissent. Immense energy, and the work of some of the best minds of the generation, are spent in trying to discover how much dissent is compatible with basic fidelity.

In a way this is unavoidable, given the pressing urgency of so many questions the Church now faces. But in another sense it inevitably obscures what ought to be the central preoccupation of Catholics of all ages, which is to live out the great mysteries of their faith – the life of the Trinity, Christ's Incarnation, His passion and resurrection, the indwelling of the Holy Spirit.

Critics of the "old Church" are right in saying that often these mysteries were treated as abstract ideas in a book, things to be assented to intellectually only. Scholars often failed here, by a seeming inability to explicate these mysteries in ways which showed their profound and living relevance. The result, often enough, was a piety which was intense but not strongly connected to the fundamental mysteries, or an approach to faith which was primarily moralistic. Catholics were defined as people who did or did not do certain things.

It cannot be said, however, that the post-conciliar era has improved this situation. For all the emphasis on an educated laity (and clergy), there is no systematic attempt to induct people into a deeper understanding of those mysteries. Often educational materials ignore them or treat them as impossibly difficult and remote. A lively sense of the supernatural dimension of life seems to have declined among Catholics. New kinds of moralism have replaced the old.

Perhaps the heart of the problem is the lack of awareness on the part of many Catholics that having faith requires living in the world, and thinking about it, in ways often radically different from the standards of the world itself. Now, however, the very purpose of a lot of religious education (including Sunday preaching) seems to be to get people to be more secular in their thinking. Some Church leaders seem to think that the central Christian mysteries, and everything which flows from them, are impossibly abstract and cannot be communicated to people. (Some of this kind of thinking seemed to surface at the recent Synod of Bishops, with regard to the mystery of human sexuality.)

Until the narrow preoccupation with the phenomenon of dissent is somehow dissipated, bishops, scholars, preachers, and others called upon to lead the people of God will find it impossible to do the fundamental kind of work to which they have been called.

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Dr. Joseph Scottino—New Secretary

All communications concerning new applications for membership and information concerning the *Fellowship* are to be directed to Dr. Joseph Scottino, President, Gannon University, Erie, Pennsylvania 16501.

Items of Interest

- There is a new American section to the *World Federation of Doctors Who Respect Human Life*, headed by Dr. Eugene Diamond. This new publication *Primum Non Nocere* is worth reading. Dr. Herbert Ratner, the editor, can be reached at 244 Wesley, Oa, Park, Illinois 60302.

The *WEDWRHL* came into existence May 12, 1974 at a meeting convoked by Dutch physicians. The Americans held their first "National Conference on Alternatives to Planned Parenthood" in St. Louis, October 24-27. The sponsor of that meeting was Fr. Paul Mark's Human Life Center, Collegetown, Minnesota 56321.

- The Couple to Couple League has published a new review of birth control mechanisms entitled *The Pill and the IUD*. Contact Trina M. Feldhake, CCL Communications (513) 661-2709; or write CCL, P.O. Box 11084, Cincinnati, Ohio 45211.

- John S. Baker, professor of Law at Louisiana State University, has produced a documentary on abortion entitled "*Life in America*". The program produced by *Life America, Inc.*, is a lay Catholic organization incorporated to "promote the beliefs of the Church through ecumenical means, through education by television." The television program on abortion was co-sponsored by the Diocese of Baton Rouge, the Catholic League for Religious and Civil Liberties, and the Fellowship of Catholic Scholars.

For further information how this program can be obtained for local use write to Professor Baker, *Life America, Inc.*, P.O. Box 80474, Baton Rouge, Louisiana 70898; or call (504) 766-4322.

- Cardinal Newman College, a four year undergraduate coeducational College of Arts & Sciences, announces a search for Academic Dean.

An earned doctorate is required with a minimum of ten years teaching experience at the college level and at least three years of administrative experience as a departmental chairman or other administrative experience in an academic environment.

Send complete vita and three letters of reference by February 1 to Doctor A. Martial Capbern, President, Cardinal Newman College, 7701 Florissant Road, St. Louis, Missouri 63121.

Meeting of Executive Board — Chicago, September 20th

1. The membership roll of the Fellowship is now moving toward the 600 mark. The Board decided to encourage and authorize university chapters at colleges and universities with regular local meetings.
2. The Fellowship presently requires \$25,000 a year to function comfortably. The quarterly *Newsletter*, the annual Proceedings, research projects and the increasing demand to bring together scholars with family responsibilities makes this a desirable budgeted amount for 1981. Friends of the Fellowship will be approached to assist.
3. A notice of members' 1981 dues will accompany the December 1980 Newsletter.
4. Efforts to develop closer relationships with other Scholarly and Catholic organizations was approved.
5. The Committees of the Fellowship were evaluated. The Board is especially interested prior to the 1981 Convention in having the Committees undertake research projects relating to religious life, moral theology, higher education, social matters, and medical issues. The research and reports of these committees require publication and funding.
6. Fr. Michael Wrenn elected to the Executive Board.
7. The *1981 Convention* is to be held in Milwaukee, March 27-29. General Theme: *Christian Freedom and Faith* with special application to religious life, Catholic education, family, social gospel.
8. *Committees Appointed*: Fr. Roach to chair the Resolutions committee, Fr. Lawler the Grievance Committee, Nomination Committee Chairman to be named later. The following officers will be elected by mail ballot prior to the 1981 Convention.

- *Alexander Pope on Priests* This 18th century Catholic poet, whose *bon mots* almost match Shakespeare's, in Part I of his *Essay on Criticism* (of some goings on in the England of his day) made this observation:

"Then unbelieving priests reformed the nation
And taught more pleasant methods of salvation;
Where heaven's free subjects might their rights dispute
Lest God Himself should seem too absolute."

Cardinal Cooke on 'Humanae Vitae' at Roman Synod

Here is the text of an intervention by Cardinal Terence Cooke of New York on "Recommendations on 'Humanae Vitae' and Natural Family Planning." It was presented at the world Synod of Bishops Oct. 14.

In the last decade significant advances have been made in the scientific research into the natural methods of family planning and in their effective use by many married couples. This has given renewed encouragement to all who are united in Christ as they accept the teaching of the church on conjugal love and responsible parenthood which is so clearly stated in the Second Vatican Council and in the encyclical, "Humanae Vitae."

I wish to urge the synod to reaffirm the doctrinal principles and pastoral insights of "Humanae Vitae" so as to give unqualified witness to the church's tradition and to provide further motivation to married couples to live according to that tradition even in the difficult circumstances of our day.

The doctrinal principles, which are always to be reaffirmed and deepened and enriched by the study and reflection of the faithful, include the recognition that marriage is the institution of the Creator to realize in humanity his design of love ("Humanae Vitae," no. 8) and it is also a sacrament, a married couple's own "path to holiness" ("Lumen Gentium," no. 41); . . . that procreation should be considered "in the light of an integral vision of man and his . . . supernatural and eternal vocation" ("Humanae Vitae," no. 7); that the two ends of marital intercourse are inseparable and that the teaching of the Second Vatican Council in "Gaudium et Spes" on conjugal love and responsible parenthood is essential to an understanding of "Humanae Vitae."

The pastoral insights of "Humanae Vitae" are based on the fact that Pope Paul VI was compassionately aware of the pressures faced by couples in the modern world. Even though he was misunderstood by many, he taught the need for responsible parenthood and the possibility of natural means of family planning. "The exercise of responsible parenthood requires that husband and wife, keeping a right order of priorities, recognize their duties toward God, themselves, their families and human society" ("Humanae Vitae," no. 10). Moreover, married couples should not be subject to

coercion or pressure from governments or other agencies.

I further recommend that the synod urge that the Pontifical Committee for the Family, the national conferences of bishops and the local dioceses continue their efforts to face the real pastoral problems of our time by calling on married couples, pastoral workers and scholars to strengthen all the faithful in this rich, positive, spiritual teaching and to assist in a practical manner the scientific research so that effective ways of living this teaching can be offered to the faithful.

I am convinced that natural family planning, especially in light of the scientific advances that have been made, offers a valuable pastoral means of accomplishing this. Natural family planning has the following characteristics which are helpful to couples:

- It places a positive value on conjugal love which is the total, faithful, fruitful love of marriage which lasts until death.
- It places a positive value on sexual intimacy within marriage.
- It places a positive value on the child and the relationship of the child with parents and other members of the family.
- It brings about fertility awareness, maturity and sexual self-mastery; it involves mutual efforts to set priorities, pursue agreed-upon goals and maintain an openness to the future.
- It can be learned by all couples and is effectively used in all parts of the world by poor, middle class and rich alike.
- It improves communication between husband and wife and frequently deepens their faith in God and strengthens relationships and other aspects of marriage and family life.

As we collaborate with our holy father in the pastoral work of this synod, may the gentle urging of his predecessor, Pope Paul VI, ring in our ears: "Work zealously and incessantly with the priests, with your collaborators and with your faithful people to safeguard marriage and keep it holy, so that it may ever be lived more and more in all its human and Christian fullness" ("Humanae Vitae," no. 30).

Fr. Henri DeLubac:

(Earlier this year Fr. DeLubac had reason to write to the *Fellowship*, at the end of which he made the following pithy comment: "Aujourd' hui, c'est une nouvelle offensive contre Jean Paul II. Mais, ayons confiance!" This initiated correspondence between the Fellowship, Fr. DeLubac and his friend, Fr. Julio R. DeEscobar, who wrote the following evaluation of Fr. DeLubac's work for this *Newsletter*.)

Frequently, today, the name of Fr. Henri DeLubac, S.J. is cited as an example of a Catholic scholar "persecuted" by official Church authority, only to be vindicated later. This at best is only a partial interpretation of facts. The impositions on him by officials of the Church are only one facet of his scholarly life.

Little is known about his reactions to those impositions. A detailed account about the entire story (from both sides) is still to be written.

For now, two things can be said. First, Fr. DeLubac has never written a single line manifesting reservations about or coldness toward Church authority. His hunger for truth, his critical mind, his evangelical freedom, his Catholic balance, his rejection of Modernism and Integrism (both) are all part of his priestly life.

Secondly, his writings, hardly the work of a servile mind, speak for themselves. Two of his books — *Paradoxes* (1946) prepared before *Humani Generis* (1950) and his more important work in 1953 *Meditation Sur L'Eglise* (*Splendor of the Church* in English) have chapters which are relevant for today's Catholic situation.

From *Paradoxes* (Longmans, 1958) I take the following comments:

"Lack of personality does not make for the traditional mentality — any more than lack of initiative makes for obedience."

"To push orthodoxy to the point of "integrism" is only to destroy it."

"We may not entrust a doctrinal treasure to the passivity of memory. Intelligence must participate in its conservation by rediscovering it in order to value it properly."

"As faith is the principle of intelligence, so is obedience the principle of freedom. (Or: As faith is the principle of intelligence, so must obedience be the principle of freedom.)"

"Everybody has his filter, which he takes about with him, through which, from the indefinite mass of facts, he gathers in those suited to confirm his prejudices. (And the same fact again, passing through different filters, is revealed in different aspects, so as to confirm the most diverse opinions.

It has always been so, it will always be so in this world.) Rare, very rare are those who check their filter."

"To be with the times" does not mean to let everything be towed along behind the fashions of the day and to share in the passions of the crowd."

In *The Splendor of the Church* we read the following (translated from the French edition)

"A man of the Church . . . Such a man will have fallen in love with the beauty of the House of God; the Church will have stolen his heart.

"Far from passing judgment on her, he will allow her to judge him, and he will agree gladly to all the sacrifices demanded by her unity.

"He will of course never take it into his head to appeal from the present teaching of the magisterium to some past situation, doctrinal or institutional, or invoke such things in order to apply to that teaching an interpretation which would in fact be an evasion; for he will always accept the teaching of the magisterium as the absolute norm (Pius XI).

"If he is himself a scholar, he will put to the best use he can the method of his own particular discipline, though he will never lose sight of the fact that Catholic tradition does not open the whole of its secret even to an exhaustive enquiry, and that it becomes fully intelligible only to him who keeps in the line of its axis and studies it from the inside as one who lives by the faith of the Church (Pius XII).

"He will cultivate in himself and try to encourage in his fellows the sense of Catholic solidarity.

"Since he knows that it is possible to sin much by omission, he will speak and act boldly . . . for the defense and honor of his faith . . . even at the risk of displeasing many people — even at the risk of being misunderstood by those whose agreement he values most highly. He will, of course, carefully avoid all situations whose danger has been pointed out for him by competent authority. But he will also bear in mind the positive duties of which that authority reminds him — duties whose urgency he can see for himself, but which he might be inclined to neglect in the light of a purely human prudence.

"... Careful though he is concerning doctrinal purity and theological precision, he will be equally careful not to let the mystery of faith be degraded into an ideology; his total and unconditional faith will not come down to the level of a sort of ecclesial nationalism (J. Maritain).

Example of a Catholic Scholar

"He will understand that the Catholic spirit, which is at the same time both rigorous and comprehensive, is a spirit which is "charitable rather than quarrelsome" (Rapine), in distinction from every kind of "spirit of faction" or mere sectarianism, whether the aim of it be to evade the authority of the Church or, on the contrary, to make a corner in it.

Following her example, he will refuse to develop a craze over one single idea, like a common-or-garden fanatic, since, like the Church, he believes "that there is no salvation save in balance" (St. Gregory Nazianzen), as is indeed shown by the whole of dogma and confirmed by the whole history of heresy.

He will reject all modern self-sufficiency and any kind of doctrinal liberalism.

"He will be equally careful not to confuse orthodoxy or doctrinal firmness with narrow-mindedness of intellectual apathy, echoing the words of St. Augustine: "A thing is not right just because it is hard."

"The man of the Church does not stop short at mere obedience; he loves obedience in itself, and will never be satisfied with obeying "of necessity and without love" (Imitation of Christ).

"He wants to be a free man, but he is wary of being one of those men who make liberty 'a cloak for malice'. He knows, too, that obedience is the price of freedom, must as it is the condition of unity: 'He who is not bound by this chain is a slave.' (St. Augustine) He will be careful to distinguish it from its counterfeits and caricatures – unfortunately all too freely current – and his aim will be to please not men but God. (Gal. 1: 10)

"In consequence he appreciates the benefit of a divine magisterium to which he freely submits. He thanks God for having given him that magisterium in the Church . . . never adopting an argumentative attitude where obedience is concerned, as if there were some question of defending at all costs a threatened autonomy. He will not countenance any contest with those who represent God (Massillon) any more than he would with God Himself.

"He will have confidence in his superiors and make it his business to see their point of view from the inside . . . bearing in mind the axiom *discernere personam est tollere oboedientiam* (Gagliardi), he will see in them Christ Himself.

"Yet it does not matter whether the man who gives him a command in the name of God be right or wrong, obtuse or clear-sighted, pure or mixed in his motives, determined (in his heart of hearts) to act justly, or not – as long as that man is invested

with legitimate authority and does not command him to do evil, it is certain that it will be wrong to disobey.

"A true son of the Church will not, of course, be preoccupied to excess with these extreme cases . . . he will on principle maintain a certain distrust with regard to his own judgment; he will take good care to have himself in hand, and if it so happens that he incurs disapproval he will, far from becoming obstinate, if necessary accept the fact that he cannot clearly grasp the reasons for it. He will not grant himself the right to call himself a son of the Church unless he is, first of all and always, a child of the Church, and that in all sincerity.

"The Church is a community, but in order to be that community she is first a hierarchy. The Church which we call our Mother is not some ideal and unreal Church but this hierarchical Church herself; not the Church as we might dream her but the Church as she exists in fact, here and now.

"And every true Catholic will have a feeling of tender piety towards her. He will love to call her "mother" – the title that sprang from the hearts of her first children, as the texts of Christian antiquity bear witness on so many occasions. He will say with St. Cyprian and St. Augustine: "He who has not the Church for mother cannot have God for Father'.

"It is primarily of her – (the Roman Church) – that the Catholic thinks when he calls the Church his mother.

"He considers her head as "the head of the episcopate" and "the father of the Christian people" (Augustine, Leo the Great, Paschasius Radbert).

"He realizes that Peter personifies the whole Church (Augustine). Finally the Catholic will not be content merely to grant and grasp that in the last analysis the Church is, to speak, concentrated whole in Peter . . . For we do not deny the existence of a circle when we know that it must have a center; and it is no abolishment of the body when we say that it has a head.

" . . . It is an infallibility which is not something separate from that of the whole Church any more than it is derived from an infallibility of the bishops or other members.

" . . . That is why he makes his own the words of St. Ambrose: "where Peter is, there the Church is."

"In the authority of Peter he sees the support of his faith and the guarantee of his communion. And thus his fidelity to the Christian faith finds concrete expression in his love for Peter, to whom he is bound, despite all exterior vicissitudes, by every fibre of his soul.

1980 Cardinal Wright Award to William May

William May became the second recipient of the Cardinal Wright Award for outstanding contributions to the Church on September 20th. The award was conferred in Chicago by President James Hitchcock on behalf of the *Fellowship of Catholic Scholars*. Hitchcock described May as a man of extraordinary commitment to the Church and "a man of great courage". Said Hitchcock: "A great deal of attention today is given to scholars who defy the Church. The real man of courage, however, is the scholar who stands solidly with the faith of the Church. Bill May is such a man."

The *Fellowship of Catholic Scholars*, established in 1976, conferred this award on May, a professor since 1971 at the Catholic University of America. He was singled out for his ten years of academic excellence in the service of Catholic truth. May has written extensively on contemporary ethical issues and is the author of *Becoming Human: An Invitation to Christian Ethics*. He has also written more than 50 scholarly articles on contraception, sterilization, and abortion, all subjects of Catholic controversy. May received his

doctorate at Marquette University in 1968.

The Cardinal Wright Award was named for the Boston priest who rose to become the Cardinal Prefect of Rome's Congregation of the Clergy. Wright, who died in 1979, was recognized as a man of cultivated intellect and a staunch teacher of the Catholic faith. He was an early sponsor of the Fellowship of Catholic Scholars, which after his death named the award after him as a tribute to his regular and staunch defense of the Catholic faith under difficult circumstances. The first recipient in 1979 was Msgr. George A. Kelly of St. John's University, New York for his book *The Battle for the American Church* which was given in Chicago under the chairmanship of Mr. and Mrs. John Farrell.

Simultaneously with the Wright Award were Fellowship presentations to Fr. Joseph Mangan, S.J., Fr. Earl Weis, S.J., Fr. Ronald Lawler, OFM, Cap., all founding members and officers of the Fellowship. Fr. Lawler, the first president, was succeeded by Professor Hitchcock in 1979.

"Scholars and the Church, The Church and Scholars"

by William May

It is a great honor to receive the Cardinal Wright Award for Catholic scholarship. I accept it with a deep sense of gratitude and with the realization that there are others, some with us this evening, more deserving of it than I.

On this occasion it is pertinent to reflect briefly on the topic, "Scholars and the Church, the Church and Scholars." First of all, the Church needs scholars. It needs them because it is passionately devoted to the truth. All human beings hunger for the truth, but scholars, I take it, are particularly committed to the truth because they have the leisure to pursue it and have acquired special competencies that enable them to pursue and find the truth in specific areas of human inquiry. Through their endeavors all of us and the Church can benefit. With their help our hunger for truth is both satisfied and stimulated, for the more we know the more we discover how little we do know and the more we want to know what we do not know yet.

The Church has a special need of scholars because the truths that the Church proclaims, the

truths it holds, are indeed true and need to be known, yet they are so inexhaustibly rich in meaning and surpassing in splendor that the last word about them can never be spoken. There is always more to learn about them. These truths, moreover, can be obscured and forgotten. They speak to us from the depths, as it were, and their voices are at times difficult to hear because of the noises surrounding us, the shouts and clamor that at times accompany new discoveries by scholars! Thus the Church needs scholars who can help us open our ears to these voices from the depths. Moreover, the truths that the Church proclaims, while so rich in intelligibility that we can never fully and finally comprehend them, are nonetheless true. They are thus believable, credible; and what we do know about them can and must be shown to "fit in" with what we come to know in every area of human inquiry. Human beings can never put their trust in illusions or fantasies precisely because they hunger for being and truth. The Church thus needs scholars who can help us realize that the truths for which it stands are indeed worthy of

human belief. Catholic scholars, in whatever area of inquiry they are engaged, can, I believe, serve the Church by carrying out this task.

Yes, the Church needs scholars. Yet in my opinion scholars have a greater need of the Church than the Church has of them. If all scholars were to die tonight, the Church would survive. It would be crippled in its mission to speak to the world words of truth, but it would keep on speaking these words and by speaking them would nourish within its bosom a new group of scholars. Scholars need the Church. They need the Church because they, like all of us, need to know who we are and what we are to do if we are to be the beings we are meant to be. And the Church, in carrying out its mission to proclaim the gospel, the good news, the truth, of our salvation, keeps on reminding us who we are and what we are to do if we are to be the beings we are meant to be.

The Church does this for us when it speaks its mind, which is the mind of Christ. Scholars have a great role to play in sharpening the mind of the Church and in helping make the mind of the Church intelligible and credible to all. Yet scholars do not speak the mind of the Church. This mission has been given by Christ within the Church, to the Pope and to the bishops throughout the world under his leadership. It is their task to speak the mind of the Church and to teach us who we are and what we are to do if we are to be the beings we are meant to be.

Here I think that a passage from Jacques Maritain, on the relationship between those who have been constituted as rulers within civil society and those subject to their rule, is significant and has something to tell us about the relationship between those who speak the mind of the Church and those within the Church, including scholars, who are to shape their lives according to the mind of the Church. Maritain wrote:

"I just said that the representatives of the people must be ready to incur the displeasure of the people, if their conscience demands it. Now I am saying that they must carry out their obligation in communion with the people. Are these two statements contradictory? They are not, on the condition that this expression "in communion with the people" be properly understood. In what can be called the common psyche of the people there is a huge variety of levels and degrees. At the most superficial level there are the momentary trends or opinion, as transient as the waves on the sea, and subjected to all winds of anxiety, fear, particular passions, and particular interest. At the deeper levels, there are the real needs of the multitude. At the deepest level, there is the will to live together, and the obscure consciousness of a common

destiny and vocation, and finally the natural trend of the human will . . . to the good. Furthermore . . . people are ordinarily distracted from their most capital aspirations and interests, as a people, by each one's everyday business and suffering. Under such circumstances, to rule in communion with the people means on the one hand educating and awakening the people in the very process of governing them, so as to demand of them, at each progressive step, what they themselves have been made aware of an eager for . . . It means, on the other hand, being intent on what is deep and lasting, and most really worthy of man, in the aspirations and psyche of the people. Thus it is that in incurring the disfavor of the people a ruler can still act in communion with them in the truest sense of this expression. And if he is a great ruler, he will perhaps make that endeavor into a renewed and more profound trust. (Man and the State, pp. 136-138).

These words have much to tell us, I believe, about the magisterium of the Church and its relationship to the work of the scholar. I believe that the teachings of the magisterium are an endeavor to remind us who we are and what we are to do if we are to be the kind of beings that we are meant to be as members of Christ's body. At times these teachings may be unpopular; they may even contradict prevailing orthodoxies in some scholarly circles; uttering them may make those who do so unpopular or even branded as arrogant interlopers. Yet as Maritain suggests, the greatness of a particular ruler may lead to a "renewed and more profound trust."

I believe that our present Pope is a great leader and ruler. His words, reaffirming the mind of the Church on a great many issues, have at times evoked cries of anguish and resentment. Yet I believe that even those who have cried out in this way may soon be led to a "renewed and more profound trust" in the magisterium. I am fortunate to work at a University where my colleagues are exemplary scholars. Many of them put me to shame because of their enormous erudition, their competencies in many languages, their zeal for study and learning. Some, no doubt motivated by a great love for suffering human persons, have come to embrace positions that, I think, simply cannot be reconciled with the truths — the saving truths — that the Church proclaims. I love these colleagues of mine and admire them for their scholarly dedication and achievements. My prayer tonight is that they may take pause to listen and to hear the words, *de profundis*, that the Church speaks when it expresses the mind of Christ about who we are and what we are to do if we are to be the beings we are meant to be.

Quotations from Fellowship Members and Friends

- *John Kippley* (to the Couple to Couple League, October 8, 1980)

"I believe it is inaccurate to assume that all of the Catholic couples who are using abortifacients and contraceptions for birth control are in opposition to the Church's teaching. Is it purely coincidental that when 71 per cent of priests disagree with *Humanae Vitae*, 72 percent of Catholics do not follow it? Certainly, many involved in teaching natural family planning for any length of time have heard women say, 'I went on the pill only after a priest told me it was O.K.' How many couples have gone to a priest asking what God expected of them regarding birth regulations and were told that God simply had no expectations at all?"

"The level of ignorance about the historic and universal Christian tradition against contraception is utterly amazing. This past summer at the American Family Forum, I asked an audience of 500 how many were aware that no Christian Church before 1930 had accepted contraception as morally permissible. The audience was about 50% Catholic, 50% Evangelical Protestant, all concerned about the family. Only 15 people were aware of this Christian tradition."

- *Sr. Janet Fitzgerald* at Molloy College, New York (September 14, 1980)

"From a random sampling of 1500 women mentioned in *Who's Who*, graduates of women's colleges had more than twice the representation of co-ed schools. It seems a fair observation that the environment of a woman's college is more supportive of women, provides the students with more women in faculty and administrative roles, and nurtures and develops confidence in women, equipping them with the assurance to take on a variety of challenges."

- *Fr. James Schall, S.J.* (in *Social Survey 1980 Australia*, p. 199)

"[The main thrust of the social thoughts of John Paul II is] a careful return to the centrality of the specifically religious message. Social thought, while remaining important, is situated within this broader context. The practical conversion of many segments of Christianity to a sort of 'social gospel' has occasioned a series of hard looks at just what is central in human life and destiny. Thus, changes of social structures on systems of political liberation

are not the central themes of Christianity, and the faith cannot be reduced to such questions. There is a proper place for social concern in Christianity; but this must always be in the context of the 'whole truth about man', as John Paul II is wont to call it. The accomplishment of the Christian message is not finally conditioned by political or economic performance. Christ did not wait to come until Plato built his Republic."

- *Hans Urs Von Balthasar* (on the occasion of receiving an honorary degree from CUA – September 5, 1980)

"Jesus' word can be understood by all, but only in the light of his testimony of being the Son of God does it become truly clear. Moreover, only in relation to his death and resurrection does it attain the fullness of its meaning: Jesus' entire being is one single word. This perfect being becomes manifest only from the testimonials of faith; those of Paul which are as important as the ones in the Acts of the Apostles; John is as authoritative as that of the Synoptics. They altogether form a magnificent polyphony – not a pluralism in the contemporary sense. They can be compared to views of a free-standing statue that has to be observed from all directions to understand its self-expression. The more facets we can view, the better we can grasp the unity of the inspiration. The professor of this inspiration is the Church, the early charisma of which was to compose the New Testament and establish its canon. Only her eyes of faith, guided by the Holy Spirit, could see the whole phenomenon of Jesus Christ."

"Hence the fundamental principle that exegesis – which is indeed a legitimate theological science – can be practiced meaningfully only with the comprehensive view of the Church. If one stands outside, one will – unavoidably – begin to break up the indivisible unity of the figure (of Christ) by changing words to more fashionable ones which most likely do not mean the same, or to words that can be found also in other religions so that while one hears familiar expressions, these are merely generically religious and not uniquely individual (to Christianity). Such manipulations are just as destructive as if, for example, someone would omit every fifth or tenth beat from a phrase of a Mozart symphony or every second verse from Edgar Allan Poe's 'The Raven'."

Publications of Interest

● A very attractive booklet (complete with text and lovely pictures in color) entitled *St. Catherine of Siena: Woman of Faith* has been published to commemorate the 600th anniversary of her death. This is a story not only of her piety but of her influence on Church history. The photographs are superb. Sr. Jean David Finley, O.P. is the author and copies are available from her at Dominican Convent, Sparkhill, New York 10977.

Copies are \$3.50 each with checks payable to the St. Catherine of Siena Sixth Centenary Celebration. Bulk orders at reduced prices: \$3.15 (20-49), \$2.80 (50-99), \$2.50 (100 and over). Delivery of bulk orders take 6-8 weeks. Postage added. For further information contact Sr. Jean David.

● Msgr. George A. Kelly's *The Battle for the American Church* is due to appear as an *Image Book* (Doubleday) in the early Spring 1981. 513 pp. \$7.95 (Expected Price)

● Cesare Bonivento (ed) *Going Teach: Commentary on the Apostolic Exhortation Catechesi Tradendae of John Paul II*, Boston, St. Paul Editions, 1980) \$19.95 cloth.

This first commentary on *Catechesi Tradendae* was prepared by the Institute of Missionary Catechesis of the Pontifical Urban University of Milano. Forty authors, mostly Italian, contributed to these 727 pages including Cardinal Rossi. The book is divided into six parts: magisterium on catechesis, its history, nature, methodology, etc.

● Servant Publications (Box 8617, Ann Arbor, Michigan 48107) has published a 5-cassette album by Ralph Martin entitled *A Crisis of Truth*. Beginning with the opening lecture on the bible as God's word, Martin takes his listeners through hour long lectures on all the pastoral problems presently besetting Catholics about faith and morals. The cassettes are professionally done, the lectures are lucid and interesting, and very Catholic. They can be ordered by telephone: (313) 761-8505.

● Harry Blamires, *The Secularist Heresy: The Erosion of the Gospel in the Twentieth Century*, Ann Arbor, Michigan, Servant Publications 1979, pp. 145.

This book was first printed in Britain in 1956. Originally called *Faith and Modern Error*, the publishers stress its relevance to the present problems in contemporary religious life. Some of the old judgments take the form of prognostications.

"Survival of contemporary movements in religious thought leads one to the conclusion that, in the near future, the dominating controversy within

Christendom will be those who give full weight to the supernatural reality at the heart of all Christian dogma practice and thought, and those who try to convert Christianity into a naturalistic religion by whittling away the reality and comprehensiveness of the supernatural basis." (p. 55)

Blamires had the Church of England in mind when he first wrote the book but he is not restricting his perspective any more.

Recent Publications by President James Hitchcock

(With Sr. Gloriana Bednarski), *Catholic Perspectives: Charismatics* (Chicago: Thomas More Association).

John Paul II and American Catholicism (New York: National Committee of Catholic Laymen).

"Authority in the Church," *National Catholic Register*, Oct. 19, 1980, pp. 1,8.

"Quinn, the Church, and Contraception," *National Catholic Register*, Oct. 26, 1980, pp. 1,7,8.

"Family Is as Family Does," *Human Life Review*, Fall, 1980, pp. 52-70.

1981 Convention Hotel

As the Newsletter went to press Fr. Richard Roach, S.J. of Marquette University called to say that the 1981 Convention of the Fellowship will be held at the *Astor Hotel*, 924 East Juneau Avenue, Milwaukee. The rates vary from \$24-30 per room with a \$4 charge for a second person. In this inflationary period this makes it possible for more people to attend.

More information on the Convention will be forthcoming after January 1st, 1981.

Additional Employment Situations

● Openings Fall 1981 in Dogmatic and Moral Theology at the University of St. Thomas, 3812 Montrose Blvd., Houston, Texas 77006

● Fellowship member, experienced editor and teacher of English seeks to move to a Catholic college. Extensive teaching experience (ten years) in general English literature (with specialties in medieval, romantic, and modern poetry); world literature, composition, technical writing; six years experience as professional lexicographer (Middle English). Please send information to or request credentials from Roy R. Barkley, 2013 Medford No. 160, Ann Arbor, Michigan 48104.

The Subject is Sterilization

Fr. John R. Connery took up the question of contraceptive sterilization in a recent letter to *America* (November 15, 1980). Since Catholic hospitals, following the lead of the Sisters of Mercy, have increasingly sanctioned the practice, in spite of some strong official condemnation by Rome and the American bishops, the letter and the reason for its writing are worth reprinting. Fr. Conner a theologian from Loyola University in Chicago writes as follows:

The authors of the recent article on sterilization in Catholic hospitals (Corrine Bayley and Richard A. McCormick, "Sterilization: The Dilemma of Catholic Hospitals" [10/18] call for continued conversation on the subject. Here are a few conversation pieces:

1. The authors draw a parallel between killing, telling a falsehood and sterilization. If not every killing is wrong, if not every falsehood is morally wrong, why is every sterilization morally wrong? If the authors examine the parallel they have drawn between killing and sterilization, they will find that it goes farther than they thought. *Not every sterilization is morally wrong.* Indirect sterilization (like indirect killing) is morally permissible. Sterilization as self-defense (like killing in self-defense) can be justified. And punitive sterilization (like capital punishment) has never been condemned, at least in theory. The sterilization which is condemned parallels direct killing of an innocent person, and since this kind of killing is considered morally wrong, there is no inconsistency here.

2. The authors claim that the condemnation of sterilization absolutizes "a biological aspect of the human person," or absolutizes "physical integrity." As pointed out above, the condemnation of sterilization is no more absolute than the condemnation of killing. Also, statements like this seem to equate the life-giving function with other bodily functions and fail to reflect its unique and sacred character. The church has always insisted that the life-giving function is sacred and cannot be treated as an ordinary bodily function. As a matter of fact, one would be happy to see the medical profession accord the procreative function even the respect it shows toward ordinary bodily functions.

No doctor removes an arm or leg precisely to cripple a person. No doctor removes an eye to blind a person. But tubal ligations for contraceptive purposes are performed for the precise purpose of destroying the power of procreation.

3. The authors maintain that one of the arguments against sterilization equates the unequatable: human life and the sources of human life. The word *equate* here may be too strong, but it is quite true that human life and the sources of human life have been intimately associated throughout history. Even in Roman law this association was made, and the life-giving power was given the same protection given to life itself. The life-giving power was and is considered sacred because life itself is sacred.

4. There is good reason to ask whether contraceptive sterilization (tubal ligation) is even good medicine, i.e., demanded by the medical need. Thirty and even forty years ago, the medical profession made the claim that there were practically no medical indications for abortion, since medicine had the capability of handling all the complications of pregnancy without abortion. If this was true then, how can there be medical indications for sterilization now? If there are no medical indications for abortion, it would seem to follow *a fortiori* that there are none for sterilization. It is hard to see how the medical profession can have it both ways.

Given the fact that natural family planning, according to most recent studies, can be just as effective as tubal ligation, one has to ask whether destructive surgery of this kind can be justified even from a medical standpoint. Or even if it could be justified medically, the fact that it is not 100 percent effective requires one to ask further whether it really solves the problem. It will reduce the possibility of a dangerous pregnancy, but it will not eliminate it. It would seem that the more serious the reason for avoiding a pregnancy, the less prudent it would be to rely on a tubal ligation. In other words, the kind of abstinence a tubal ligation is meant to avoid may still be the only sure way of preventing a dangerous pregnancy, and without it the person with a tubal ligation will still be running a risk.

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- *Scripta Theologica* is a journal published by the theological faculty of the University of Navarre (Pamplona, Spain). A recent issue sent to the *Fellowship* office (January/April 1980) reproduces (in Spanish) the results of a 1979 Symposium on "Ethics and Theology Before the Contemporary Crisis". Featured speakers at that meeting were Msgr. Philippe Delhaye and Archbishop Jerome Hamer. Annual subscription \$33.

The Joint Committee of Catholic Learned Societies and Scholars

This is a relatively new group in the Church. It is an outgrowth of the desire (expressed in a 1976 memorandum) to unify the relationship of the Catholic Scholarly Community and the National Conference of Catholic Bishops. The JCCLS not only wish "formal recognition" from NCCB but to provide research data to Bishops. Thus far its most observable function has been its annual colloquium with Bishops. The JCCLS members include the Biblical, Theological, Philosophical, Mariological, Historical, Canonical Societies. *The Fellowship of Catholic Scholars* became its latest member in 1979. Donald E. Heintschel of Toledo, Joseph Jensen O.S.B., Mark Heath O.P. were the original officers of the group.

The first colloquium, which took place in 1978, studied scholarship under the aspect of its authority. This study continued into 1979. The planning committee included Richard Malone, representing NCCB and William Wallace and Joseph Komonchak, representing JCCLS. They decided to discuss "Unity and Pluralism in the Community of Faith" i.e. the role of the bishop as a proclaimer of the faith of the community contrasted with that of the scholar who represents his own.

The 1978-1979 meetings were summarized in the February 7, 1980 issue of *Origins*.

The scholars present were: Fathers Avery Dulles, SJ; Joseph Komonchak; John Ford, CSC. Other theologian-participants were Fathers Carl Peter and John Wright, SJ. The pastors were Msgr. William Genuario and Father Raymond Gribbin. The social scientists were Fathers Philip Murnion and Bernard Quinn.

Some of the views expressed were as follows: By Fr. Komonchak, "It is usually prudent for bishops to avoid taking a position when the theologians have not reached a consensus."; by Fr. Dulles, "Could theologians, individually or at least corporately, be acknowledged as possessing true doctrinal or magisterial authority?" The notion, he insists, is well founded in tradition. He criticizes the excessive privatizing of theology as if theologians 'indulge in nothing other than airy speculations.' He suggests that statements could occasionally be issued jointly by bishops and non-bishops.

One of the reactions expressed was summarized by *Origins* as follows:

... "there is the need for collaboration between bishops and theologians at the outset of studies undertaken for pastoral reasons, as was *Human Sexuality*. Books like *Human Sexuality* pose an immediate pastoral problem for bishops. They feel

they cannot just wait for truth to evolve from the ongoing debate when church teaching and people's spiritual well-being are at stake. Thus, the proper exercise of their pastoral office in such situations includes warning. However, the authors of *Human Sexuality* saw their book as an expression of pastoral concern for youth who seek guidance . . ."

The 1979 colloquium included presentations by William Hill, O.P., John H. Wright S.J., Francis X. Meehan, Dean Hoge, Cardinal Baum and Archbishop Whealon. Hill made the case that there is a pluralism of Catholic theologies today and no longer the monolith which many Catholics have inherited from Neo-Scholasticism and take to be normative. John Noonan's notes made a strong case for great diversity in moral theology. Dean Hoge seemed to say that his studies imply that a Church can support considerable cognitive dissent. Archbishop Whealon developed nine theses, the last of which read: "Pluralism is normal in the Catholic Church." Concerning the bishops, Whealon says, "A pope and a bishop should ideally be a centrist, neither a conservative, nor a progressive, but relating to both . . . He feels an obligation to relate to all as a father and teacher and to alienate none." (*Catholic Mind*, June 1980 p. 39)

The October 1980 Colloquium included philosophers (Fr. Dennis Bradley, S.J. of Georgetown, Daniel Dahlstrom and Fr. Thomas Russman OFM Cap. of CUA). Fr. Donald McCarthy presented a paper on the difficulties of the "proportionalist" theory of moral theology, Fr. Joseph Komonchak pointed out that the *defide definita* propositions of the Church are few in number and stressed the scholars role to articulate what the faith means for contemporary man, using scripture as the normative context and the defined dogmas as regulative. Sister Sandra Schneiders of Berkeley stressed that the task of the biblical scholar is not so much one of exegesis (i.e. to discover the "normative" meaning of the text) but one of hermeneutics of interpretation, using more than the historical method. Other participants suggested that the principles of hermeneutics must include the authoritative teaching of the Church. Fr. Dennis Bradley argued that no one can import into theology any given philosophical theory and do justice to the revealed data. Rather one must believe in the proclamation of the Church and then think philosophically. The only Bishop who spoke was Bishop Norbert Gaughan of Greensburgh.

Msgr. Frederick McManus is the newly elected chairman of the Joint Committee.

The Problem of the Divorced-Remarried Catholics

The pastoral care of divorced-invalidly remarried Catholics has been the subject of much discussion within the Church in recent years. The use of "internal-forum solutions" have become common in the U.S. through the instrumentality of the *North American Conference on Separated and Divorced Catholics* (NACSDC), whose founder and chaplain is Paulist Father James Young. The essence of this approach consists in permission granted privately by a priest allowing a Catholic party to receive the Eucharist on a regular basis, even though invalidly married after a divorce on the supposition that the first (valid) marriage is dead, the second union appears stable, and the party (or parties) sincerely seek full reconciliation with the Church. (The other presumption or evident fact is that it is impossible for a church court to declare the first marriage invalid.)

At the conclusion of the recent Family Synod in Rome both Pope John Paul II and Archbishop Quinn addressed this situation.

In his closing homily the Pope said:

"Therefore the synod, commenting on the pastoral ministry of those who have entered a new marriage after divorce, deservedly praised those spouses who, although faced with great difficulties, nevertheless witness in their own life to the indissolubility of marriage; in their life there is carried the beautiful message of faithfulness to the love which has in Christ its strength and foundation. Besides, the fathers of the synod affirming once again the indissolubility of marriage and the practice of the church of not admitting to eucharistic communion those who have divorced and have — against the rule — attempted another marriage, exhort pastors and the whole Christian community to help these brothers and sisters who are not to be considered separate from the church, but by virtue of their baptism and can and ought to participate in the life of the church by praying, by hearing the word, by assisting at the eucharistic celebration of the community and by fostering charity and justice.

"Although it must not be denied that such persons can be received to the sacrament of penance, eventually and finally to eucharistic communion, when they open themselves with a sincere heart to live in a manner which is not opposed to the indissolubility of marriage: namely, when a man and woman in this situation, who cannot fulfill the obligation to separate, take on themselves the duty to live in complete continence, that is by abstinence from acts in which only married couples can engage, and, when they avoid giving scandal, nevertheless the deprivation of sacramental reconciliation with God should not prevent them from persisting in prayer, penance and works of charity that they might find the grace

of conversion and salvation. It is fitting that the church present herself as a merciful mother by pouring forth prayers for these persons and by strengthening them in faith and in hope."

Archbishop Quinn reinforced this position when asked about it at a press conference. Said Quinn: "The Church cannot admit them to the sacraments however honestly they may feel about it because they are in a state that is in conflict with the nature of the Church." (NC News, October 24, 1980)

NACSDC has become active in many dioceses and in cooperation with officials of these dioceses has made it possible to assert that it is commonplace now in some areas for divorced-invalidly remarried Catholics to participate fully in the sacramental life of the Church. The pastoral justifications vary but can be any one of the following: The suggestion that divorced Catholics not remarry is good advice but advice; the sacramental union dies when the love relationship dies; there is a natural right to remarry; Catholics have a right to communion which pastors may not deny. If one priest will not recognize these facts or rights priests can be found who will — so the divorced are counselled.

NACSDC cooperated in a seminar conducted by Fr. Richard McCormick, S.J. for the Convention of the Catholic Theological Society (June 12, 1980) in which the *Revisionist* position was supported after it was defined as follows:

1. *Conclusion*: Some divorced-remarried may be admitted to the Eucharist if certain conditions fulfilled: a) first marriage irretrievably lost; b) present methods of official reconciliation are unavailable; c) parties have indicated by their lives that they desire to participate fully in life of the Church; d) solid grounds for hope of stability in second union.
2. *Reasons*: contrary arguments do not persuade.
 - a) *State of sin*: i) couples' experience does not reflect "state of sin"; ii) term *indigni* identifies irregularity with personal sinful will; iii) Church, in some cases, urges couple to deepen Christian life, remain together, etc. iv) supposes adequacy of tribunal system; v) supposes morality of sex relations depends solely on recognition of legal validity of union, etc.
 - b) *Imperfect unity*: argument supposes administration of sacraments to imperfectly integrated will undermine unity in faith and discipline. But that depends on two factors: i) nature and purpose of Church; ii) cultural and theological perspectives on

lack of full integration with the Church, e.g., sacraments and Eastern Orthodox.

- c) *Scandal*: If people properly instructed, no scandal need follow.

Surprisingly, the existence in the Church of *The Judean Society* is hardly known, recognized or encouraged. Organized in 1952 it is a ministry mainly for divorced Catholic women. It has 22 U.S. chapters and members in Australia, Ireland, and Canada. It functions within the context of Catholic teaching. For further information write Mrs. James R. Miller, International Director, 1075 Space Park Way, No. 336, Mountain View, California 94040.

Albertus Magnus Symposium

Students of Gannon University (Erie, Pa.) demonstrated how a Catholic institution develops habits of creativity and scholarship while arousing in the young interest in their Catholic tradition. In an unusual demonstration, four Gannon undergraduates conducted a day long symposium (Nov. – 13) for their peers and for faculty on the scientific, philosophical, and theological thought of Albert the Great.

(The only outside resource person used by the students was Dr. Donald Gallagher, Vice-President of the De Rance Foundation, who regularly lectures on philosophical subjects at Catholic universities.)

The theme was intended to commemorate the 700th anniversary of the death of the one-time bishop of Regensburg and the best known teacher of Thomas Aquinas. Albert, Canonized by Pius XI on December 16, 1931, was simultaneously declared a "Doctor of the Church." Ten years later Pius XII made him the patron of natural science students.

The Gannon undergraduates went to great length to demonstrate the early scientific interests of Albert and to show how he (not Aquinas) introduced Aristotle into the mainstream of Catholic thought. This German medievalist had a wide range of interests – surprising for the time – geometry, poetics, biology, astronomy, exegesis, politics, piety – in addition to his penchant for philosophical-theological study. During his 80 years he functioned as scholar, teacher, theologian, provincial superior, bishop, political arbitrator.

Pope John Paul II called attention to Albert's importance in his first encyclical *Redemptor Hominis* (No. 19) and paid tribute to him again in his recent visit to Cologne where Albert is entombed (Church of St. Andreas).

Current interest in Albert is reflected in two recent studies: James Weisheipl, O.P., *Albertus*

Magnus and the Sciences: Commemorative Essays 1980 (Pontifical Medieval Institute); Francis J. Kovach and Robert W. Shahan (Eds.), *Albert the Great* (Oklahoma University Press 1980).

The study of Albert is handicapped by the lack of English translations of most of his writings.

Additional Friends of the Fellowship

Luis Cardinal Aponte
Bishop Thomas J. Grady
Bishop Vincent Leonard

Book Review

Charles A. Fracchia *Second Spring: The Coming Age of U.S. Catholicism* (San Francisco, Harper & Row 1980) 176 pp. \$9.95

In 1852 John Henry Newman rose in the pulpit of St. Mary's, Oscott, to preach before the newly restored Catholic Hierarchy of Great Britain about the "Second Spring" of the Catholic Church. In that ancient Church Catholicism had been buried for three hundred years under the debris of Henry VIII's multiple marriages. Newman had a good idea (as a converted Anglican) of what that Church was supposed to be.

In 1980 Charles A. Fracchia borrows the Newman title to categorize the future renewal of U.S. Catholicism without any degree of surety about what he wants Catholicism to become, or what it will become.

This short book recapitulates in clear and simple language his growing up Catholic and describes the era of discontent following Vatican II. He tends to stereotype the past much after the fashion of a more agreeable Gary Willis (e.g. parishioners were never consulted in the old days – p. 31) and his favorite source material comes from Xavier Rynne, Andrew Greeley, George Devine, Joseph Fichter, David O'Brien. He quotes James Hitchcock whom he faults for looking backward and not being precise about orthodoxy. Fracchia asks: "What is 'firm and unambiguous' teaching?" (p. 153) He describes *Humanae Vitae* as a "disaster" (p. 162) but thinks the U.S. is an ideal place to preach the social gospel (p. 163)

Fracchia, once a Jesuit novice sees the future Church as institutional with large pockets of charismatic communities having their own special spirituality. He comments: "Many people today believe personal union with God to be equally, if not more important than intellectual acceptance of religious precepts." (p. 166) For the Church, he adds "there can be no compromise, no attempt to return to the 'good old days' of Pre-Vatican II, no sloth in galvanizing the spiritual energies of its members." (p. 167)

Book Reviews

Richard P. McBrien, *Catholicism* (Oak Grove, Mn. Winsted Press 1980) 2 vols. 1186 pp. with appendix \$29.95.

Richard McBrien's *Catholicism* brings into sharp focus almost all the issues in dispute between dissenting theologians and the Magisterium of the Catholic Church. The author calls his work "a bridge between the Church of yesterday and the Church of today, and between conservative, traditionally-minded Catholics on the one hand, and progressive, renewal-minded Catholics, on the other." (p. XVI). Actually, the two volume set is a radically revisionist account of most of what the Second Vatican Council said about the renewal of the Church. Richard McBrien's vision and that of the 1980 Synod of Bishops with John Paul II about the basic nature of the Church have only nomenclature in common. USCC's Russell Shaw defined the difference: "McBrien is usually irenic but hardly impartial. He has taken a revisionist line on central points of Catholic faith." (*OSV* September 28, 1980, p.3).

The significance of the difference lies in the fact that McBrien, new Chairman of the Theology Department at the University of Notre Dame, represents the theology currently taught to the present and future generations of Catholics in some of the major educational centers of the American Church. His revisionism is endorsed by prominent academic peers. Avery Dulles calls *Catholicism* a "theological text book that attempts to incorporate the dramatic developments since Vatican II," and "a work that will not soon be surpassed" (*America* June 14, 1980 p. 505). The publishers blurb includes endorsements, among others, from Alfred McBride, Raymond Brown, Richard A. McCormick, Theodore Hesburg, priests who have frequently been consultants to the NCCB. Msgr. George Higgins, recently retired from the USCC, calls it "one of the most important Catholic books published since the Second Vatican Council."

Under these circumstances *Catholicism* is not to be looked upon as another work to be reviewed and forgotten. It is a symbol of the difficulties facing the American bishops and the Pope, reference to which was made by Archbishop Quinn at the opening and closing of the recent Roman Synod. The difficulties are not simply in the moral order; they pertain to the meaning of the Catholic faith itself. The publisher has set \$50,000 aside for promoting the content of these volumes.

An appropriate review would do justice to *Catholicism* only if it took the form of a major essay. Within limited space, however, it is possible only to summarize content, to offer selective citations, and to impart some reactions.

1. *Content.* *Catholicism* has a broad scope. It begins with the New Testament and ends with the Communion of Saints. In between McBrien assigns five distinct sections to Human Existence, God, Jesus Christ, the Church, Christian Ethical and Spiritual Dimensions. The range of the book is impressive, — covering material which in other days would be found in a theological manual by Tanquerey or Herve. Biblical analysis, Church history, Christology, Sacramental Theology, Moral Theology are areas covered in unaffected and clear language. Each chapter is summarized to provide emphasis for the author's particular stress, followed by a short list of suggested readings. Each volume concludes with a glossary of theological terms (and three documents) to indicate that McBrien intended this work to be read by more than professional theologians.

The method is the message. And the method is historical and inductive. While the Notre Dame theologian considers the Catholic faith as a given in every treatment, his starting point is always the present Christian experience, from which he returns to Christian sources for enlightenment. McBrien's confidence in the evolutionary understanding of human existence and his critical reading of the New Testament form the basis of his theology. On controverted questions, especially in moral theology, he tends to report the various positions and arguments leaving the reader free to draw his own conclusions. (This is considered by some to be one of the book's more attractive features.)

McBrien acknowledges his dependence on Rahner, Dulles, Brown, McKenzie, Lonergan, Greeley, et al and his suggested readings almost entirely are directed toward the theological predispositions of these authors. One looks in vain for anything said by Hans Urs Von Balthasar, Pierre Benoit, Manuel Miguens, Germain Grisez, et al — even as optional or probable opinions. Neither are official documents in any length brought to public attention, in which the reading would alter or contradict a McBrien interpretation.

2. *Selected Citations* Many treatments in this work of almost 1200 pages are routine and non-controversial. However, those points of Catholic doctrine about which McBrien raises doubts, or would revise, explain away, ignore or reject call for special citation. Even here selection is necessary because his vagaries are many.

It is difficult to know where to begin. He admits the existence of dogmas (from which there can be no dissent — p. 71) but then places so many limitations on their number and interpretation that

it becomes virtually impossible to decide what they might really be. One new demand that the dogmatic teaching "must be received by the Church at large and accepted as an accurate, appropriate, and unerring expression of its faith" has just been recovered, he says, as part of authentic Catholic tradition. Treatment of some doctrines is muddy. He does not defend the Eucharist as Sacrifice and Real Presence beyond acknowledging new ecumenical agreement, although several pages are devoted to explaining its "meal" aspects. The tie-in of the Eucharist and the Priesthood is also loose. McBrien's statement (p. 853) "Jesus, in fact, called no one to the *ordained priesthood*" (his italics) is deceptive, as is his suggestion that "internal forum" solutions to marriage-case problems go beyond the traditional brother-sister solution (pp. 796-797). He is mistaken in saying (p. 1151) Paul VI's "Credo of the People of God" does not mention hell, because it does (CF No. 12). No extended comment is required on his discussion of contraception (pp. 1016-27) and homosexuality (pp. 1027-1033) which leaves solutions up to the individual.

The following few dubia are worth citing in detail:

On the Church (p. 575)

"Did Jesus intend to found a Church? The answer is "no" if by "found" we mean some direct, explicit, deliberate act by which Jesus established a new religious organization. The answer is "yes" if by "found" we mean "lay the foundations for" the Church in various indirect ways. In this second case, it is preferable to speak of the Church as having its *origin* in Jesus rather than as having been founded in Jesus." (For Catholic doctrine see *Lumen Gentium No. 8*: "Christ established and ever sustains here on earth his Holy Church, etc.)

On Papal Primacy (p. 835)

"The Pope's primacy is a primacy of service, in service of unity. Insofar as the Church is a communion of *Churches* (his italics), the papacy must respect the legitimate diversity of these Churches (No. 23), a collegial mode of decision-making (no. 23), and the time-honored Catholic social principle of subsidiarity, which holds that nothing is to be done by a higher-group, agency, or level of authority that can be done better or as well by a lower group, agency or level of authority." (For Catholic doctrine see *Lumen Gentium No. 22*: "The Roman Pontiff, by reason of his office as Vicar of Christ, namely as pastor of the entire Church, has full, supreme, and universal power over the whole Church, etc.")

On Mary (pp. 515-516)

"Is the virginal conception historical? This

question cannot be answered with a clear "yes" or a clear "no," at least not on the basis of scientifically controllable evidence from the New Testament . . . Church creeds and doctrines presuppose the virginity of Mary but never unequivocally define it as an historical fact. For good reasons, therefore, one might reject the historicity of the virginal conception of Jesus, without necessarily incurring the burden of heresy." (For Catholic doctrine see *Lumen Gentium, No. 57*: "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death, etc.")

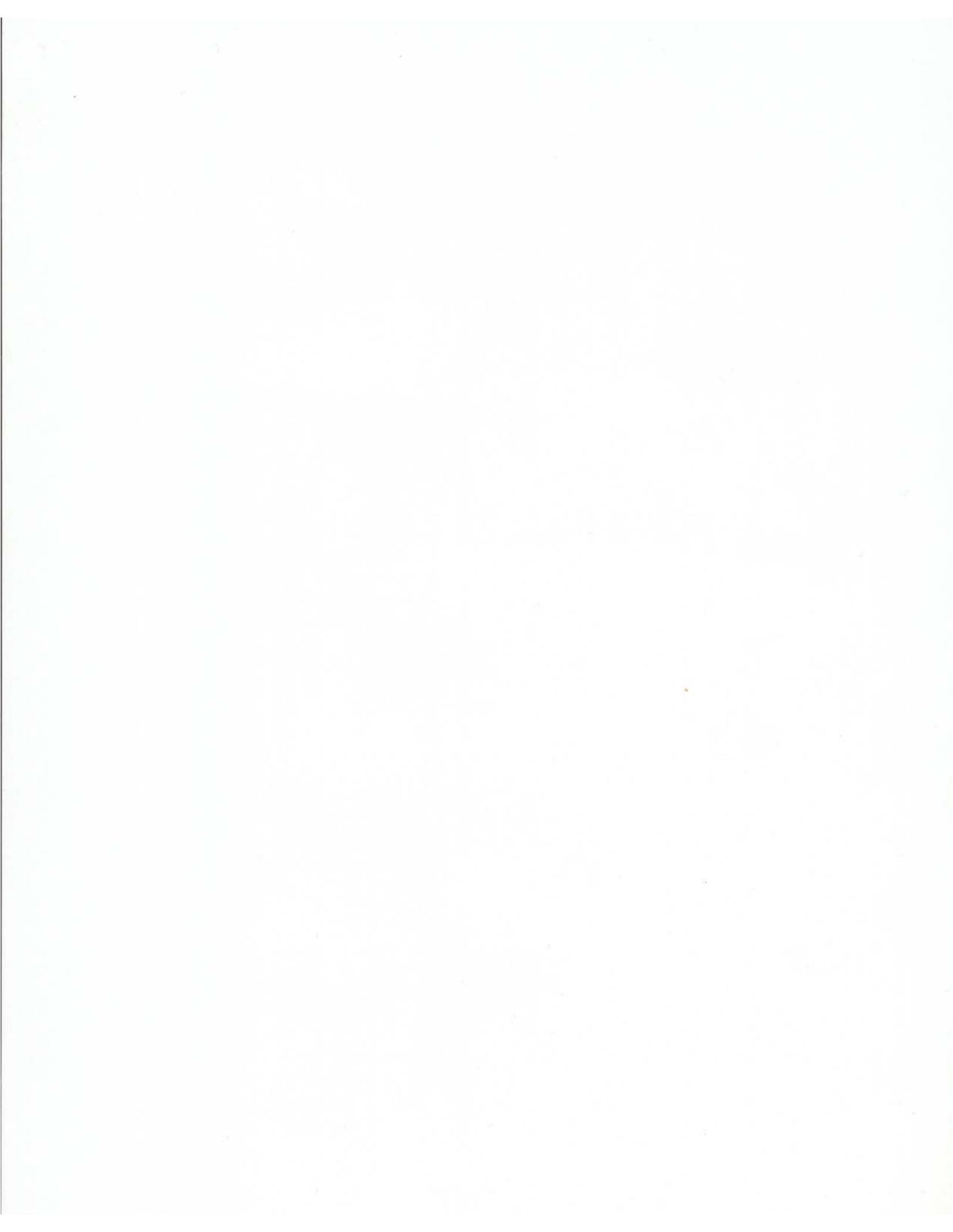
McBrien goes on later (pp. 887-888) to deal with the doctrines of the Immaculate Conception and the Assumption where he asks questions which reveal his assumptions about the Church.

"What is to be said, finally of the binding force of these dogmas of faith?

- 1) Is it possible to deny them and at the same time remain in the Church?
- 2) Is it possible to deny them and remain in the Catholic Church? His answer to both questions is long and convoluted yes.

Does this work have an imprimatur? Although endorsed by one Archbishop, the answer is no. Could it have received an imprimatur? Under normal Catholic rules the answer is no. Did McBrien ask for an imprimatur? Again the answer is no. The first response in Australia to a question about the imprimatur was "We didn't have time" and "a lot of bishops got autographed copies." The bottom line explanation was that *Catholicism* did not require an imprimatur. However, a work being promoted (and used) as a theological/catechetical textbook, especially one hailed as "the religious book of the eighties" calls for the imprimatur. The March 7, 1975 decree of the *Sacred Congregation for the Doctrine of the Faith* has an article which covers *Catholicism*. Article 4, No. 2 reads: "Unless they are published with the approval of the competent ecclesiastical authority, books concerning questions of Holy Scripture, Sacred Theology, Canon Law, Church History and Religious or Moral Disciplines, cannot be used as teaching texts in elementary, intermediate and higher schools."

3. *Some Reactions.* McBrien's aggressive television promotion on *Catholicism* in Australia was partially responsible for a strong reaction from the bishops there. At one point he called *Humanae Vitae* 'one of the most serious mistakes the Catholic church has ever made officially, at least in our time in the 20th century.' Bishop John Kelly in Melbourne accused McBrien during his visit of slurring priests (*Advocate*, August 7, 1980, p. 1).



(B) "Sacrament of the World?" (C) Council and Paracouncil":

"Just as the Second Vatican Council was viewed by some theologians as having to raise a number of points in its agenda so that it would not be accused of 'misleading the world,' the 'Post-Conciliar' Church was almost immediately called upon, by various quarters, to fall into line not with what the Council said, but with what it should have said . . . Council or Paracouncil, which of the two stands the best chance of prevailing?" cf. 165.

(D) "The Cult of Man. By Way of Reparation to Paul VI" (E) "With respect to the 'Sacred'"

By means of these tightly reasoned and, in certain instances, hermeneutically incisive studies of several misinterpretations and improper extensions of the Decrees and Constitutions of the Second Vatican Council, deLubac may be pointing the way for continued and even more comprehensive efforts in this area. What de Lubac has begun might well be considered a possible major on-going contribution for a Committee of the Fellowship of Catholic Scholars. It would be a fitting tribute to a theologian who as a citizen of a country proudly bearing the title, The Eldest Daughter of the Church, never forgot that his responsibilities to the rest of the Catholic world would, at times, demand of him a manly measure of obedience and docility.

Fr. Michael J. Wrenn

New Testament Message, A Biblical-Theological Commentary, editors: Wilfrid Harrington, O.P., and Donald Senior, C.P., 22 vols., Michael Glazier, Inc., Wilmington, Del., 1979.

For the purpose of this review the following sampling was used:

- (3) *Matthew*, John B. Meier, 377 pp. \$7.95 ppbk.
- (9) *Romans*, Eugene, H. Maly, 134 pp. \$4.95 ppbk.
- (10) *1 Corinthians*, Jerome Murphy-O'Connor, O.P., 161 pp. \$4.95 ppbk.
- (11) *2 Corinthians*, Francis T. Fallon, 117 pp., \$4.95 ppbk.
- (12) *Philippians and Philemon*, Mary Ann Getty, R.S.M., 93 pp. \$4.95 ppbk.
- (16) *1 and 2 Thessalonians*, James M. Reese, O.S.F.S., 113 pp. \$4.95 ppbk.

These volumes are well crafted, well written and exhibit serious scholarly text, with the exception, in part, of Getty who frequently spins off into anthological meditations, citing numerous texts which have little or no exegetical relevance to her topic. By far the best of the sampling are Maly and Meier.

To one degree or another all these commentaries display errors against Catholic faith, and, even more often, resort to vagueness at critical Catholic test points which leave the reader drifting in the direction of error.

Murphy-O'Connor's treatment of the Eucharist paradosis (pp. 111-15) could well have been written by Jean Calvin. He attributes to Paul a merely administrative concept of authority, rather like the role of our "facilitators." (Cf. pp. 58, 61, 133, 156) He has Paul contradicting Jesus on divorce (pp. 66, 68, 87, 90). His picture of Pauline Christology is so vague as to suggest Arian or subordinationist interpretations (pp. 11, 153). These and other deficiencies vitiate the text.

Fallon has some excellent passages: on law and grace (p. 30); on Paul's insisting that faith has objective content, not purely subjective fiducia; on the divinity of Christ (p. 51). His development of the *theios anēr* theory for ch. 10-13 in relation to Paul's opponents is stimulating. He sees Paul's "temple of God" as individual, not communitarian, thus countering his colleague, Murphy-O'Connor.

Getty jabs at the doctrine of merits (pp. 51 ff., 56). Her notion of grace is foggy (p. 55). Her comment on Paul's idea of authority reads like pages from a renewalist constitution! The short text is strewn with gratuitous assertions of modernist clichés: The Gospel "is not objective data." It is "the experience of allowing it to seize one . . ." (Cf. p. 69) Paul makes no distinction of the sacred from the profane (p. 71). In sexual matters, not only Paul, but even Jesus hold for situation ethics (p. 78). Getty sees *presbys* as chronological age: "authority of age either in the Church or simply having lived a long life . . ." We are treated to this relevant exegesis of the meaning of *Philemon*: "Yet there are more subtle forms of slavery: racism, sexism, the enslaving devices of the socio-economic-political machinery." (p. 79).

Reese gives an unexceptional commentary, little more than would be found in other authors. He is a bit weak on ministry (p. 61 ff.) and in the area of Pauline anthropology insists, as many do, on rigid Semitic categories with no influence from the milieu.

With *Maly* we come to one of the stars of our sampling. This was a worthy effort, coming as it seems just before his untimely death. He has left us an excellent, concise, clear explanation of a most difficult and dense epistle. If the ecumenical approach could be justified, this volume comes close to doing it. Many good "Catholic" points are made: the true sense of justification (pp. 23,25); the error of antinomianism (p. 45 ff.); his treatment of "Law" (pp. 58, 60, 62); and the uncommon honesty to correct NAB (p. 75). But, I regret to say, we hear the deadly refrain of several

books in this series, an attack against the doctrine of merits (pp. 26-32,49,83), caricaturizing it before dismissing it. Some statements suggest a doubting of the personal reality of angels (p. 72) and Satan (p. 131).

Meier's substantive commentary on *Matthew* is exquisitely written, sparkling with very valuable insights on page after page. In many places he asserts orthodox positions in the face of current assumptions. He is excellent in Christology. He doesn't hesitate (p. 112) to state that "... Mt adopts the Hellenistic distinction between body and soul..." He gives, at Mt. 28: 19b, a vigorous defense of the contested trinitarian formula. If only some good angel would snip out the first 17 pp., a few pages near the end, and a couple paragraphs here and there! Having determined the genre of the Infancy Narrative as haggadic midrash, he is reductionist in assessing the historicity of the account. The bottom line (p. 17): "... we can be fairly sure that Jesus was born in Bethlehem towards the end of the reign of King Herod, that his mother was Mary and his putative father Joseph, and that he was brought up in Nazareth. Further Jesus' Davidic descent and virginal conception are two theological conceptions which clearly existed before Mt or L."

As just seen, Meier affirms the virgin birth, but immediately rejects the perpetual virginity of Mary. He accepts the classical argument of *'eōs*, but without ado rejects the argument of a "near relative" sense of *'adelphos*. So much for the Church's doctrine of "ever virgin."

Meier asserts firmly the *fact* of the resurrection, but gives scant value to the probative "appearance" accounts. Here he harks back to the infancy narratives and their "theologizing." This is an ominous but rigorously logical development once form-critical methodology is overly trusted. Meier also echoes the anti-merit theme seen elsewhere in the series, (pp. 65,70).

General comments

There remains a major query that should have been the premise of the project: Is an ecumenical commentary a viable or honest approach for professedly Catholic exegetes? Is there in fact a non-denominational commentary which can satisfy the faith commitments of Catholic and non-Catholic alike? Is there, after all, *no* difference between Catholic and non-Catholic biblical interpretation? What has happened to the analogy of faith called for in *Dei Verbum*? There is a crying need for a Catholic series-commentary to update and expand the Colledgeville Series. This is not it. And why should Protestants, already well-endowed with such series, feel attracted to this major project? What was the target market envisaged by the editors and publishers? I am tempted to

conclude that it was seen as popular with a large liberal Catholic readership, and the early accolades from such sources lend further credence to this conjecture.

This series cannot be recommended, for all its excellent qualities, to the untrained Catholic reader. The specialist will find some fresh insights in most of the volumes and in the works of Maly and Meier will be rewarding indeed. I must say, however, that these lowest-common-denomination works must be read with the same caveats as Protestant commentaries. To verify this, I suggest the reader block out the names of the authors and the title and introduction pages and, having read carefully all that lies between, ask himself: What is the denominational affiliation of the author?

Richard W. Gilsdorf

Jordan Aumann, O.P. *Spiritual Theology*. Huntington, Indiana: OSV, 1980. Paper, \$18.95

In times of spiritual disorder, there is rightly a tendency to stress the importance of personal holiness. But the very spiritual disorder which drives some towards more interior reflexion can unhappily affect spiritual teaching itself.

Everyone is aware of the multitude of works in our time in which gravely defective theologies of spiritual life and growth are presented. The harm these works do is impossible to calculate. On all sides we find spiritual directors who are unable to distinguish the precious fruits of real psychological research from the philosophical presuppositions of some psychologists — presuppositions which only too often are entirely incompatible with a life of faith and grace.

Father Aumann is not unaware of the immense importance of psychology for the spiritual director today; but, like Aquinas, he is fully aware of the critical importance of right order. "Psychology provides much important data for the study of the spiritual life, but it cannot make the ultimate judgment; that is the function of theology, which proceeds from the truths of faith and acknowledges authentic religious experience as a supernatural reality." (p. 32.)

Father Aumann's work is certainly a most needed one. He has taught spiritual theology at the Angelicum for many years; he is a skilled retreat master and spiritual director. His work reveals both a profound understanding of the mystery of Christ, and the sensitivity to the needs of contemporary people.

The first part of his work, "Doctrinal Foundations," roots the entire work soundly in the

mystery of Christ. In studying the central truths on which all pursuit of holiness rests, he draws especially on the writings of the Catholic mystics who have lived intensely the life of grace, and have spoken of it with a force that touches everyone who cares about living in Christ.

The second part of the work, "Growth in Holiness," explores all those facets of the ways to grow in a life of grace that have been most stressed by the Church's saints and her greatest theologians over the centuries. Careful study of this work would give one who's responsible for formation in seminaries and religious orders, and to parishes, a balanced and encouraging understanding of the central task of all those whose task is to teach Christ.

Henry V. Sattler, *Sex Is Alive & Well & Flourishing among Christians* (Huntington, Indiana: Our Sunday Visitor, Inc., 1980) \$3.95.

In 1952, Father Sattler published a book designed to take the mystery out of sex. The book, *Parents, Children and the Facts of Life*, succeeded to the sumptuous tune of 727,000 copies. This success now weighs upon the author's conscience, and the present work is an attempt at restitution (his word). It is an essay toward the restoration of mystery, of "the awe, reverence, divine cooperation, and sacramental reality" that belong to sex.

A tall order, that. Does the author fill it? He does, in making clear that sex is a sacramental mystery, that when the couple procreates, God Himself creates. He succeeds, i.e., in putting before our eyes the mysteries demanding awe and reverence. Only the form and language of the book are not calculated to arouse the awe and reverence the subject, ideally, demands; that would be a function of poetry, or of a prose just short of it. The density of information in this book rules out such writing but the mass of information, gleaned from a life of study in this field, will constitute for many this book's principal virtue.

If only as a critical survey of recent literature on sexual matters, *Sex is Alive & Well* deserves a place in every seminary library, indeed on the bookshelf of every seminarian.

Moreover the book accurately captures the rise of sexual freedom and the decline of sexual delight over the past couple of decades.

Who made sex sick unto death? Father Sattler first cites the "many analytic scientists who, in the name of exactness, tended to mathematicize knowledge." He cites "the sexual engineers and technicians" (that is the Comfords and the Masterses and Johnsons), the pornographers, the

Freudians and behaviorists, standardless school-teachers, sex educators, philosophers and churches. Among these last must be included the Catholic Church, NOT IN THE SENSE OF PERSON BUT OF PERSONNEL.

When a man correctly identifying himself as professor of moral theology at the Catholic University of America can testify BEFORE A FEDERAL BOARD in favor of *in vitro* fertilization and the consequent wastage of human life, when a study commissioned by the *Catholic Theological Society of America* can condone any sexual activity short of, say, necrophilia, when a bishop can tell newsmen that publication of that book was not a mistake, then the Catholic Church is sickening sex.

Such decadence within the Church is only too well known. That it has seeped down into seminary training is not so well known.

If sex is so sick within the Catholic Church, in what way can we say that *Sex Is Alive & Well & Flourishing among Christians*? Father Sattler tells us in the second half of his 200-page book. Here he describes and prescribes, running the gamut from nudity through modesty, from privacy through self-surrender, from delicacy through the bawdy (which in a "lightly suggestive" form is "very important in Christian reverence for sex"). It is an exercise in paradox. But then so is his subject.

Patrick Riley

Periodical Reviews

D.L.D'Avry, "A Letter of Innocent III and the Idea of Papal Infallibility," *Catholic Historical Review*, LXVI, 3 (July, 1980), pp. 417-21.

Brian Tierney, in his book, *The Origins of Papal Infallibility, 1150-1350* (Leyden, 1972), concluded that "The doctrine of papal infallibility was unknown in the Church in the period 1150-1250." He attributed its development to the fourteenth-century controversies surrounding the Spiritual Franciscans.

D.L. D'Avry, a lecturer at the University of London, calls attention to a letter from Innocent III to the Patriarch of Constantinople in 1199, a letter published in a modern edition but overlooked by Tierney. In it Innocent does an exegesis on Luke 22:32 and interprets Christ's prayer that Peter's faith not fail as indicating that both he and his successors would be preserved from error and would lead others to faith. In context, D'Avry argues, Innocent meant the popes as Peter's successors.

Thus, he argues, the doctrine of papal infallibility, albeit not in fully developed form, was certainly held in 1199.

James Hitchcock

Nominations for 1981 Fellowship Elections

President Hitchcock shortly will establish a nomination committee to recommend candidates for the 1981-83 term of office. Once the committee has done its work there will be a mail ballot among regular members.

However every member should feel free to write to Professor Hitchcock, Department of History, St. Louis University, St. Louis, Missouri 63103 suggesting names that can be considered by the committee itself.

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

TV Play on Mother Seton

"A Time for Miracles" is a new teleplay on the life and times of America's first native-born saint — The Story of Elizabeth Ann Seton.

It will be presented to a national audience of television viewers on the 21st of December, prior to Christmas.

The part of Mother Seton is played by Kate Mulgrew. Lorne Greene plays Bishop John Carroll. Others in the cast are Rozzano Brazzi, Leonard Mann, Jean-Pierre Aumont, Jean Le Clerc, Milo O'Shea, and John Forsythe.

The play is based on the official biography *Mrs. Seton* written by Fellowship Member, Fr. Joseph I. Dirvin, C.M.

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Fellowship of Catholic Scholars

1981 Cardinal Wright Award

Members of the Fellowship are requested by January 15, 1981 to nominate a person of his or her choice for the *1981 Cardinal Wright Award*. This award is conferred each year on the scholar who is judged to have been of outstanding service to the Church throughout a lifetime of academic accomplishment or by some particular outstanding endeavor.

The Executive Board of the Fellowship will make the determination in February, 1981.

Send nominations to Msgr. George A. Kelly at St. John's University, Jamaica, New York 11439.

New President of NCCB

The Executive Board of the Fellowship wishes to extend warm congratulations to Archbishop John R. Roach (St. Paul) and Bishop James W. Malone (Youngstown) on their election to the offices of President and Vice President of NCCB respectively. We offer our services to them at their pleasure. To Archbishop John R. Quinn we convey our prayers and good wishes in this service to the people of San Francisco.