

# faith

March and April 2012  
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OF FAITH AND REASON

## Restoring Frequent Confession

Editorial

## The Theology of the Body and Concupiscence

Cormac Burke

## Our Easter Triduum Offering

James Tolhurst

## Planned Parenthood and the Demand for Abortion

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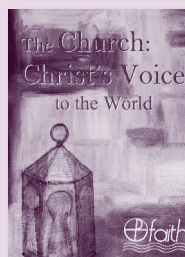
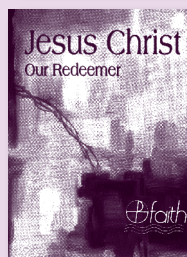
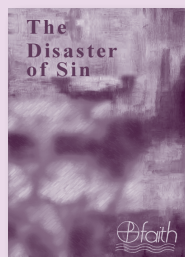
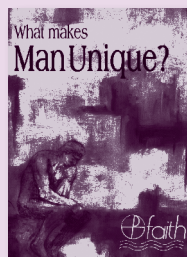
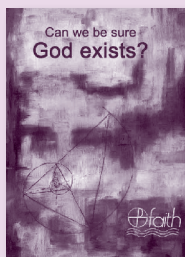
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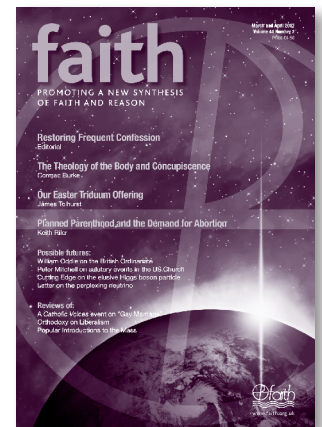
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# faith

**March and April 2012**  
**Volume 44 Number 2**

These would seem to be uncertain times for the direction of time itself, let alone the Church, if the recently recorded speed of the neutrino is to be believed (see our **letters** page; and for the latest on the Higgs boson sub-particle, aka the “God particle”, see our **Cutting Edge** column).

**William Oddie** discerns a similarly disconcerting uncertainty regarding the direction of the British Ordinate, while **Peter Mitchell** sees hope among the thorns tearing at the US Church.

Our **editorial** calls us to heed repeated papal pleas concerning the rediscovery of confession. In particular, we welcome Lancaster diocese’s practical and timely encouragement of the sacrament this Lent. And as we approach Holy Week **Fr Tolhurst** weaves together Christian wisdom from across two millennia to guide us through the timelessness of the Holy Triduum.

In our **reviews** section, Fr Tolhurst describes the Russian Orthodox Patriarch’s perceptive diagnosis of modern Europe. And in keeping with this magazine’s prescription concerning Faith and Reason we review a biography of Blessed Duns Scotus, the Franciscan theologian and mystic who so eloquently expounded Catholic belief in Christ as the cornerstone of Creation.

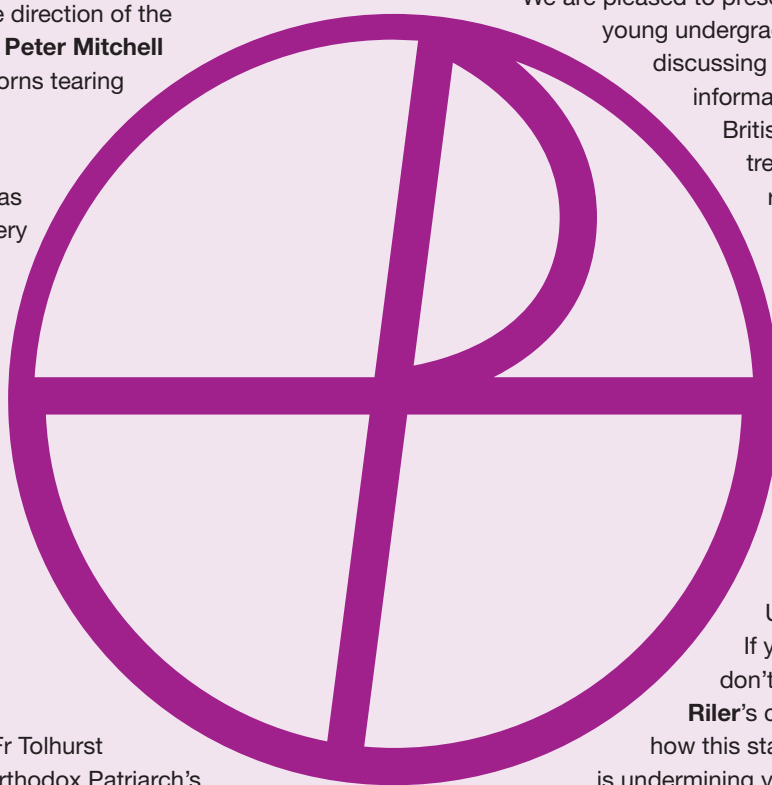
**Cormac Burke**’s article offers a way forward for the continuing debate over the relationship of Pope John Paul

II’s Theology of the Body and the Catholic understanding of “disordered desire”. This latter Catholic doctrine, we would note, is understood as applying to all human beings and not just, as some try to spin it, to those with same-sex attraction.

We are pleased to present a report from a young undergraduate on a **helpful event** discussing “gay marriage”. This informative session bucks the British post-1968 ecclesial trend towards cultural respectability. The virtual silence over the redefinition of sex and marriage which this realpolitik has involved is touched upon in Mr Audley-Charles’s **letter**.

One of the many influential negative forces that have filled the similar vacuum in the US is Planned Parenthood. If you find statistics too much, don’t let that put you off **Keith Riler**’s convincing description of how this state-funded money-spinner is undermining youthful purity.

Finally, our **Road from Regensburg** column offers some recommendations from the Holy See for a fruitful celebration of the forthcoming Year of Faith. In particular, our leaders are exhorted to use every means available to deepen our knowledge of the Catechism, as well as the documents of Vatican II, so as to “aid both the encounter with Christ through authentic witness to faith, and the ever-greater understanding of its contents”.





# Restoring Frequent Confession

## Editorial

**“He breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.’” John 20:22-23**

One of the few fragments of genuine information about “The Princes in the Tower” – the sons of King Edward IV of England, widely supposed to have been murdered in the Tower of London in 1483 on the orders of their uncle who became Richard III – concerns the spiritual life of the older of the two boys, the 12-year-old King Edward V. A contemporary account quotes Edward’s doctor as saying that, once it became clear that his life was under threat, “the young king, like a victim prepared for sacrifice, sought remission for his sins by daily confessions and penance”.<sup>1</sup>

Some might say that a frightened child could well become neurotic in such circumstances. That may be so, but nonetheless, the very poignancy of the spiritual instinct that prompted a youngster to turn to God and to the sacraments so strongly under stress says a lot about the age of faith in which he lived and the spiritual formation he had received.

Many priests would no doubt regard daily confession as alarmingly excessive and a sign of scrupulosity, not to mention it being impractical. Nevertheless there are some among the saints who followed this practice, and frequent confession – weekly, bi-weekly, or at least monthly – is highly recommended by many if not most of the saints. One of the maxims of St. Philip Neri on the subject says: “Frequent confession is the cause of great good to the soul, because it purifies it, heals it, and confirms it in the service of God.”

### The Holy Father’s Plea To Priests

During the 2010 Year for Priests, the Holy Father several times called on priests to make themselves available to hear confessions as generously as possible. Pointing to the example of St. Jean Vianney and his tireless, indeed heroic, commitment to the confessional, he urged priests to make this sacramental ministry a priority in their lives, even linking it to the gaining of a plenary indulgence for the priest himself during that year. Many times since, the Pope has repeated his call for all of us to rediscover the transforming power of frequenting the sacrament of mercy on a regular basis. Unfortunately, in many places his words have so far fallen on deaf ears. All the more welcome then is the initiative of the Bishop of Lancaster who has asked that confessions should be available for an hour every Wednesday evening in every parish of his diocese throughout Lent this year.

There can be no doubt that confessional practice has fallen off more sharply than any other indicator in the Church in the last 40 years. There are a number of reasons for this, but a very large contributing factor has been the conflicting messages and even, at times, direct discouragement from the clergy.

In 2008 another bishop gave an interview to *The Catholic Herald* during which he was asked: “Is it a good idea to go to Confession regularly?” The reported answer was:

“No, because my own experience ... was that regular penitents came back with exactly the same words week after week. So there you would say, actually, there is no conversion taking place.” This and related thoughts in a pastoral letter on the subject caused controversy at the time. The good bishop did subsequently issue some clarifications about what he really meant, although it has to be said that such remarks are far from untypical of clerics of a certain generation.

### The Value of Regular Confession

Discouraging regular confession because people confess “the same old sins” shows a lack of understanding of the workings both of human nature and of grace. Repeated sin may well be a sign of imperfect repentance, but that is no reason for less frequent confession. It is one of the reasons why a formidable confessor like St. Pio of Pietrelcina (Padre Pio) could at times be stern and challenging in the confessional, even refusing absolution on a temporary basis in order to shock someone into true repentance. Of course it takes courage and spiritual wisdom to do that, and it should not be done lightly for fear of crushing the bruised reed or quenching the wavering flame. But habit, both good and bad, is a characteristic of human nature, and repentance can be a process, especially if there is an element of addiction in the fault in question. God does not wait for perfection to grant mercy.

Grace builds on nature. Most medicines need to be given in repeated doses before healing is achieved; dressings on wounds need to be changed frequently to prevent infection taking hold; and so it is with the life of the penitent spirit. Doctors do not complain that patients come back with the “same old diseases” week on week, year on year. We do not send the sick away untreated because they still have the same chronic arthritics or diabetes after many years.

Even what used to be called “devotional” or apparently routine confessions may be of great importance and value to the individual concerned. We know that we are only formally obliged to confess mortal sins, but venial sin also weakens the soul, and without regular confession our spirits can grow dull and our consciences corrode little by little, opening the way to graver lapses should temptation come. The enemy does not sleep and is very subtle, which is why we are also commanded to stay awake and arm ourselves with virtue.

Especially when it comes to the daily pitfalls of uncharity and struggles with laziness or pride in a fallen world, we can all expect to repeat much the same story in our confessions until the day we die. That is not necessarily a sign of lack of progress. As we grow in holiness, please God, we actually become more aware of our own sinfulness and the need of God’s grace. We do not measure the “success” of the confessional by the number of people who can say “I have no sins today, Father. I am now perfect!”

## Restoring Frequent Confession continued

The confession of a saint is marked not by the lack of awareness of sin, although grave sins would be absent, but by deep humility and a most sensitive awareness of even the slightest cloud to come between their conscience and the love of God.

In any case, how is spiritual progress encouraged by discouraging frequent confession? The confessional should be the very place where consciences are formed. Perhaps what we really need is better formation in the seminaries, and also during active ministry, in the discipline and wisdom of the confessional, as well as the art of spiritual direction.

### The Penitential Life No longer Understood

Friday abstinence has now been restored to England and Wales as a weekly obligation. That is all well and good, but in reality it is already a dead letter for the majority because the whole Catholic spirituality of penance and sacrifice is hardly understood, if at all, and the meaning of “obligation” in this regard has been presented in a very confused manner. Even as a public token of religious identity it is problematic when most people are unable to explain it properly even to themselves, let alone to others. With respect, it does seem to be getting the cart before the horse, to restore this minor sign of penitential living yet still to neglect the crying need for major re-catechesis on the sacrament of Penance and the penitential life.

“Dressings on wounds need to be changed  
frequently to prevent infection taking hold”

We know of more than one case where confessions have actually been killed off completely in some parishes because priests have openly discouraged it, to the point of tacitly eliminating it altogether from the sacramental life of a parish. Sometimes an incoming parish priest will find a whole generation of teenagers who have never made their first confession. Far from being sharply rebuked by those in authority over them, the priests responsible for this situation have been allowed to continue and repeat this gross dereliction of duty in subsequent parishes.

Other, more widespread practices may not be as obviously scandalous, but they too have contributed to the erosion of confessional practice in recent years. Confessions “by appointment” only can be found on some parish newsletters. Needless to say this is a direct discouragement to all but the most committed or perhaps the most desperate. It immediately eliminates any possibility of anonymity, which is a penitent’s right in Canon Law, turning the priest into a guru rather than the minister of God’s healing grace. Private spiritual direction can be most valuable, it is true, and while this may also include confession and absolution, to make it the only means of coming to the sacrament will almost wholly exclude the majority of the faithful, especially the young. It sends out a message to everyone that this sacrament is a relative rarity, not a regular and vital part of the path to sanctity.

### Clerical Discouragement

A more common discouragement to regular confession is simply the absence of the priest even at the advertised times for confessions. Priests can themselves become discouraged when nobody comes during the lonely hour they sit in a cold confessional or “reconciliation room”. They come to expect few or no penitents, so they go and get on with other things after a while. Maybe a few hardy regulars come immediately after the Saturday morning Mass, but when that trickle peters out the priest packs up and busies himself in the sacristy or the presbytery.

Meanwhile a penitent comes in only to find the Lord’s minister of grace gone. Maybe this is the once-in-a-lifetime moment when they have plucked up the courage to confront some grave sin from the past, or perhaps they are returning to the Church after a long absence, or they are in some other spiritual need. If they do not simply go away crestfallen, the moment of grace fading in their hearts, they might pluck up the courage to enquire of the sacristan or at the presbytery door. Greeted with a quizzical look, they then overhear the priest summoned with the hardly *sotto voce* announcement, “Father, there’s someone wants confession!”, and after a short delay the good shepherd bustles in trying to project compassion and welcome, but actually exuding an air of being in a hurry, even of being somewhat irritated at the interruption to his preparations for the wedding later in the day. The confession itself is therefore rather perfunctory, the absolution given with a slight sense of “was that all you bothered me for?”. It isn’t always like that, of course, but the scenario does come from experience.

“We are also commanded to stay awake  
and arm ourselves with virtue”

Again, any hope of anonymity is impossible, but more importantly the message to the faithful is that confession is not a priority for the priest. It is tempting to regard it as a waste of time to wait in the confessional week after week with nobody coming, but the expectation of a lack of penitents becomes a self-fulfilling prophecy. To stay and pray, offering penance to the Lord for all the souls in your parish would be a better strategy. At the very least it would be good time to catch up with the Divine Office.

### Signs of Hope

To preach on the subject and on the sins of the day during the penitential seasons, even increasing the available times for confession as a witness to the value the Church places on it can have surprising effects. Above all in city centre parishes, cathedrals and student towns, where manpower allows – with an Oratory or religious order, for example – confessions really ought to be available as regularly and widely as possible. There are in fact a few such parishes, where individual confessions have dramatically increased in proportion to the generous availability of the priests. There is no reason why such examples of grace should remain a rarity.



## “Perhaps what we really need is better formation in the art of spiritual direction”

But of course priests themselves must be convinced of the value of regular, individual, auricular confession for this to happen. There are still many conflicting and confusing opinions on the matter. Parish policies for celebrating the Sacrament of “Reconciliation”, “Penance”, “Pardon and Peace” or simply “Confession” can vary as much as the name. Most still have at least nominal times for hearing confessions sometime on a Saturday, but the greater emphasis is on Penance Services twice a year at Christmas and Easter.

### The Pros and Cons of Penance Services

Penance Services were introduced in recent decades to emphasise the communal aspects of sin and the ecclesial dimension of the sacramental life, and also as a way to reintroduce large numbers of people to the practice of confession. They can also be useful in offering a variety of visiting confessors from across a deanery. They provide an opportunity to preach about repentance and give a guided examination of conscience; and they can help ensure that many parishioners fulfil their Easter duties. But there are downsides too.

Things can become unbalanced when the communal aspect begins to outweigh the needs of ministering to the individual conscience and the integrity of the sacrament. General Absolution is clearly forbidden in such ordinary circumstances. Yet the fact that it was quite widely misused for a number of years did much to undermine people’s ability to examine their consciences. The idea that all sins, especially grave ones, need to be individually submitted to the judgment of the Church has been undermined by the practice of asking people to just confess a single sin or principal generic fault. In fact this is not a legitimate rite at all, as its sarcastic nickname, “Rite Two and a Half”, suggests. Despite being forbidden it is still to be found in some places.

However, even when legitimately linked to individual, integral confessions, bi-annual Penance Services have created a culture where most parishioners only approach the sacrament twice a year. Some older people and priests argue that this is a liberation from their Jansenistic Irish upbringing, when they were that you could never approach Holy Communion without going to confession the day before. Hopefully one day we will find a healthy, mature balance between the extremes of rigorism and laxity.

Many people no longer know how to come quietly to confession when they are in need, often delaying the confession of grave sins for months on end, still coming to communion in the mean time. And there are many children who make their first confession and then hardly make another until they encounter a Penance Service at school or on a Youth Retreat, because there is no family practice or adult encouragement and example to teach them the habit.

### In Search of The Lost Sheep

The other chief disadvantage of Penance Services is that they provide no opportunity of return for the lapsed and loosely attached, who will not know the dates and times of such celebrations, and may feel embarrassed by their

very communal nature. It is not uncommon for all ordinary confession times to be cancelled during the week in which a Penance Service is held. This is disastrously unpastoral for many people, failing to respect the different needs and sensitivities of souls – above all, once again, the lost soul seeking to turn to God’s mercy at the last minute.

Sadly the pernicious misinformation that hearing confessions is forbidden during the Triduum still persists in the minds of many Parish Priests. It simply isn’t true. The rubrics in the missal specifically state that the Sacrament of Penance can be celebrated at any time. In fact the Triduum is the most fruitful and valuable time of grace for Reconciliation to be offered. After all, Our Blessed Lord personally reconciled the penitent thief while hanging on the cross, granting him a plenary indulgence too. Blessed John Paul II made a point of hearing confessions himself in St. Peter’s on Good Friday. One can’t help feeling that for some priests such a commitment would be seen as an inconvenience during the busy Easter liturgies and communion rounds, but isn’t this to lose sight of the whole point of those liturgies, and the whole point of being a priest?

“The fact that General Absolution was widely misused did much to undermine people’s ability to examine their consciences”

### The Call To Holiness

We need to rediscover the value of frequent confession as an invaluable aid to progress in the spiritual life. If, in the past, the sacrament came to be seen merely as legalistic box-ticking and “wiping the slate clean” If, in the past, the sacrament is not surprising that it became a chore and a bore in which sincerity and devotion were lacking, both for the people and for the priest. The answer should not have been to downplay regular confession, but to link it to priestly formation which imparts a clear awareness of the stages and struggles of the spiritual life. If, coupled with this formation, priests are committed to pray and do penance on behalf of their penitents – “saving souls” to use an old-fashioned term – they will be better equipped to give pertinent advice and appropriate penances. And if the Sacrament of Penance is linked in the minds of the People of God to a concerted effort to become saints, then it will be seen as a true life-line and an essential part of the devout life.

Perhaps, then, this is the frame in which we should re-present the matter from the pulpit and in catechesis; that the world, and indeed the Church, urgently needs saints and a new age of holiness. Only in that regular and candid encounter between ourselves and Christ in the Sacrament of Reconciliation will we grasp two essential truths of the spiritual life: the depth to which sin has a hold over our fallen nature, and the far greater power of the grace of Christ ministered to us through his Church. Or to borrow the words of the Protestant John Newton, author of the hymn *Amazing Grace*: “That I am a great sinner, and that Christ is a great Saviour”.

#### Notes

<sup>1</sup>From *The Occupation of the Throne by Richard III* by Dominic Mancini, who came to England in late 1482 to report back to the Archbishop of Vienne on English affairs.

# The Theology of the Body and Concupiscence

By Cormac Burke

Mgr Burke, with customary clarity, offers a key to understanding 20th century developments in Church teaching on marriage. Concerning the formal “ends” of marriage, he argues that the traditional inclusion of “remedy of concupiscence” was a misemphasis. He shows how this “end” has been superseded by the “unitive” end, while still recognising the need for desire in marriage to be constantly purified. In doing so, he offers a way forward for the 2009 debate between David Schindler and Christopher West over the place of concupiscence in Pope John Paul II’s Theology of the Body, as described in our May 2010 issue.

This piece is a developed extract of a much longer paper published in *The Thomist* six years ago (Issue 70, 481-536). We hope to publish a further, shorter extract, on the role of generosity, in a future issue. Mgr Burke is a former Judge of the Roman Rota, the High Court of the Church, and now lectures at Strathmore University, Nairobi, Kenya. His best-known books are *Covenanted Happiness* and *Man and Values*, both published by Scepter Press. His website is: [www.cormacburke.or.ke](http://www.cormacburke.or.ke)

## I. “REMEDY OF CONCUPISCENCE” IN TRADITION

Since 1983 the Church’s magisterium has expressed the ends of marriage as two: procreation, and the good of the spouses. Much has been written about this, especially as to the omission of the former, hierarchical concept: primary and secondary ends. My own analysis is that the Church, rather than any hierarchy of ends, now wishes to emphasise their intimate connection and interdependence, especially so as to help overcome the modern mindset that marriage can be truly fruitful and “fulfilling” independently of the children who may be born of and nourish any genuine conjugal love. Here I wish simply to draw conclusions from the apparent disappearance of the former two “secondary ends”, the *mutuum adiutorium* and the *remedium concupiscentiae*.

There is general agreement that the concept of “mutual help” has been absorbed into the “good of the spouses”. What then about the “remedy of concupiscence” which was formerly indicated as the other secondary end? My feeling is that it is dead and gone: buried. And I welcome its demise. Let me explain why.

Two things should be borne in mind. The first is that sexual concupiscence or lust is not the same as simple sexual attraction, or indeed as the desire for marital intercourse and the pleasure that accompanies it. Lust or carnal concupiscence is the *disordered* element that in our present state tends to accompany marital intercourse, threatening love with self-centered possessiveness. On that supposition, my main point is that the use (however longstanding) of the term *remedium concupiscentiae* to signify an end of marriage has had a profoundly negative effect on married life, inasmuch as it suggests that lust is “remedied” or at least “legitimised” by marriage; in the sense either of automatically disappearing once one marries, or else of no longer being a self-centered element hostile to the growth of married love. To my mind the faulty reasoning behind this has been a major block to understanding how love in marriage stands in need of constant purification if it is to achieve its human fullness and its supernatural goal of merging into love for God.

## Transition: From Marriage Affected by Concupiscence, to Concupiscence “Remedied” by Marriage

While the expression “*remedium concupiscentiae*” is at times to be found in St. Augustine or St. Thomas Aquinas, it was not used by them in the sense that it later acquired. St. Thomas, discussing the issue of whether marriage confers grace, takes up and answers a proposed objection – that insofar as marriage tends to *increase* concupiscence, it cannot be a vehicle of grace. He turns the objection around and says that grace is in fact conferred in marriage precisely to be a remedy *against* concupiscence, so as to *curb* it at its root. i.e. its self-absorbed tendency (IV *Sent.*, d. 26 q. 2 a. 3, ad 4). Clearly, to curb or repress concupiscence is not quite the same as to “remedy” it.

But this idea of St. Thomas that marriage is a remedy against concupiscence, “*remedium contra concupiscentiam*”, inasmuch as it gives grace to fight it, imperceptibly but quickly in subsequent authors gave way to the idea that marriage is simply in itself and without further qualification a remedy of concupiscence; and is in fact aimed at this as one of its purposes.

The difference between these two phrases – “remedy of concupiscence” and “remedy *against* concupiscence” – may seem slight. Yet in practical usage the result has been enormous. When marriage is said to give graces to fight against lust it emerges in its sacramental nobility, for lust is always an enemy of love. But if marriage is held to be directed to “remedy” lust, in the precise sense of giving lust a *legitimate outlet*, then the whole concept of marriage is degraded.

That one of the ends of marriage is to remedy concupiscence has been the teaching of virtually *all* moral theologians, right down to the late 20th century, without this teaching being subjected to any true critical analysis. I have given a full list of authors elsewhere. Here let us quote the Patron of moral theologians, St. Alphonsus Liguori (1696-1787), who teaches, “The accidental intrinsic ends of marriage are two: the procreation of offspring, and the remedy of concupiscence” (*Theologiae Moral*is, lib. 6, 881).



## “Conjugal relations, justified by being oriented to procreation, were exempt from any further control”

This view has been prevalent in moral theology and indeed in pastoral work for well-nigh 600 years. Insofar as it sought justification it was in the phrase – “it is better to marry than to burn” (*melius est nubere quam uri*) – used by St. Paul in 1 Cor 7:7-9. In the whole pauline passage, these last words seem clearly addressed to particular persons: not to the unmarried generally, but to those among them who lack sexual self-control. Nevertheless a whole tradition of moral theology took these words out of their limited scriptural context, and used them to sustain a broad and generalised doctrine with a twofold implication: marriage is for those who lack self-control; hence self-control in marriage, at least in the spouses’ sexual relations, is not of special importance.

It is hard to say which of these two propositions is more harmful. The former underpinned the millennial mindset which regarded marriage as a sort of second-class Christian option. The latter was arguably the strongest obstacle to the development of a properly conjugal spirituality; i.e. an ascetical approach for married persons powerful and deep enough to help them seek perfection within – and not despite – the conditions peculiar to their proper way of life.

Over the centuries and up to our times the Church has unquestionably suffered from a disregard of and neglect towards the spiritual possibilities of marriage. The scant number of married persons among declared saints reflected or perhaps provoked the widespread idea that “getting married” was the normal alternative to “having a vocation”. Marriage was not for those who were called; it was rather for the disadvantaged.

Not only that, the main handicap (lack of self-control) which those who chose to marry apparently suffered from was considered, if not automatically remedied by the act of marrying, to be in any case no longer of great account. It was not that to marry stopped the “burning” of lust or concupiscence, but that once married one could yield unconcernedly to this “burning”, whose satisfaction is legitimised by marrying. In this view, conjugal relations, justified by being oriented to procreation, were exempt from any further moral or ascetical issue of control or purification. Lust, having been “remedied”, is no longer a troublesome force for married people, nor need one consider it as a source of imperfection, or an enemy to the growth of their married love and their sanctification before God.

In practice, the idea that marriage was the *remedium concupiscentiae* seemed to suggest to many – ordinary people and pastors – that concupiscence in marriage could be given way to quite freely. The only requirement laid down for the satisfaction of sexual desire in marriage was respect for the procreative orientation of the conjugal act. If that condition was fulfilled, neither morality nor spirituality had further guidelines to offer.

It seems to me that the moral evaluation of concupiscence remained stuck in this standpoint: the indulgence of sexual concupiscence, being always seriously sinful outside marriage, has only one proper and licit place where it can

be given free rein, and that is marriage. In other words, *marriage legitimises sexual concupiscence or lust*. This is the understanding of the *remedium concupiscentiae* which has established itself among Catholic theologians and moralists – to the point of being considered well-nigh axiomatic.

### The 20th Century

During the previous century, signs appeared of a desire to renew theological and ascetical reflection on marriage. There arose a new (and perhaps not sufficiently qualified) emphasis on the dignity of the physical sexual relationship in marriage – but without any attempt to examine the problems posed by the continuing presence of carnal concupiscence.

By contrast, late 20th-century magisterium offers startlingly new perspectives on this whole issue. A lengthy (1979-1984) weekly catechesis on “Human love in the Divine Plan” opened the pontificate of Pope John Paul II. It offered an extraordinarily profound view of the purpose and dignity of human sexuality and the conjugal union. It also dwelt on the presence and dangers of lust within marriage.

“It is not marriage itself but marital chastity that remedies concupiscence”

In July 1982, treating of both virginal celibacy and marriage as “gifts of God”, John Paul II took up the difficult passage we have just mentioned, in St. Paul’s First Letter to the Corinthians: “It is well for a man not to touch a woman. But because of the danger of incontinence, each man should have his own wife and each woman her own husband... To unmarried persons and to widows I say, It is good for them to remain as I am. But if they cannot live in continence, let them marry. It is better to marry than to burn.” The Pope posed the question: “Does the Apostle perhaps look upon marriage exclusively from the viewpoint of a remedy for concupiscence, as used to be said in traditional theological language? The statements mentioned... would seem to verify this. However, right next to the statements quoted, we read a passage in the seventh chapter of First Corinthians that leads us to see differently Paul’s teaching as a whole: ‘I wish that all were as I myself am, [he repeats his favorite argument for abstaining from marriage] – but each has his own special gift from God, one of one kind, and one of another’ (1 Cor 7:7). Therefore even those who choose marriage and live in it receive a gift from God, his own gift, that is, the grace proper to this choice, to this way of living, to this state. The gift received by persons who live in marriage is different from the one received by persons who live in virginity and choose continence for the sake of the kingdom of God. All the same, it is a true gift from God, one’s own gift, intended for concrete persons. It is specific, that is, suited to their vocation in life. We can therefore say that while the Apostle, in his characterisation of marriage on the human side... strongly emphasises the reason concerning concupiscence of the flesh, at the same time, with no less strength of conviction, he stresses also its sacramental and charismatic

## The Theology of the Body and the “*Remedium Concupiscentiae*” continued

character. With the same clarity with which he sees man's situation in relation to concupiscence of the flesh, he sees also the action of grace in every person – in one who lives in marriage no less than in one who willingly chooses continence” (TB, 295).

The least that can be said from a reading of this passage is that John Paul II, while not explicitly rejecting the concept of *remedium concupiscentiae*, suggests that “traditional theological language” on the matter has remained one-sided precisely because of a failure to weigh the sacramental implications of marriage.

Some months later in 1982, the Pope's catechesis turned more directly to the sacramentality of marriage. Once again he showed clear reserve regarding the concept of marriage as a remedy for concupiscence, and insisted rather that the sacramental grace of marriage enables the spouses to dominate concupiscence and purify it of its dominant self-seeking. “These statements of St. Paul [quoted above] have given rise to the opinion that marriage constitutes a specific remedy for concupiscence. However, as we have already observed, St. Paul teaches explicitly that marriage has a corresponding special ‘gift’, and that in the mystery of redemption marriage is given to a man and a woman as a grace” (TB 348).

Within this mystery of redemption, as the Pope sees it, the sacramental graces of marriage, sustaining conjugal chastity, have a special effect in achieving the redemption of the body through the overcoming of concupiscence. “As a sacrament of the Church, marriage... [is] a word of the Spirit which exhorts man and woman to model their whole life together by drawing power from the mystery of the ‘redemption of the body’. In this way they are called to chastity as to a state of life ‘according to the Spirit’ which is proper to them (cf. Rom 8:4-5; Gal 5:25). The redemption of the body also signifies in this case that hope which, in the dimension of marriage, can be defined as the hope of daily life, the hope of temporal life. On the basis of such a hope the concupiscence of the flesh as the source of the tendency toward an egoistic gratification is dominated” ... [Spouses] “are also in their turn called, through the sacrament, to a life according to the Spirit. This corresponds to the gift received in the sacrament. In virtue of that gift, by leading a life according to the Spirit, the spouses are capable of rediscovering the particular gratification of which they have become sharers. As much as concupiscence darkens the horizon of the inward vision and deprives the heart of the clarity of desires and aspirations, so much does “life according to the Spirit” (that is, the grace of the sacrament of marriage) permit man and woman to find again the true liberty of the gift, united to the awareness of the spousal meaning of the body in its masculinity and femininity” (TB, 348-349).

This dense passage teaches in summary that through the specific grace of matrimony, spouses can purify the conjugal act of the grasping and self-centered spirit inherent in concupiscence, and so recapture the truly donative

experience and pleasure of marital intercourse. This marks a step forward of extraordinary significance in magisterial teaching.

The magisterium of these last decades continues to present new stances and insights on our topic. They show that while the Church is expressing a deepened appreciation of the dignity of sexual intercourse in marriage – as an act of love-union and mutual self-giving – it has not weakened its teaching that our whole nature, and sexual desire in particular, were seriously affected by the Fall.

“Those who are carried away by lust are afterwards left more separated from one another than before.”

The *Catechism of the Catholic Church* teaches that as a result of original sin, an operative evil is to be found in human nature – not least in the sexual attraction between man and woman, also inside marriage. In a section entitled “Marriage under the regime of sin”, it insists, “Every man experiences evil around him and within himself. This experience makes itself felt in the relationships between man and woman. Their union has always been threatened by discord, a spirit of domination, infidelity, jealousy, and conflicts that can escalate into hatred and separation” (no. 1606). “According to faith the disorder we notice so painfully does not stem from the nature of man and woman, nor from the nature of their relations, but from sin. As a break with God, the first sin had for its first consequence the rupture of the original communion between man and woman. Their relations were distorted by mutual recriminations; their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust...” (no. 1607).

A relationship of lust! Strong words indeed, to describe a distortion that tends to affect relations between the sexes from adolescence to old age – even, as the context makes clear, in inter-spousal relations. As is evident, the *Catechism* gives no support to the idea that concupiscence is in some way “remedied” – in the sense of being eliminated or reduced to non-importance – by the simple fact of getting married; just the contrary.

With deliberate directness, the *Catechism* puts forward ideas not likely to gain easy acceptance among our contemporaries. Some may take them as showing that the Church is still imbued with Augustinian pessimism about sexuality. That must be firmly contested: what is being taught here is not pessimism but realism. In pointing to real difficulties that accompany and can threaten sexual love, these texts call Christians to deeper reflection on ways of solving these dangers, so that love itself can grow.



## II. MARRIED LOVE AS HEALER OF CONCUPISCENCE

### Lust; Normal Sexual Desire; Conjugal Desire

The modern difficulty in understanding the Church’s teaching on married sexuality stems in large part from a failure to distinguish between lust and what is (or should be) normal sexual desire, i.e. between assertive and unregulated sexual desire, bent foremost on physical self-satisfaction, and simple sexual attraction, which can include a desire for union and is characterised by respect and regulated by love. The two are not to be equated. Pope John Paul II insists on the distinction: “the perennial call... and, in a certain sense, the perennial mutual attraction on man’s part to femininity and on woman’s part to masculinity, is an indirect invitation of the body. But it is not lust in the sense of the word in Matthew 5:27-28” (TB, 148).

Lust or sexual concupiscence is a disorder and hence always an evil. Sexual desire (just as sexual pleasure) is not an evil but a good, provided it is directed and subordinated to conjugal love and made a proper part of it. Sexual desire is part of conjugal love; concupiscence, though present also in marriage, is not. Hence their moral evaluation is totally different.

### Sexual Concupiscence

The Christian idea of sexual concupiscence can only be understood in the light of the Fall. Christians hold that the original state of man and woman vis-à-vis each other was one of joyous harmony: particularly in relation to their reciprocal sexuality with its potential for mutual appreciation and enrichment, and for unitive and fruitful love. The mutual attraction between man and woman naturally has its physical aspect and this too, as the *Catechism* says, is part of “the Creator’s own gift” (no. 1607).

Sin wrecked this easy and harmonious peace of the man-woman relationship. After the Fall, says the *Catechism*, “the harmony in which they [Adam and Eve] had found themselves, thanks to original justice, is now destroyed: the control of the soul’s spiritual faculties over the body is shattered” (400); and, it adds, this disorder can extend to the marital relationship itself: “the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination” (ib.; cf. 409).

### Normal Sexual Attraction

Sexual concupiscence cannot be equated simply with physical sexual attraction or even with a desire for genital union. The romantic or idealistic love between a teenage boy and girl (frequently still to be found even in our modern sensualised world) may also be accompanied by a desire to show bodily affection – a desire filled with a tenderness and respect that operate as a curb, not only on lust if it seeks to assert itself, but also on bodily expressions of love which would not be true to the real existential relationship between the couple. This is part of the chastity natural to incipient adolescent sexuality. Its power should not

be underestimated: natures fresh to sexuality can have a purer sense of the mystery of the body and a spontaneous understanding of the true relationship of bodily actions to human love.

### Sexual Attraction (Desire), and Conjugal Attraction

The sexes naturally experience an attraction to each other that does not always take the form of a physical desire. Ability to appreciate and admire well-developed masculine or feminine characteristics is a sign of growing human maturity. In time, more particularised one-to-one relationships develop between young men and women, in response to what could be called the “conjugal instinct” or attraction. In its essence this “instinct” is more spiritual than physical; in the Christian understanding it corresponds to the natural desire for forming an exclusive life-long partnership with a spouse. As two persons prepare for marriage, this same conjugal instinct inspires them to avoid any physical relations which would express a permanent union that they have not yet mutually ratified. This is the human and anthropological sense of premarital chastity. Once they are married, then their physical conjugal union becomes *the* conjugal act which, when realised in a human way, gives true and unique expression to their spousal relationship. In participating in it in its full significance, they express their marital chastity.

### When Love and Lust Collide

We mentioned above the pure air of first adolescent love. Unfortunately sexual attraction finds it more and more difficult to keep breathing that air. Love needs to be very strong indeed if it is to remain pure, generous in gift and not grasping in possession – even when, ultimately, it has the right to possess. This applies to the whole of premarital friendship between the sexes, to courtship, and to marriage itself.

Normal friendship between a teenage boy and girl can only be sincere and grow if they are on guard against lust. When the attraction between a boy and girl or a young man and woman takes the form of a more particularised love, then it is even more important to keep love free from lust. Clarity of mind and firmness of purpose are needed to achieve this. If love is sincere, there is little difficulty in noting the issues or differences that may arise; on the one hand the indiscriminate instinct of lust with its promptings to seek satisfaction with the first appealing person available; on the other, the particularised human instinct (the conjugal instinct already present) urging a young person to keep the gift of sexuality for *one*; and to respect that “one” when found but without there yet being a mutual conjugal commitment. No one will say that this instinct of respect is easy to follow; but if true love is there, the instinct too will be there.

We pass on to the case where man and woman are united in marriage, which is the fullest setting for human love. It is in marriage that the collision of love and lust can be most dramatic, with so much depending on its outcome. We recall the title – “Marriage under the regime of sin” – under which

# The Theology of the Body and the “*Remedium Concupiscentiae*” continued

the *Catechism* insists that the harmony and ease of the original communion between man and woman have been ruptured by a “disorder [that] we notice so painfully”: the disorder of concupiscence which takes over when mutual sexual attraction, instead of being filled with respect and love, is “changed into a relationship of domination and lust” (1607).

Contemporary magisterium insists time and again that each human being must be treated as a person and never as a thing. This is a rule for all human relationships, but for none so much as marriage. True married love prompts each spouse to relate to the other as a person, never as a mere object to be used for his or her own physical satisfaction. Carnal concupiscence on the other hand, also present in marriage, tends in its self-centered forcefulness to disturb the loving relationship which should exist between husband and wife, and so can easily prevent marital sexuality from being completely at the service of love. Concupiscence wants to have and use the other person. Possession and satisfaction, not gift and union, are its concern. “In itself, concupiscence is not capable of promoting union as the communion of persons. By itself, it does not unite, but appropriates. The relationship of the gift is changed into the relationship of appropriation” (TB, 127).

“Those who are carried away by lust  
are afterwards left more separated  
from one another than before”

## Self-Centeredness, the Enemy of Conjugal Love

If self-seeking predominates in sexual relations, then intercourse, even marital intercourse, is not mainly an expression of love. The natural satisfaction of the sexual urge is legitimate within marriage; but even there it may carry with it a degree of self-seeking that is contrary to love – hindering it rather than expressing or increasing it. “Disinterested giving is excluded from selfish enjoyment” (TB, 130).

Lust is one of the most radically self-centered appetites. As such it seeks its satisfaction in a joining of bodies that in fact causes a separation of persons, because those who are carried away by it in their mutual relations are afterwards left more separated from one another than before.

As a result of the Fall, says John Paul II, bodily sexuality “was suddenly felt and understood as an element of mutual confrontation of persons... as if the personal profile of masculinity and femininity, which before had highlighted the meaning of the body for a full communion of persons, had made way only for the sensation of sexuality with regard to the other human being. It is as if sexuality became an obstacle in the personal relationship of man and woman” (TB, 118-119).

Concupiscence has brought about “a violation, a fundamental loss, of the original community-communion of persons. The latter should have made man and woman mutually happy by the pursuit of a simple and pure union in humanity, by a reciprocal offering of themselves... After breaking the original covenant with God, the man and the woman found themselves more divided. Instead of being united, they were even opposed because of their masculinity and femininity”... [They] “are no longer called only to union and unity, but are also threatened by the insatiability of that union and unity” (TB, 120).

The presence of lust or concupiscence within marriage itself is undeniable. And at this stage in our study, far from being able to confirm that marriage offers a remedy for concupiscence, we realise that lust, inasmuch as it introduces an anti-love element into the sexual relationship, poses a threat to marriage and particularly to married love itself. How then, within a truly Christian understanding of marriage as a call of love and as a vocation to sanctity, should married persons treat the presence of concupiscence – that self-absorbed element present in their intimate union?

## Abstinence?

Up to now, spouses who really sought to live their conjugal relationship as God wished, to sanctify themselves in and through their marriage, received little orientation from the teaching of the Church, aside from the idea that a certain abstinence is a recommendable means not just of family planning but of positive growth in married sanctity. Abstinence in this view often seemed to be presented as the ideal, or at least as the main, means to union with God and the sanctification of one’s life. One senses here an underlying presumption that marital intercourse is something so “anti-spiritual” that spouses would do better and grow more in love for God by abstaining from it than by engaging in it. This presumption should be firmly resisted.

If marriage is in itself a divine way of holiness, then all of its natural elements, including of course intimate conjugal relations, are a matter of sanctification. Certainly these relations must be marked by temperance; yet total *abstinence from* such relations cannot be proposed as an ideal or ascetical goal for spouses. Total abstinence as a means to counter the problem of lust is not a practical proposal for married people; and yet lust has to be countered.

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## Notes

<sup>1</sup>“A Postscript to the *Remedium Concupiscentiae*”, *The Thomist* 70 (2006) p. 499.

<sup>2</sup>commonly known in English as the *Theology of the Body* (Pauline Books, Boston 1997); hereafter referred to as TB.

<sup>3</sup>which remains inseparable from the hope of eternal life, “the eschatological hope” TB 350.



# Our Easter Triduum Offering

*By James Tolhurst*

Fr James Tolhurst draws upon 2,000 years of tradition to help us enter into the liturgy of the Triduum. In particular, he draws out the significance of Holy Saturday, “the holy and great Sabbath”.

For the People of Israel, Passover was the great moment commemorating God’s saving love that released them from their years of slavery in Egypt. On that final Passover, Jesus told his disciples how much he had longed to eat this supper with them before he suffered, and he would use it as an expression of the love which God has for us. Since it was not possible for us to ascend and participate in that which is his, he came down to us and participated in that which is ours, so that we could live in him and he in us.

## The Lord and Servant

Yes, he was Lord and Master, but he was also the servant who would bear our grief and carry our sorrows, who would be wounded for our sins, despised and rejected, like a lamb led to the slaughter.

So that he could give them a permanent reminder of that service, having loved his own in the world he would give them the uttermost proof of his love. First, by acting as a humble servant he would wash the soiled feet of his disciples, not only to prepare them for the coming celebration but also looking forward to the time when they would sit at table with Abraham in God’s banquet in heaven (Luke 13:29).

Then he would put himself in the place of the Passover lamb, for this (according to St. John’s chronology) was Jesus’ Passover – anticipating the liturgical feast. He would do so knowing that the Father had given all things into his hands, the supreme power of intercession for the wounds of humanity and its sins, of praise and glory for all that God has made beautiful and just. He would give himself out of supreme love for us, bringing us from darkness without hope to the light of faith, from the enslavement of our sins to an eternal kingdom of love, as we say in the hymn, “No story so divine, never was love dear King... like thine.”<sup>1</sup>

## An Everlasting Offering

His very body would be given up and broken for us and his blood would be poured out for us in his passion and death. He would present that gift of himself to us, so that we could offer the service of our lives in union with him. Our sacrifice would not be a “giving up”, as we so often think of it, but rather a “giving to”, as in the words of the Third Eucharistic Prayer: “May he make of us, an eternal offering to you, Father.” And as part of that offering, we would share in his love and compassion and concern for each other in that communion which is the Church, and in God’s love for all that he made, especially for humanity – which, at the dawn of creation, God saw as very good. That is the power of the Eucharist and its invitation to serve God as he deserves and offer our lives with him and in him. Because Jesus offered his body in sacrifice, we should offer our whole selves, in union with the Son of God who was our servant, in our daily work, with our time and our best efforts

each day, not given grudgingly but united wholeheartedly with his offering.

## Generous Giving

We are all called to give generously: parents, in the efforts they put in for their children; young adults, in recognising that their bodies are “for the Lord” and should be considered as something holy; consecrated religious, in giving themselves in prayer out of a perfect love for God; and especially priests, who are told at their ordination that they must imitate what they celebrate at the altar. As God’s holy and priestly people, we have all been consecrated by that offering of the Body of Jesus Christ... “for our good and the good of all his Church”. In his body that is offered, we are offered with him. That should mean, we offer to our God the best of ourselves. We have been given the best in the gift of the only Son of God; and because he has done this out of love for us, we should always show that love in our lives, for this “demands my soul, my life, my all”.<sup>2</sup>

## He Went Into the Depths For Us

As Holy Saturday flows from Good Friday, so the Agony in the Garden flows from the Last Supper. Each event is intertwined with the other. The gift of that last Passover which Christ gave to his disciples began to be revealed to them in Gethsemane. What God does, he does completely: “Having loved his own who were in the world, he loved them to the end.” (Jn. 13:1)

In his love Jesus wished to lower himself “even to the darkest corner of our lives.”<sup>3</sup> Because he was immune from sin, we might think that there would be a barrier set up against the horror of evil, but for him there were no human distractions. Blessed John Henry Newman preached to his audience in Birmingham that Jesus

“did not turn away His mind from the suffering as we do – (how could He, who came to suffer, who could not have suffered but of His own act ?) No, He did not say and unsay, do and undo; He said and he did; He said, “Lo, I come to do Thy will, O God; sacrifice and offering Thou wouldest not, but a body hast Thou fitted to me.” (Heb. 10:7-9) He took a body in order that He might suffer; He became man, that He might suffer as man; and when His hour was come, that hour of Satan and of darkness, the hour when sin was to pour its full malignity upon Him, it followed that He offered Himself wholly, a holocaust, a whole burnt-offering; – as the whole of His body, stretched out upon the Cross, so the whole of His soul, His whole advertence, His whole consciousness, a mind awake, a sense acute, a living co-operation, a present, absolute intention, not a virtual permission, not a heartless submission... His passion was an action.”<sup>4</sup>

## Our Easter Triduum Offering continued

The graphic manifestation of this struggle can be seen in the sweat of blood. Archbishop Goodier remarks, "Before men had yet laid hands upon Him He had poured out His blood for them."<sup>5</sup>

### Dying He Destroyed Our Death

The full reality of Jesus' gift is made clear on Good Friday. The prostration of the clergy at the beginning of the ceremony is a sign that the Son of God so humbled himself and became obedient unto death. The offering of his body and blood to his disciples will be expressed on Calvary. There his body will be broken and offered up on the cross and his blood will be poured out from the soldier's lance wound, "where sorrow and love flow mingled down."<sup>6</sup>

Many have fixed on the beginning of Psalm 22, "My God, my God, why have you forsaken me?" as a sign of Jesus' feeling of abandonment. But its ending is, "They shall worship him, all the mighty of the earth; before him shall bow all who go down to the dust. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: 'These things the Lord has done.'" This is summed up by Jesus' last cry of triumph from the Cross, "It is finished." (Jn. 19:30) As Jesus has just tasted the wine/vinegar which the soldiers have reached up to him, many today see this as the concluding act of Jesus' own Passover: the final fourth cup of wine.

The fast which marks this day was neatly described by Tertullian who pointed out that in his death the bridegroom was taken away from the Church.<sup>7</sup>

### Let all mortal flesh keep silence

Jesus' death on the cross was followed by his rest in the tomb. As God rested on the seventh day after his work of creation, so after accomplishing his work on earth Jesus also rested on "the holy and great Sabbath."

In 1556 St. Pius V ordered that the Easter Mass should be said before midday on the Saturday. This, in fact, nullified the prominence of the day. The original concept of Holy Saturday was restored when Pius XII decreed the nocturnal vigil in 1955.

The Fathers of the Church did not see Jesus as inactive in the tomb, but rather inaugurating another aspect of his redemption. It is expressed in many English texts as "The Harrowing of Hell." The Thirty-Nine Articles says simply "He went down to Hell;" the Apostles Creed says, "He descended into hell."

The *Catechism of Christian Doctrine* interpreted this as *Limbo* "where the souls of the just who died before Christ were detained."<sup>8</sup> St. Augustine talks in terms of *Sheol* (or Hades) and maintained that it included an inferior *hell* (where the rich man of the parable dwelt) and a superior *hell* (for Lazarus in Abraham's bosom).<sup>9</sup> St. Ephraem

talks of Christ leading the dead out from hell "against death's wish"<sup>10</sup>

But there remains *Gehenna*, the place of "everlasting burning and destroying fire," (Isa 33:12) the New Testament Hell, the place from which the Church would pray that we be delivered, "from eternal damnation."<sup>11</sup> It is the lake of fire, and significantly "the *second* death." (Rev. 19:20; 20:6)

Luther held that Christ was either personally or vicariously damned.<sup>12</sup> Modern writers have similarly expressed the view that "God wills to know and encompass a world from which He is absent and which has no ultimate meaning or purpose. He descended into the hell that is apartness from God."<sup>13</sup> Yet we know that God "cannot deny his own self" (2 Tim. 2:13) and it can be argued that Christ brought the presence of God to those who had lived before that definitive choice, which his coming involved, "for this is the judgement, that the light has come into the world, and men loved darkness rather than light." (Jn.3:19). The Catechism of the Catholic Church talks of Christ's "journey to the realm of the dead."<sup>14</sup>

"The original concept of Holy Saturday was restored when Pius XII decreed the nocturnal vigil in 1955"

The whole purpose was to bring the righteous souls into the kingdom won for them by Christ. As I Peter says, "The gospel was preached even to the dead." (I Pt. 4:6.) This message of freedom which Jesus first announced in Nazareth (Luke 4:18) would embrace our first parents. A Lenten liturgical text says, "To earth hast Thou come down, O Master, to save Adam; and not finding him on earth, Thou hast descended into hell, seeking him there."<sup>15</sup> The same theme is taken up in the reading for the Liturgy of the Hours taken from an early Christian homily, "He has gone to search for Adam, our first father, as for a lost sheep. Greatly desiring to visit those who live in darkness and the shadow of death, he has gone to free from sorrow Adam in his bonds, and Eve, captive with him."<sup>16</sup>

Holy Saturday should not therefore be seen merely as a prelude to the Easter Vigil but as the immediate result of the Cross and a presupposition of the resurrection.<sup>17</sup> The Son of Man would descend so that he could ascend in triumph; so uniting in himself the Old and New Testaments, for everything in the old law, and more particularly everything in the new, was directed towards him.<sup>18</sup> So he would call those who served him faithfully from Abraham, our father in faith, to Zechariah the son of Barachiah (Matt 23:35) to join him when he would drink with them the new wine in the kingdom of his Father. Christ spans the whole of creation, just as now he reaches out to those in purgatory, as he rejoices with those who have reached eternal happiness.

Our English ancestors had a profound appreciation of this Holy Day for in an arched recess of the North wall of the chancel was placed the Easter sepulchre which contained

## “Our sacrifice would not be ‘a giving up’ but rather ‘a giving to’ in the words of the Third Eucharistic Prayer”

the crucifix and the consecrated hosts of Holy Thursday. The Holy Week processions in Spain also feature sculptural representations of *El Cristo muerto*, Christ lying in a casket. The altar of repose affords a prayerful time of reflection but of itself it does not provide any reminder of the hidden Christ in the sepulchre. There is a need to bear in mind the cost of Christ's sacrifice and not simply reverence his living presence: we must recall that we have been baptised into Christ's *death* so that we can rise with him. In the *Easter Even* (i.e. Holy Saturday) celebration in the Book of Common Prayer, we ask, in uncomfortable terms, that “by continually mortifying our corrupt affections we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection.”

“Our English ancestors had a profound appreciation of Holy Saturday”

### Mother of Sorrows

This time of waiting for the Easter alleluia can be seen in relation to Mary's own anticipation. The 11th century *Victimae Paschali Laudes* says that she “saw his glory as he rose.” Tradition talks of an encounter with her risen Son, but the hymn does not talk of the time before that happened.

It would not seem that one who followed Christ in his way to Calvary, and stood beneath the cross, was like the reproachful Mary, the sister of Lazarus who complained to Christ, “If you had been there, my brother would not have died.” (Jn. 11:32) Nor was she like the clingingly emotional Mary Magdalen, “They have taken the Lord out of the tomb, and we don't know where they have laid him.” (Jn. 20:2.17) Rather, she remained waiting expectantly, as is the case of many faithful mothers throughout the ages. But with this difference, “that there would be a fulfilment of what was spoken to her from the Lord” (Luke 1:45). So she waited for the miracle which she trusted God would provide. In this way Holy Saturday provides us with that opportunity to renew our faith in him who conquered sin and death.

The catechumens would gather in the morning to *give back* The Creed (*redditio symboli*) which had been entrusted to them during Lent. St. Augustine relates that the famous Roman orator and convert to Catholicism Victorinus

“preferred to make profession of salvation in the sight of the congregation in church in a set form of words learned and memorised and spoken from a platform...He uttered the true faith with glorious confidence, and the congregation would gladly have snatched him to their very heart.”<sup>19</sup>

The celebration of Easter joy should be tinged with a realisation of the dearly bought victory won by Christ. Early Christians in their baptism would descend by steps<sup>20</sup> into the baptistry (as we know from the archeological remains of Dura Europos) to bring home to them that they were “buried with Christ by baptism into death” (Rom 6:4). St. Ambrose points

out that “baptism is a real death...[Christ] was physically buried in the earth; you are symbolically buried in the water... You were conducted by the hand to the holy pool of sacred baptism, just as Christ was conveyed from the cross to the sepulchre.”<sup>21</sup> After baptism they would rise from “the tomb”, “[having] submerged yourselves three times in the water and emerged: by this symbolic action you were secretly re-enacting the burial of Christ three days in the tomb.”<sup>22</sup> Then purified from sin they would receive the white garment (cf. Rev 3:5), symbolising the outward sign of Christian dignity and the wedding feast of the lamb – looking forward to heaven itself. To this is now added a lighted candle, linked in the liturgy to the light of faith and the lamp with which the wise maidens greeted the bridegroom (Matt. 25:14).

The paschal candle which is paid particular honour in the Vigil, focuses our attention on Christ “the joyous light of the eternal Father.” To this is added the placing of five grains of incense in the form of a cross to symbolise the “holy and glorious wounds” which Jesus allowed doubting Thomas to touch. The Son of God, Light from Light, bore them for us in the triumph of his resurrection to remind us of all that had gone before in his passion; for by those wounds we are healed: such is God's love for his creation, a love stronger than death:

He who gave for us his life,  
Who for us endured the strife,  
Is our Paschal Lamb today!<sup>23</sup>

### Notes

<sup>1</sup> *My Song is Love Unknown* (Samuel Crossman 1624-1683).

<sup>2</sup> *When I survey the Wondrous Cross* – (Isaac Watts 1674-1748).

<sup>3</sup> *Benedict XVI Homily at The Way of the Cross 22 April, 2011.*

<sup>4</sup> *Discourses addressed to Mixed Congregations* (1849) pp 330-331.

<sup>5</sup> *The Passion and Death of Our Lord Jesus Christ* London 1965 p. 165.

<sup>6</sup> When I survey the Wondrous Cross.

<sup>7</sup> *De Ieiunio* CCL 1: 1258.

<sup>8</sup> N. 64.

<sup>9</sup> *Letter to Bishop Evodius* 164,3 PL 33, 710.

<sup>10</sup> *Homily on Our Lord* 3. Eastertide Week 3 Friday in *Liturgy of the Hours*.

<sup>11</sup> *Eucharistic Prayer I.*

<sup>12</sup> *Commentary on Psalm 22.* Cf. Matt. 9:15.

<sup>13</sup> *The Times* Leader article ‘Most Mysterious Day’ 2 April, 1994. 13 n.632.

<sup>14</sup> Para 43, 440A.

<sup>15</sup> Ancient Christian Homily for Holy Saturday, attributed to St. Epiphanius of Salamis (315-403) PG 43.440A.

<sup>16</sup> *The Lenten Triodion in English Translation* London & Boston 1978 p. 625.

<sup>17</sup> Hans Urs von Balthasar *Theodramatik* 3 Einsiedeln, 1978 p. 381.

<sup>18</sup> Homily of St. Melito of Sardes *On the Pasch* ch.2.

<sup>19</sup> *Confessions* 8:2.

<sup>20</sup> St. Isidore of Seville (560-636) says that the font has seven steps: “three downwards for the three things which we renounce; three upwards for the three things which we confess”, the seventh being the base. *De Ecclesiasticis Officiis* 25.4 PL 83.

<sup>21</sup> *Treatise on the Sacraments* q. Anne Field, *New Life. Mowbray* 1978 p. 122. St. Cyril of Jerusalem *Catechetical Lectures* 2,4.

<sup>22</sup> *Catechetical Lectures* 2,4.

<sup>23</sup> *Christ the Lord is risen again!* (Michael Weisse 1480-1534. *Tr.* Catherine Winkworth 1827-1878).



# Planned Parenthood and the Demand for Abortion

By Keith Riler

Keith Riler carefully shows that American taxpayers are funding the enactment of a sophisticated business plan. This plan efficiently fosters demand for abortion through the ever deeper sexualisation of increasingly youthful Americans. This is all notwithstanding Planned Parenthood's spinning of its financial figures to obscure its nature as an effective business and the nature of that business.

The author is a financial analyst on the board of a large American Corporation. Under this pen-name he is an occasional writer for the daily internet publication *The American Thinker*.

Much has been said about Planned Parenthood, and there seems to be very little about which the company's proponents and opponents agree. However, based upon its most recent financial results, both sides in the debate over its products, services and public funding should acknowledge that the Planned Parenthood enterprise is a very successful business.

Consider that Planned Parenthood has grown its main business line by 67% since 2000 and increased receipts of taxpayer-funded government grants and contracts by 79% since 2001.

Its most recent financial data<sup>1</sup> shows that, on June 30, 2010, the Planned Parenthood Federation of America ("Planned Parenthood") had \$1.2 billion in total assets and \$1.0 billion in net worth. Since that time, an additional \$250<sup>2</sup> million in government grants and payments has further improved Planned Parenthood's financial position. Clearly, President Cecile Richards has earned her \$384,761 of annual compensation;<sup>3</sup> as have the top ten affiliate managers, each of whom earn more than \$260,000 a year.<sup>4</sup>

Planned Parenthood's summary income statements for the last two reported years are shown in **Table 1**.

Table 1: Combined Results for the Year Ended June 30			
(\$ in millions)	2008	2009	2010
Total Revenue	\$1,038.1	\$1,100.8	\$1,048.2
Total Expenses	\$953.1	\$1,037.4	\$1,029.7
Excess of Revenue over Expenses	\$85.0	\$ 63.4	\$ 18.5

Given its success, what are Planned Parenthood's sources of revenue? What drives the business and fuels its growth? How reliable and repeatable are the company's results? What's the marketing strategy? Planned Parenthood's summary financial disclosures and fact sheets provide the information necessary to answer these questions.

## Key Revenue Contributors – Abortion, Infection Testing and Contraception

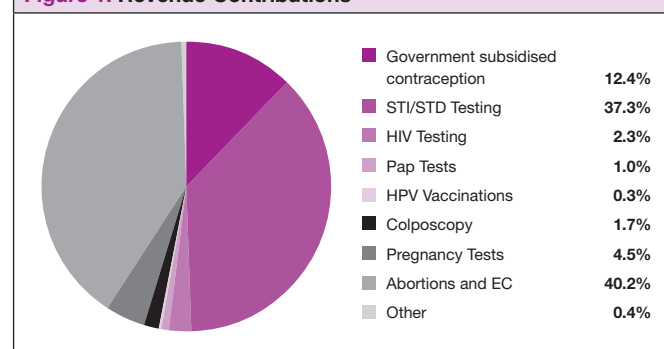
Given the controversial nature of abortion, there is heated debate over whether abortion is a key Planned Parenthood money-maker. Because the facts are accessible, this debate is unnecessary.

As one might expect from the nation's largest abortion chain, abortion is a meaningful contributor to Planned Parenthood's health centre income, which income was \$404.9 million in 2009. In that period, Planned Parenthood performed 331,796 abortions (27% of all reported US abortions)<sup>5</sup> which, according to the Guttmacher Institute, a pro-abortion research group and sometime Planned Parenthood affiliate, now cost an average of \$468 per abortion.<sup>6</sup>

At \$468 a head, Planned Parenthood collected \$155 million in abortion revenues in 2009, or 38.4% of its health centre income. The just-released 2010 numbers indicate a similarly high percentage, at 48.2%. Planned Parenthood offers over 30 different products and services, making any single 38-48% revenue contributor very meaningful.

Planned Parenthood claims that abortion constitutes 3% of the company's services.<sup>7</sup> While technically true, an unorthodox calculation underlies that statistic. Planned Parenthood's 3% calculation equally weights all products and services; for example, the calculation counts a condom, a pregnancy test and a \$468 abortion the same. This is misleading and, as in any financial exercise, the correct assessment is a dollar-weighted one.

Figure 1: Revenue Contributions



Dollar-based analysis suggests that just as (i) a store that sells five ice trays for every freezer is an appliance business, (ii) a company that sells four times the amount of tires as cars is a car dealership, (iii) and Boeing, which sells 99 spare parts for every jet, is an aircraft manufacturer, so Planned Parenthood is in the abortion business.

Abortion is a meaningful contributor to Planned Parenthood's results, but not the only contributor. What are the revenues associated with the other 30+ products and services?<sup>8</sup>

## “Abortions, infection testing and contraception are the company’s major lines of business”

Although Planned Parenthood does not detail its revenues by product line, some of the company’s local affiliates publish unit pricing. Using these online “cost calculators” and adjusting for the profile of a typical Planned Parenthood customer, it is easy to discern Planned Parenthood’s major money makers. Results based on the Hudson-Peconic Planned Parenthood cost calculator are shown in **Figure 1**.<sup>9</sup>

The analysis suggests that abortions/emergency contraception, infection testing and government-subsidised contraception are the company’s major lines of business. Because contraception distribution is heavily subsidised by Medicaid, the Title X family planning programme<sup>10</sup> and other

programmes, low-cost and freebie contraceptive giveaways are not loss leaders for Planned Parenthood.

### Business Drivers

The historical data<sup>11</sup> listed in **Table 2** shows that, in the face of nationally falling abortions, down to 92% in 2009 versus 2000 levels, Planned Parenthood succeeded in growing its abortions by 68%, government funding by 79% and contraception distribution by 38% over roughly the same period. The company’s operations demonstrate the following correlations:<sup>12</sup>

**Table 2: Drivers and Correlations**

Year	National Abortions	National Abortions – % of Base Year (2000)	Planned Parenthood Abortions	Planned Parenthood Abortions – % of Base Year (2000)	Planned Parenthood's Government Grants & Contracts (1)	Planned Parenthood Govt Funding – % Base Year (2001)	Planned Parenthood's Contraception Clients/ Services (2)	Planned Parenthood Contraception – % of Base Yr (2001)
2000	1,312,990	100.00%	197,070	100.00%	NA	NA	NA	NA
2001	1,291,000	98.33%	213,026	108.10%	\$202.7	100.00%	NA	NA
2002	1,269,000	96.65%	227,385	115.38%	\$240.9	118.85%	2,905,766	100.00%
2003	1,250,000	95.20%	244,628	124.13%	\$254.4	125.51%	3,100,917	106.72%
2004	1,222,100	93.08%	255,015	129.40%	\$265.2	130.83%	3,418,682	117.65%
2005	1,206,200	91.87%	264,943	134.44%	\$272.7	134.53%	3,774,498	129.90%
2006	1,242,200	94.61%	289,750	147.03%	\$305.3	150.62%	3,989,474	137.30%
2007	1,209,600	92.13%	305,310	154.92%	\$336.7	166.11%	3,889,980	133.87%
2008	1,212,400	92.34%	324,008	164.41%	\$349.6	172.47%	3,813,875	131.25%
2009	1,212,400	92.34%	331,796	168.36%	\$363.2	179.18%	4,009,549	137.99%
2010	NA	NA	329,445	167.17%	\$363.2/\$425.3	179.18%/209.82%	3,685,437	126.83%
Correlation with PP Abortions thru 09:					99.32%		86.78%	
Correlation with PP Abortions thru 10 (1):					99.43%/95.57%		81.31%	

#### Sources:

[www.lifeissues.org/pp/index.html](http://www.lifeissues.org/pp/index.html), [www.nrlc.org/abortion/facts/abortionstats.html](http://www.nrlc.org/abortion/facts/abortionstats.html), [onlinelibrary.wiley.com/doi/10.1363/4304111/pdf](http://onlinelibrary.wiley.com/doi/10.1363/4304111/pdf), [www.nrlc.org/factsheets/fs03\\_abortionintheus.pdf](http://www.nrlc.org/factsheets/fs03_abortionintheus.pdf). Note: 2009's US abortions are a projection provided by NRLC.

(1) For comparability, PP's 2010 grants and contracts revenues have been restated (reduced from \$487.4 million), using two methods, because PP changed its method of accounting for Medicaid revenues in 2010. Planned Parenthood's "Government Grants and Contracts" revenue line item increased to \$487.4 million in 2010, from \$363.2 million in 2009. According to the company's footnote (b) to its Combined Statement of Revenue, Expenses and Changes in Net Assets, this increase occurred "mainly" as the result of an accounting change. Planned Parenthood now reflects all Medicaid reimbursements in the grants and contracts revenue line item, instead of in the "Health Centre Income" line item, as was the prior practice. The company did not restate prior years for the change, as would normally be required by generally accepted accounting principles. To maintain comparability with prior years, this adjustment must be reversed and added back to the health centre income line item, however, the company did not provide the actual data to do so accurately. As a result, the table above assumes two possible adjustments consistent with Planned Parenthood's use of the word "mainly," which adjustments should span the range of possibilities. The two adjustments are (a) that all of the increase in the government grants and contracts line item is due to the medicaid reclassification, and thus removed from the government line item, and (b) that half of the increase in the government grants and contracts line item is due to the medicaid reclassification, and thus removed from the government line item. Correlations have been run on both methods and are shown above in the "thru 10" correlation results, at 99.4% for the methodology described in (a) and 95.6% for that in (b) herein, respectively.

(2) In 2010, PP did not report the distribution of any reversible contraception to men (condoms). It is unlikely that PP no longer distributes male condoms; however, for purposes of this table, none was assumed. However, if 2009's numbers, at 140,648 reversible contraceptive services for men, were maintained in 2010, the "thru 2010" correlation would increase to 85% from 81%.

Note PP fiscal years used, ie 2008 represents 2007-2008 year for PP and 2008 for national stats.

Note 2009 national abortions an estimate from NRLC.

# Planned Parenthood and the Demand for Abortion

## continued

**Table 3: Correlation Matrix**

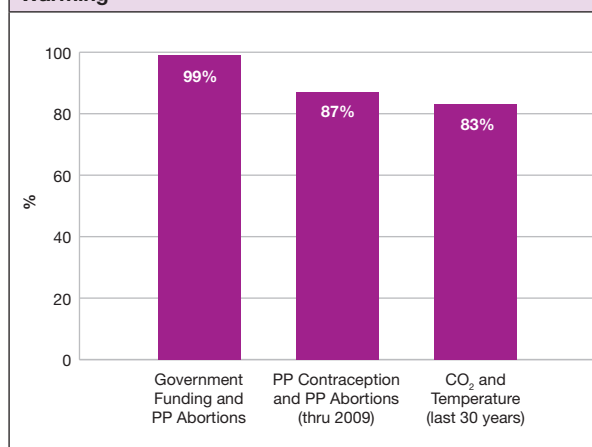
	National Abortions	Govt. Funding of PP	PP Contraception	PP Abortions
National Abortions	100.00%	-79.41%	-76.25%	-85.12%
Govt. Funding of PP	-79.41%	100.00%	83.08%	99.43%
PP. Contraception	-76.25%	77.10%	100.00%	81.31%
PP. Abortions	-85.12%	99.43%	81.31%	100.00%

Several of these correlations are noteworthy. First, Planned Parenthood's abortion count has been highly *negatively correlated* with national abortion trends, at -85% correlation. Although abortions have declined nationally, Planned Parenthood has steadily grown its abortion business. Second, Planned Parenthood's abortions are very highly positively correlated with the amount of government funds received by the company, at 99% correlation. Third, Planned Parenthood abortions and contraception activities are also highly positively correlated, at 81-86% correlation (depending upon whether male reversible contraception was distributed in 2010, see footnote 2 to **Table 2**).

These results contradict the oft-heard wisdom that Planned Parenthood's government support is unrelated to its abortion business.<sup>13</sup> At 99% correlation, Planned Parenthood's government funding and abortions are statistically one and the same.<sup>14</sup>

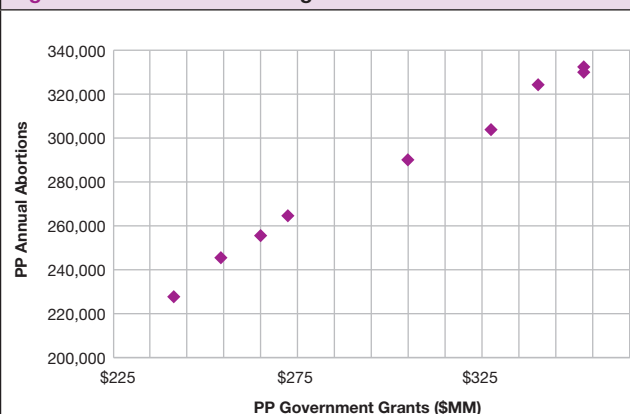
The strength of these correlations can be illustrated by a comparison to man-made global warming,<sup>15</sup> believed by many to be settled science. In **Figure 2**, the correlations between government funding, abortion and contraception are compared to the correlation between carbon dioxide and temperature. The chart indicates that the relationship between government funding and abortion is substantially more settled than the relationship between CO<sub>2</sub> and temperature:

**Figure 2: Correlations and Settled Science: Abortion and Global Warming**



The charts below confirm that Planned Parenthood's abortion business is highly related to its government funding. The scatter plot (**Figure 3**) demonstrates a near-linear relationship and the bar graph (**Figure 4**) shows that for every \$1 million of taxpayers' money, a consistent average of 949 abortions results:

**Figure 3: Government Funding and Abortions**



**Figure 4: PP Abortions for Every \$1m of Government Funding**



The inverse of the 949 abortion statistic reveals that Planned Parenthood receives an average of \$1,054 from the US government for each aborted child. This 99%-correlated grant payment, when combined with the average \$468 paid by aborting mothers, means that Planned Parenthood receives \$1,522 per aborted life, or \$501.4 million in 2010 (48% of all revenues).

### High Correlation – Abortions 99% Correlated with Government Funding and 80+% with Contraception

There is an apparent inconsistency between (i) a 99% correlation and (ii) Planned Parenthood's strong assertions that no connection exists between taxpayer support and abortions. The assertions don't square with the numbers.

Fungibility is perhaps a partial explanation, although one that seems insufficient given the very high correlations. Specifically, the government funds collected by Planned Parenthood, whether in the form of reimbursements or profit,<sup>16</sup> might be reinvested in abortion-related activities or promotions. It is also possible there is a more explicit



**“On average, eight in 100 women on the pill will get pregnant each year. These women represent highly likely abortion revenues”**

connection between abortion and Planned Parenthood’s grants, given the strength of the correlation; however, such an analysis is beyond the scope of this paper.

On the other hand, an explanation of the 80+% correlation between contraception and abortion is readily available. The answer is straightforward. Most adolescent males will wholeheartedly affirm a connection between the availability of contraception and sexual activity, and scientific data supports that link.

Studies have shown that contraception increases sexual activity,<sup>17</sup> that more contraception means more sex. One study,<sup>18</sup> based on Centres for Disease Control data, established clear linkages between birth control (the pill, the Depo-Provera shot and condoms) and increases in sexually transmitted diseases (“STD” or “STDs”). Use of an effective form of contraception may do little to protect a sexually active individual, especially an adolescent, against infection, and use of multiple methods simultaneously to alter this income provides many challenges.<sup>19</sup> STD increases are a very reliable indicator of increased sexual activity.

Planned Parenthood’s data suggests the same link. The company reports remarkably similar statistics for distributed contraception and STDs. Although the data is only available for the last three years, it is noteworthy that the company’s contraception and infection figures are 97.5% alike (11.65 million contraception clients and services, assuming condom distribution in 2009-2010, versus 11.93 million testing and treatment clients).<sup>20</sup>

And more sex means more pregnancies. Why? Because contraception is far from 100% effective and with mass distribution of contraception comes a commensurate increase in sexual activity. More pregnancies will result because contraception fails in predictable percentages. Consider the well-established failure rates for the most common types of contraception (Table 4):<sup>21</sup>

**Table 4: Yearly Failure Rates (first year)**

Method	Typical Use	Perfect Use
Birth Control Pills	8%	0.3%
Hormonal Patch	8%	0.3%
Depo Provera (the “shot”)	3%	0.3%
Diaphragm with spermicide	16%	6%
Condom – male	15%	2%

Spread this contraceptive ineffectiveness over a few million women, and you have yourself an abortion business. Contraception seeds abortions through predictable failure rates. Sociobiologist Lionel Tiger has observed that “contraception causes abortion,”<sup>22</sup> and Planned Parenthood data indicates he is correct.

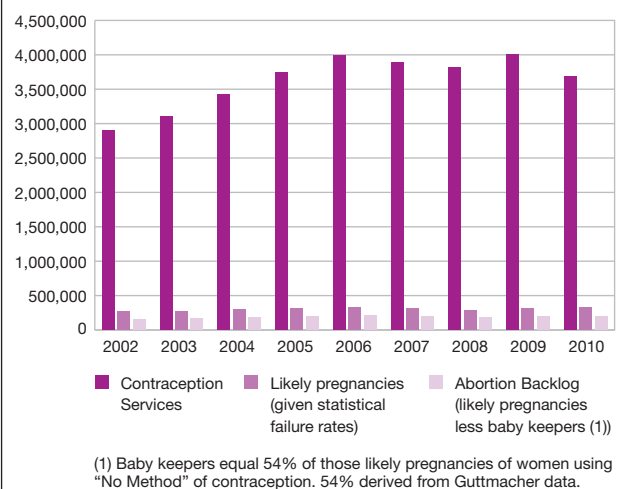
### Reliability and Repeatability

Planned Parenthood’s business model appears reliable. Consider that if birth control pills have an 8% typical use

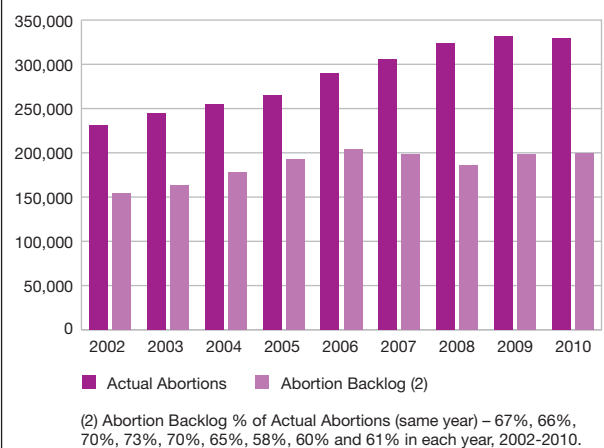
failure rate, we can expect eight of 100 women on the pill will get pregnant each year. Because, in this analysis, these women are already Planned Parenthood customers and not desirous of a child, they represent highly likely abortion revenues. The abortion cross-selling opportunity is an obvious extension of the contraception distribution business.

The details are shown in Table 6, which can be found on the faith website ([www.faith.org.uk](http://www.faith.org.uk)), but note from the graphs below (Figures 5 and 6) that Planned Parenthood’s contraception distribution creates a backlog of abortion demand that typically corresponds to 60-70% of the company’s actual annual sales of abortions. Very few businesses start the year with 60-70% of their numbers assured and even fewer receive that assurance from never-to-be-repaid taxpayer support.

**Figure 5: Contraception Clients, Statistically Likely Pregnancies and Probable Abortions**



**Figure 6: Comparison of Planned Parenthood Yearly Abortions and its Abortion Backlog**



Although the contraceptive services bars in Figure 5 dwarf the likely pregnancies and abortion backlog, that backlog

# Planned Parenthood and the Demand for Abortion

## continued

makes up a substantial percentage of Planned Parenthood's actual abortions as **Figure 6** shows. And Planned Parenthood very efficiently converts pregnancies into abortions, over 90% of the time.<sup>23</sup>

### Marketing Strategy

Abortion and sexually transmitted infections, Planned Parenthood's money-makers, depend on the contraception-sexual activity link and reliable contraceptive failure rates. Said differently, Planned Parenthood's business prospers when customers buy into a sexually active, reportedly "safe" lifestyle. Customers have done so, resulting in more abortions and more infections.

Planned Parenthood's average customer repeated business four times in 2010.<sup>24</sup> That customer bought contraception, disease testing, pregnancy tests and abortions. Four times a year is a repeat rate more characteristic of a high-end retail business than an annual well-woman exam. This isn't surprising because, like a clothing boutique or a Botox business, Planned Parenthood is less addressing a rare need than selling a lifestyle. Planned Parenthood's own pricing is evidence of this, with returning customer discounts that can reach 40%.<sup>25</sup>

Lifestyle promotion is apparent in Planned Parenthood's materials, which focus on a purportedly free and hip lifestyle, a focus particularly aimed at the young. Its 2008-2009 financial report<sup>26</sup> is packed with depictions of what appear to be children. Page 7 depicts a boy being shown how to apply a condom to a wood model. Page 9 depicts three young girls, with the caption "decide which form of birth control is right for you." Page 17 has a fun photo of nine girls and women holding up cardboard signs that read, "OMG" "GYT" (get yourself tested) "BE SEXY" "AND HEALTHY" "GET" "YOURSELF" "TESTED" and "GYT." All are presented as very hip, sexy and natural. To underscore hip-ness, Planned Parenthood uses photographs of and quotes from popular actresses.

Glimpses at Planned Parenthood's marketing over the last five years suggest a trend toward younger prospects. The photos in Planned Parenthood's annual reports have progressively used seemingly younger and younger models. Consider the pictures below from the 2004, 2006, 2008 and 2009 annual reports (respectively, from left to right):

Apparently, Planned Parenthood also solicits the Girl Scouts, a promising pool of future customers. News organisations have reported that Planned Parenthood has a long history<sup>27</sup> of presenting girl scouts with family planning and population

control workshops, Planned Parenthood field trips, abortion-promoting materials and Planned Parenthood-sponsored counseling sessions. Recently, several Houston-area Girl Scouts protested<sup>28</sup> at their organisation's Planned Parenthood connections and promotion, and established a website<sup>29</sup> to track the Planned Parenthood-Girl Scout link.

The Girl Scout age group (11 to 17 years old) holds great potential for Planned Parenthood, particularly if individual Girl Scouts buy into the Planned Parenthood sexually active lifestyle. The company's interest in the age group was recently confirmed by Planned Parenthood President Cecile Richards' push to make Plan B contraception widely available to young teens.<sup>30</sup> This was a savvy long-term move, as any loss of Plan B sales to local pharmacies would have been more than offset by non-pharmacy bell ringers like abortions and infection testing/treatment.

Ms. Richards has been very clear about her child-focused strategy, disclosing that in 2009-2010, Planned Parenthood "reached more than 1.1 million adolescents and parents ... with information and education to help them make informed decisions and stay safe."<sup>31</sup>

Early and aggressive marketing of a sexually active lifestyle, free birth control and a four times per year purchasing pattern are the Planned Parenthood funnel, out of which comes a large and growing number of big-ticket sales – infection treatment and abortions – for which Planned Parenthood works very hard.

### Conclusion

Planned Parenthood uses a very successful and clever business model, but one that is not unprecedented. Planned Parenthood's effective business model was pioneered by drug pushers – give away freebies in anticipation of bigger-ticket sales when the customer is desperate. Of course, Planned Parenthood is legal.

Understanding its ability to close the high-dollar sales requires only that one understand that contraception and sexual activity are highly correlated; meaning more contraception equals more sexual activity. To the company's benefit, government funding covers the cost of much of the contraception and supercharges the abortion business.

this scenario of cheap contraception leading to increased sex occurs widely, the law of large numbers plays out and pregnancies increase. More abortions and more infections mean more revenues that can be reinvested in securing new and younger customers who repeat business frequently.





## “Planned Parenthood promises inexpensive freedom, safe sex and personal autonomy”

Planned Parenthood promises its customers a highly desired but improbable package – inexpensive freedom, safe sex and personal autonomy – which, upon failure, produces substantial revenue and abortions 90-plus percent of the time. From the point of view of both the desperate customer and Planned Parenthood, this is a “no choice” business model that consistently produces big ticket sales.

The business model can be summarised in four steps:

- Give away contraception, heavily subsidised by Medicaid, Title X grants and other federal and state programs.
- **Increased sexual activity, infections and contraceptive failures play out in large and predictable numbers** – 3 million people and 11 million services in 2009-2010.
- **Welcome back the repeat customers** – more sexual activity means more sexually transmitted diseases and pregnancies.
- **For the unexpectedly pregnant, hard sell abortion, the bell ringer** – Planned Parenthood aborts 391x more frequently than it refers for adoption.<sup>32</sup>

Planned Parenthood is truly different in so many ways – it is a business paid by the government to sell products that create a profitable backlog of higher ticket sales. Imagine if a vision care company received government grants to sell pills that caused vision loss, after which it then sold high dollar glasses, contacts and Lasik procedures.

This successful and effective business makes its money on abortions and infections, captures customers with government-funded contraception and the promise of safe sex, and benefits from a very reliable abortion backlog, adding to that pool by marketing to younger and younger customers. Planned Parenthood is truly unique.

Please refer to the Faith website at [www.faith.org.uk](http://www.faith.org.uk) for details concerning tables 5 and 6.

### Notes

<sup>1</sup>Planned Parenthood 2009-2010 Annual Report, found at [http://issuu.com/actionfund/docs/ppfa\\_financials\\_2010\\_122711\\_web\\_vf?mode=window&viewMode=doublePage](http://issuu.com/actionfund/docs/ppfa_financials_2010_122711_web_vf?mode=window&viewMode=doublePage)

<sup>2</sup>Planned Parenthood received \$487 million in government support for the year ended June 30, 2010. At this rate, Planned Parenthood would have received another \$253 million by January 7, 2012.

<sup>3</sup>Schedule J to Planned Parenthood Action Fund, Inc.'s Form CHAR 500 2008-2009 filing with the New York State Dept. of Law, Charities Bureau.

<sup>4</sup><http://www.lifenews.com/2012/01/09/planned-parenthood-abortion-biz-ceos-average-158k-salary/?pr=1>

<sup>5</sup>332,278 Planned Parenthood abortions in 2008-2009 relative to 1,212,400 US abortions in 2008.

<sup>6</sup>A somewhat dated estimate, per <http://civilliberty.about.com/od/abortion/f/Average-Cost-of-an-Abortion.htm>, current PP Hudson-Peconic abortion rates range from \$500-\$900.

<sup>7</sup>September 2011 Planned Parenthood Fact Sheet, page 3.

<sup>8</sup>Which products and services include the pill, barrier contraception, progestin injectables, the hormone ring, IUDs, hormone patches, prescription barrier contraception, emergency contraception, sterilisation, condoms, vasectomies, STI testing, HIV testing, pap tests, HPV vaccinations, colposcopies, pregnancy tests, abortions and other services.

<sup>9</sup>See Faith website for Tables 5 & 6. This analysis should only be used as a guide to the relative contributions of the company's major products and services because (i) Hudson Peconic's pricing has been used, which may or may not be representative of the average pricing for all Planned Parenthood facilities, and (ii) the results will

not match health centre income because Planned Parenthood's method for allocating subsidised revenues between grant and health centre sources is neither clear nor disclosed. Thus, although Table 5 indicates a total revenue stream of \$500-600 million based on Hudson Peconic pricing, without more information it is impossible to allocate this revenue stream between health centres, government grants and private contributions.

<sup>10</sup>Title X covers customers at or below 250% of the poverty line. Planned Parenthood has indicated that 75% of its customers are at or below 150% of the poverty line, indicating that Planned Parenthood is receiving taxpayer money for the vast majority of its customers.

<sup>11</sup>Planned Parenthood fiscal years are presented, ie 2008 represents the 2007-2008 fiscal year. Planned Parenthood's "Government Grants and Contracts" revenue line item increased to \$487.4 million in 2010, from \$363.2 million in 2009. According to the company's footnote (b) to its Combined Statement of Revenue, Expenses and Changes in Net Assets, this increase occurred "mainly" as the result of an accounting change. In 2010, Planned Parenthood reflected all Medicaid reimbursements in the grants and contracts revenue line item, instead of in the "Health Centre Income" line item, as was the prior practice. The company did not restate prior years for the change, as would normally be required by generally accepted accounting principles. To maintain comparability with prior years, this adjustment must be reversed in 2010 and added back to health centre income, however, the company did not provide the actual data to accurately do so. As a result, the table assumes two possible approaches consistent with Planned Parenthood's use of the word "mainly," which adjustments should span the range of possibilities. The two approaches are (a) that all of the increase in the government grants and contracts line item is due to the Medicaid reclassification, and thus removed from the government line item, and (b) that half of the increase in the government grants and contracts line item is due to the Medicaid reclassification, and thus removed from the government line item. Correlations have been run on both methods and are shown above in the "thru 10" correlation results, at 99.4% for the methodology described in (a) and 95.6% for that in (b) herein.

<sup>12</sup>Derived using Microsoft Excel's @CORREL function, which function returns a correlation coefficient, based upon a sum of squares variation calculation used to assess a linear relationship.

<sup>13</sup>Rep. Gwen Moore (D-WI): "Title X Has Nothing to Do with Abortion." February 2011. Huffington Post: "Title X, the only federal grant program dedicated solely to family planning and reproductive health services for low-income and uninsured patients, has nothing to do with abortion." April 2011

<sup>14</sup>Although correlation does not necessarily imply causation, high correlation is an ever-present and necessary characteristic of causation.

<sup>15</sup>Data from [ftp.cmdl.noaa.gov/ccg/co2/trends/co2\\_annmean\\_gl.txt](http://ftp.cmdl.noaa.gov/ccg/co2/trends/co2_annmean_gl.txt) using monte carlo technique & 100 global annual averages and <http://cdiac.esd.ornl.gov/ftp/trends/co2/lawdome.combined.dat> using 20 yr smoothed data; <http://data.giss.nasa.gov/gistemp/tabledata/GLB.Ts.txt>. Data thru 2008.

<sup>16</sup>In California, Planned Parenthood apparently charged full retail prices (\$28/\$38) to the state for drugs that cost \$4.25-\$4.50.

<sup>17</sup>Habit Persistence and Teen Sex: Could Increased Access to Contraception have Unintended Consequences for Teen Pregnancies? January 22, 2011. Duke/Yale/CDC study. <http://public.econ.duke.edu/~psaricdi/teensex.pdf>

<sup>18</sup>[http://www.law.gmu.edu/assets/files/publications/working\\_papers/02-11.pdf](http://www.law.gmu.edu/assets/files/publications/working_papers/02-11.pdf)

<sup>19</sup><http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3139861/>

<sup>20</sup>Planned Parenthood 2009-2010 Annual Report. Fact Sheets, September 2011 and September 2010. 2009 and 2010 each include 140,648 male condom clients.

<sup>21</sup>Failure rates from WebMD, Wikipedia, Planned Parenthood and Global Library of Women's Medicine, all of which sources agree.

<sup>22</sup>See Tiger's book *Decline of the Males*, Golden Books Publishing Company, 2nd edition, April 1, 1999; and Mary Eberstadt's article, "The Vindication of Humanæ Vitæ," First Things, August/September 2008, p. 37.

<sup>23</sup>In 2009: 340,276 services comprised 332,278 abortions (98%), 7,021 prenatal customers (2%) and 977 adoption referrals (0.3%). In 2010, 361,384 services comprised 329,445 abortions (91%), 31,098 prenatal services (9%) and 841 adoption referrals (0.2%). Note PP's change in basis for measurement between 2009 and 2010, with prenatal customers counted in 2009 and services counted in 2010.

<sup>24</sup>The Planned Parenthood 2009-2010 Annual Report states that 3 million people bought 11 million services, repeating business 3.7x per customer in 2010. 2009 showed a similar repeat ratio, at 3.8x.

<sup>25</sup>Planned Parenthood of Maryland offers HIV testing at \$25-\$62 for returning customers and \$40-\$104 for new customers. See [www.plannedparenthood.org/maryland/cost-calculator-english-28743.asp](http://www.plannedparenthood.org/maryland/cost-calculator-english-28743.asp) for other available discounts.

<sup>26</sup>[http://www.plannedparenthood.org/files/PPFA/PP\\_AR\\_011011\\_vF.pdf](http://www.plannedparenthood.org/files/PPFA/PP_AR_011011_vF.pdf)

<sup>27</sup>[www.honestgirlscouts.com/discover\\_pp\\_history.html](http://www.honestgirlscouts.com/discover_pp_history.html)

<sup>28</sup><http://www.khou.com/news/Woodlands-teenagers-quit-Girl-Scouts-over-alleged-ties-to-Planned-Parenthood-132663768.html>

<sup>29</sup>Speaknowgirlscouts.com

<sup>30</sup>Cecile Richards' article, "The Right Plan for Plan B", in the Huffington Post, [http://www.huffingtonpost.com/cecile-richards/the-right-plan-for-plan-b\\_b\\_1139184.html](http://www.huffingtonpost.com/cecile-richards/the-right-plan-for-plan-b_b_1139184.html)

<sup>31</sup>2009-2010 Annual Report, "A Message from Our Chair and President".

<sup>32</sup>From the 2009-2010 Annual Report which describes 329,445 abortions as compared to 841 adoption referrals.





# The Truth Will Set You Free

## Catholic Doctrine in the Pastoral Context

### SAME-SEX “MARRIAGE” AND THE COMMON GOOD

*Vincent Freely, who has just begun an undergraduate degree in Civil Engineering at Imperial College, presents some of the arguments on display at a recent Catholic Voices colloquium.*

The Prime Minister, Mr Cameron, may well find that he becomes remembered more for his headline-grabbing moments pandering to focus groups than for coherent policy. Just as his photo opportunity riding with huskies in Lapland (searching for Santa?) is the best remembered part of his pre-election period, the only part of his recent Conservative Party Conference address which remains in the public consciousness is his unequivocal call to legalise homosexual “marriage”: “I don’t support gay marriage despite being a Conservative. I support gay marriage because I am a Conservative.”

One wonders how far Mr Cameron will go in order to find nuggets of pleasing news to throw to his coalition partners, in this case the Lib-Dem “Equalities Minister”, Lynne Featherstone. There has hardly been a public clamouring for Mr Cameron’s proposed change in law, more probably the reverse given that the number of people actually wishing to get married is in general decline. There have only been 46,662 homosexual civil partnerships between their legalisation in December 2005 and December 2010, and 18,000 of these were in the year after the law was passed. The annual rate is currently about 2.5% of the rapidly falling number of marriages, with annual dissolutions heading towards the 10% mark. Since the recent further development of this legislation, less than a handful of religious establishments have stepped forward to offer their premises to host civil partnership ceremonies.

Archbishop Peter Smith of Southwark wasted little time in stating:

“Whilst we welcome the Prime Minister’s support of marriage, family life and especially the care of children, the proposed redefinition of marriage cannot be right. Marriage by its very nature is between a man and a woman and it is the essential foundation of family life. The state should uphold this common understanding of marriage rather than attempting to change its meaning.”

Against this background, Catholic Voices, an organisation whose motto is “putting the Church’s view in the public square”, arranged a talk about homosexual “marriage” and the common good last November. The aim of Catholic Voices is to assist interested parties in articulating well-founded arguments supporting traditional Catholic teaching and to train participants in presenting the Church’s case on contentious issues in the media.

Having recently been asked about my view on this issue at university, I decided to go along to the talk, held at the elegant rooms of the London Centre of the Catholic

University of Notre Dame in America, just off Trafalgar Square. David Quinn, a Catholic journalist and commentator, and Neil Addison, a specialist barrister in religious freedom, spoke for approximately 15 minutes each, ably giving arguments against the legalisation of gay “marriage”; a question time session followed.

One of the main arguments used by advocates of gay “marriage” is that the current definition of marriage (as pertaining exclusively to man and woman) breaches the principle of equality and thus discriminates against same sex couples. However, the principle of equality, as David Quinn commented, “treats similar situations in a similar fashion, but treats different situations differently”, and herein lies the weakness of the proponents of gay “marriage”. There is a major difference between a same-sex couple and a heterosexual couple that is relevant enough to justify classifying them differently. For that reason, restricting marriage to heterosexual couples is not a breach of equality. This relevant difference is that only a man and a woman together can have a child that is biologically theirs.

*“If civil partnerships are all about commitment, as David Cameron insists, then there is no difference between the relationship of a same-sex couple and that of equally loving, cohabiting sisters”*

The difference is not only a material fact, it also points to a significant benefit to society, that is to the common good. As has been almost universally accepted, there is an added value to a child being brought up by its own biological parents because every human by nature has a biological mother and a biological father. This cannot be discarded in determining the definition of marriage since it is a fact of life, which has been recognised by every society in history that has used marriage as a social institution. Whilst David Quinn did not elaborate on these benefits, they would seem to include less crime, lower divorce rates and psychological advantages.

Conjugal relationships are, by their nature as the union of man and woman in their respective complementarity, always ordered to the production of children; even if specific couples are unable to have children because of infertility or age, it is still in the nature of the relationship to be procreative. Thus infertile marriage is not a basis for disapplying the relevant differentiation between same-sex couples and heterosexual couples.

David Quinn takes the benefits of a child having both a male and a female parent, as opposed to two same-sex parents, a stage further. Even if for unfortunate circumstances, a particular child cannot have its own biological parents, the child is in general still better off having a mother and father. There appear to be no studies of children brought up by two male parents, and the few studies purporting to show that

## "The state must protect and support an institution that clearly benefits children and society."

children with two lesbian mothers are in no way disadvantaged are typically flawed: they are taken from limited samples, have not followed the children's behaviour through time, and have generally been compiled solely on the lesbian parents' opinions. Given that the onus of proof must rest with those trying to show the equivalence of a lesbian upbringing, the studies fall woefully short. The state, with a duty to promote the common good, must protect and support an institution, such as genuine marriage, that benefits children and society.

**"The relevant difference is that only a man and a woman together can have a child that is biologically theirs"**

David Quinn also commented that a legalisation of same-sex "marriage" would perpetuate the discrimination against non-sexual relationships, which has been created by allowing civil partnerships. He spoke about the Burden Sisters inheritance tax case in 2006, in which two cohabiting sisters who had lived together in a loving and committed relationship all their lives lost a lengthy court battle to avoid paying inheritance tax when one of them died. If marriage and civil partnerships are all about commitment, as David Cameron insists, then there is no difference, apart from the sexual

aspect, between the relationship of a same-sex couple and that of equally loving, cohabiting sisters. Why does the state deny cohabiting siblings exemption from inheritance tax, purely because their relationship is non-sexual?

Neil Addison also presented a set of arguments against the introduction of same-sex "marriages". He explained that if the definition of marriage is changed to include almost any type of relationship, marriage comes to mean nothing at all. The relevance of this is that the state has commuted certain benefits to marriage, such as taxation treatment, pensions treatment, memberships etc. The justification of such benefits can only be based upon marriage being in the common good. Charles Moore made a related point in his leader column in *The Daily Telegraph* of 7th October 2011:

"if the definition of family can be almost anything, and if your human right to one gets you 'out of jail free', then a real family life – marriage, children, that sort of thing – gets devalued."

The 70 or so attendees were appreciative of the well-founded and logical analysis of the Government's proposal, and of the distortion of the concepts of "equality" and "commitment" for the sake of political expediency. Perhaps, given current trends, we should be grateful that it is still possible to hold such an educational talk in a public forum.

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# Letters to the Editor

The Editor, The Parish House, Moorhouse Road,  
Bayswater, London W2 5DJ, [editor@faith.org.uk](mailto:editor@faith.org.uk)

## GAY MARRIAGE: THE DEARTH OF ANSWERS

*Dear Father Editor,*

Your editorial in the Nov/Dec issue described the unintended consequences of 50 years of various badly thought-out social interventions by British governments. A government report in 1946 attributed identical problems of riots and social disorder to the absence of fathers during the war.

Your readers will know that the proposal to offer marriage to homosexuals would require a modification of the definition of the word in the Oxford English Dictionary. My Member of Parliament responded to my letter on this topic: "I have always supported laws which outlaw discrimination against people because of their race...and opposed discrimination for their religion and inciting hatred on the grounds of religion ... I have been pleased to support that (same) protection given to homosexuals."

Every Catholic knows it was shameful that guest houses in the 1950s stated "No Blacks" and anti-Semitism or anti-Islamism is a disgrace. However, am I wrong in thinking there is a distinct difference between racial and religious prejudice and people's moral scruples? Am I mistaken to think my MP's thoughts on this matter are somehow illogical, badly thought-out and in a frightful muddle? I search for answers to some questions.

Why can no one justify and explain to the world the difference between "No Blacks here" and "this Christian guest house does not provide double beds for homosexuals"? Why can no one explain why it might be unreasonable, unjust and discriminatory of the Government to coerce Christians to approve certain behaviour which has been considered to be immoral for millennia?

Practising Catholic Christians are people who are expected to eschew lust and fornication but who also eschew judgement and therefore they might well agree that it was unjust that, in the past, practising homosexuals received civil punishment for their private sins. On the other hand, why does the popularity of recreational lust and fornication now require the coercive support of the full majesty of Britain's law? Am I in error to think these laws unnecessary?

Why is there no one of public stature who can pierce what seems to me to be an "equality bubble" of Orwellian newspeak? Why do the people of Europe not notice that this "Emperor of Words" is wearing no clothes?

I know answers have appeared regularly in *Faith Magazine*, but that is a relatively limited audience. Of course the Pope has exposed the nakedness of this Emperor of Words, but regrettably on this topic even his voice appears to be only an inaudible whisper. Am I the only person expecting unforeseen consequences in 50 years' time?

*Yours faithfully,  
Philip Audley-Charles,  
York Way,  
London N7*

## EDITORIAL COMMENT

See Niall Gooch's article in our last issue for an analysis of this phenomenon and our Truth Will Set You Free column in this issue for a review of one positive event.

## HUMAN KNOWING AND DIVINE CREATION

*Dear Father Editor,*

As usual your magazine (November 2010 issue) provides an intriguing set of articles, carefully worded, thoughtful and intelligent. I wonder if I might contribute a few remarks concerning the article given by Fr Selman on the metaphysical and theological implications of modern science.

Perhaps Fr Selman ("Does Modern Scientific Discovery Have Significant Metaphysical and Theological Implications?") might be more robust in his defence of the faith. The article seemed slightly ambiguous. Surely the very fact that we can do science at all implies that there is an intelligence underpinning the universe? After all, if we were to come upon a crossword, although we had never met the author, we would not dispute for a moment that there was one. Since we would need to use our intelligence to decode the crossword it would seem to be rather outrageous to suggest that an intelligence might not have been involved in the encoding of it in the first place. It surely would make no difference if we made mistakes in our decoding of the crossword or, even, had not yet completed it or had to revise our answers later to make them fit in with the rest of the puzzle. In the same way, new scientific discoveries, which correct previous errors, cannot make the existence of God more or less probable.

The very fact we can do science at all suggests that the universe is intelligible and therefore that an "intelligence" is bound up with it in some form or other. Surely, this makes some form of theism inevitable. Thomas Aquinas takes a similar line when he makes the point that, if something moves intelligently (i.e. after a predictable pattern) then we can be sure that either it is intelligent or whatever is "pushing it" is intelligent.



## **“To me, it is as if the angels guarding Eden had said to the scientists: ‘Thus far and no further!’”**

And since everything in the universe acts according to a definite pattern (electrons whiz round the nucleus of an atom and humans desire happiness – even if they are mistaken in what they do to try and get happy – and acorn trees produce acorns) then it is safe to say that there must be an intelligence moving the universe. Even intelligent beings like humans are being “pushed” by something. Otherwise, where did they get this idea of desiring happiness from?

*Yours faithfully,  
Duncan Proctor  
Vicarage Drive  
Kendal*

---

*Dear Father Editor,*

In their latest neutrino experiment with that collider gadget in Switzerland I hear that the scientists involved are forced to admit themselves completely baffled. The ultimate behaviour patterns of matter appear to be unpredictable and to depend on its relationship to whatever and whoever is around at a particular time and place. To me it is as if the angels guarding Eden had said to the scientists, “Thus far and no further!” If the collider achieves nothing else, establishing that matter is basically mysterious will have justified its expense.

This news delighted me and relieved me of the appalling prospect that “science will eventually understand everything”, a common belief today. By demonstrating experimentally that, at the heart of ordinary material things, there is a mystery, a connection is made with the non-rational sciences – with theology of course, but also with an ancient art that specialises in the relation of mind and matter but is not considered worthy of attention by today’s scientists. I refer to alchemy, a relevant discipline to the mind/matter question.

Without going into the validity of the alchemist’s claims, the practice is as follows. The “Prima Materia” is put into a sealed vessel and placed over a gentle heat. While the stuff is simmering away, the alchemist is always nearby in intense concentration. Over a long period remarkable changes in colour and texture take place. Some modern practitioners, while not achieving the “gold” (not the actual metal) have verified that these changes do take place (search for the names Fulcanelli and De Rota for some literature on it).

The point I wish to make is that, without the proximity of a powerful concentrating mind, no changes would take place in the sealed vessel. Does this have some application to all those scientists at CERN who were concentrating hard upon their own “Prima Materia”? If, instead of a lot of brainy scientists, it had been some of us mere mortals would the experiment have turned out differently? Perhaps this might be a field for further research.

*Yours faithfully,  
Jim Allen  
Seymour Drive  
Torquay*

---

### **MORE EVIDENCE IN FAVOUR OF JOHN’S GOSPEL**

*Dear Father Editor,*

In response to Hilary Shaw’s letter (January) might I offer some scientific evidence in further support of Pope Benedict? This combines with secular history to verify St. John’s dating of the Cleansing of the Temple.

In Antiquities, book 15 chapter 11, Josephus writes, “... Herod, in the 18th year of his reign ... undertook ... to build ... the temple of God.” This is confirmed as civil year 20-19 BC in the Jewish Encyclopaedia’s article on “Temple of Herod”. That year Passover was 29/30 March 19 BC.

According to John (2:20), Herod’s temple had been “*under construction for 46 years*” at the time of its Cleansing by Jesus, which dates that event to Passover 30 March 28 AD – exactly 46 years later. In other words, the three Passovers mentioned in St. John (2:13; 6:4; 12:1) can be dated precisely to 28-29-30 AD, the last being one of two dates established for the crucifixion by Professor Bradley E Schaefer’s scientific calculations (letters November 2011).

What should we make of this? Was the 46 a lucky guess or a sign of knowledge? Few figures are verifiable in this way. Surely, it points to the writer’s concern for facts?

*Yours faithfully,  
John Leonard  
Totnes Walk  
London*



# Comment on the Comments

by William Oddie

## A Theory Concerning The Ordinariate

What is happening, exactly, in the Ordinariate of Our Lady of Walsingham, now celebrating its first anniversary? Is it fulfilling the potential many of us had hoped to see realised? Well, the first thing to say is that it's too early to tell. Apart from the Ordinary and two other former Anglican bishops, who were ordained shortly after the new jurisdiction was officially set up, the first ordinations of priests took place last Eastertide, and the first batches of laity were received at Pentecost. So, it's early days. But there's no doubt that there are certain things needed if *Anglicanorum coetibus* is to take concrete form here: one of them is that the existing hierarchy should in the early stages help and cooperate with it, while at the same time rigorously respecting and fostering the new jurisdiction's absolute independence. The question now is whether this – or the reverse – is actually what they are doing.

I had always assumed that the Ordinariate would begin in a small way, consolidate over a year or so, and then find itself growing naturally as Catholic-minded Anglicans perceived it to be a real alternative to an Anglicanism increasingly under liberal protestant domination. But that consolidation needs to happen first: and there are already accusations (which I very much hope are untrue) that the English hierarchy – having gone through the motions of welcoming this courageous new enterprise with open arms – are as much set on undermining it as certain members of the Anglican hierarchy, notably Richard Chartres, Bishop of London.

I have to admit that I was myself already beginning to smell a rat when I fully registered the suspicions of some other observers. I am a simple soul, I tend to look on the bright side and try to avoid paranoia where I can. I repeat: I hope I am wrong; but I am, all the same, beginning to wonder if the warm support with which even quite unexpected people in our hierarchy (like Bishop Hollis) greeted the

establishment of the ordinariate this time round (you will remember the hostility with which they squashed a similar but less radical basic idea in the Nineties) was really as wholehearted as it seemed at the time: or were they simply saying what they knew the Pope wanted them to say, but without any real belief in the idea itself? Or with the intention, this time, of allowing the whole thing to get under way and *then* squashing it?

Let me direct your attention to a couple of websites, which seen together provide food for thought. The first is the website [<http://www.usordinariate.org/>] of the new US Ordinariate, the Ordinariate of the Chair of Peter, a name which splendidly makes very clear a basic characteristic of most Anglican converts these days: their loyalty to the Magisterium (undoubtedly one reason for the firm opposition of most of our hierarchy to the idea of an independent Anglican Catholic jurisdiction 20 years ago). The newly announced US Ordinary (who has been a friend of mine for 30 years; I first knew him in Oxford when he was doing his DPhil) is Fr Jeffrey Steenson, a distinguished Patristics scholar and the former Anglican bishop of the Rio Grande. From his website, I perceive that he is getting very full support from the American hierarchy in more than just fine words: he already, for instance, has a “principal Church”, in other words, a sort of cathedral, which was immediately designated as such on the erection of the US ordinariate, by the Cardinal Archbishop of Houston, Texas, where he will be based.

The second website is the Ordinariate *Portal*, which supports our own English Ordinariate, that of Our Lady of Walsingham. In October, this reproduced without comment the following extract [<http://ordinariateportal.wordpress.com/2011/10/12/>] from an article which appeared on Damian Thompson's feisty *Telegraph* website:

“I was disappointed to miss Cardinal Levada's visit to London for a fundraising event for the Ordinariate sponsored by *The Catholic Herald* .... It would have been good to hear the Prefect of the Congregation for the Faith remind us that the Ordinariate is the Pope's own project and an ‘important new structure for the Church’.

“But, talking of important structures, could I just ask: where is the London church that will serve as the Ordinariate's headquarters? The question was already a pressing one when I raised it back in January. The failure to address the matter is so morale-sapping that I really can't blame those Anglicans who are hesitating to take the plunge. This isn't the fault of the Ordinary or Cardinal Levada; as usual, the blame lies with the slow-acting Bishops of the Benzodiazepine Rite based in Eccleston Square. If they don't find a church soon, there won't be a second wave of Ordinariate converts. And you have to ask: do they really want one?”

It's a very good question, which I am now in my slow-moving way beginning to ask myself. Damian Thompson, you will see, was asking it back in January 2011. He repeated the question yet again last month: this time, the Ordinariate *Portal* reproduced his article in full, under the headline “Damian Thompson: The English bishops are trying to smother the Ordinariate. How long will Rome tolerate this situation?”. It's a headline which doesn't surprise one much when one reads it on Mr Thompson's blog; it's his style, and he has been from the beginning the principal scourge of the English hierarchy in general and, in recent times, of Archbishop Nichols in particular. But it's one thing to see a headline like that in *The Telegraph*: entirely another to see it in the Ordinariate Portal (though this website is not, I am told, actually an organ of the Ordinariate or the Ordinary himself).

**“The Ordinariate *Portal* reproduced an extract from an article which appeared on Damian Thompson’s feisty *Telegraph* website”**

All the same the question does arise: do the leaders of the Ordinariate actually themselves suspect that the English bishops are trying to smother it? For it wouldn’t surprise me in the slightest if they were: it’s what they did 20 years ago after all, and they haven’t changed that much; many of the same bishops, indeed, are still there. Does the leopard change its spots? Last time, they killed the idea of people crossing the Tiber in parish groups, but put in place fast-track provisions for the recycling of Anglican clergy. They got quite a lot of high-quality priests that way without having to bother with their laity; this mitigated the effects of the shortage of indigenous vocations no end. Are they up to the same tricks again? This time, just let the whole thing fall flat, then absorb the Ordinariate clergy into the local diocese, and their laity into the local parishes?

Let me make it clear: I have deliberately not asked, even off the record, any of the Ordinariate monsignori if they agree with what I might call the “Thompson scenario”. I say this in order to protect them from the accusation that I am myself knowingly reflecting their views. But if this analysis is correct, if the bishops do have some such strategy, and if the Ordinariate’s leaders *do* think so, then it really is time for Rome to intervene. I hope that Archbishop Mennini is keeping a close eye on all this, and that he is still Rome’s man and hasn’t, like so many of his predecessors, gone native, seduced by the “creamy English charm” (Evelyn Waugh in *Brideshead*) of whoever is the current incumbent of Archbishop’s House, Westminster. Damian Thompson claims that “the Vatican is well aware that the English bishops are trying to smother this initiative”. If so, as he comments, “much depends on the Pope’s state of health.... The enemies of the Ordinariate are counting on this pontificate coming to an end before the structures of the English Ordinariate are set in stone.” Well, I suspect (certainly, I pray) that the Pope has plenty of life left in him yet: it isn’t time for him to go, he has too many things to do. And this increasingly looks like one of them.

This is not the first time I have voiced these anxieties. The last time I did so,

I attracted the following online comment. I have reason to suppose (I say no more), that the following anonymous writer has good sources:

“The Ordinariate haven’t got a clue with whom they’re dealing – their representatives sat round a table in the Vatican at secret meetings with His Grace Archbishop Nichols – drafting provisions and formulating an Ordinariate and expecting that His Holiness’s requests on their behalf would be fulfilled.

“All the time not having a clue that they were being whispered against, campaigned against by both Catholics & Anglicans who made it palpably clear that this initiative was detrimental to the ‘dialogue towards unity’ and temporarily compromised their positions as oecumenical ambassadors – that this was a counter-productive ‘wacked-out’ scheme by an ailing Pope who merely needed to be placated until he died – hence delaying tactics, obfuscations, proceduralism, red tape and making everything as difficult and administratively untenable as possible; with patronising sympathy and hand-wringing at their lot while sneering, dismissing and chuckling to themselves that the whole thing will eventually come to naught...that the administration will crumble via crises and power politics and personality clashes and outright frustration at the situation...and ultimately the Ordinariate will be re-integrated into the Conference system and those not happy about it will crawl back to their friends in the C of E.

“They are at present being treated with the utmost contempt – despite the soft words from our hierarchy which ring hollow when there’s no physical manifestation of any support.

“A pitiable quarter of a million?”

How Conference can look in the mirror that it donated to the Ordinariate the annual wages of a handful of quangocrats is beyond me.”

This certainly looks like a convincing answer to Damian Thompson’s question: “where is the London church that will serve as the Ordinariate’s

headquarters?”. The answer would be that it is in the imagination and the aspirations of the Ordinary and his entourage: but that it has no existence in reality and never will without the firm intervention of the Pope. The following is the answer that +Vincent gave at a press conference, to a question about the provision of an Ordinariate “cathedral”: “I think that is something probably beyond their resources at the present time, and I don’t think the Ordinariate would thank us, actually, to simply give it responsibility for a church that it would have to then maintain and upkeep.” The fact is, however, that those who have crossed the Tiber to the Ordinariate do regard a main church as a priority. As for the costs of maintenance, Archbishop Nichols could easily help with that problem for a year or two out of petty cash: it would make up just a little for the extreme meanness of the financial help given by the mainstream English Church thus far.

I have a suspicion that there is a hidden ecumenical agenda here, to keep the ordinariate homeless. At the same time as Bishop Chartres was making it plain that he would sooner demolish an unused Anglican building than allow an ordinariate parish to use it, Archbishop Vincent was saying that the natural place for Ordinariate Catholics to worship would be their local Catholic parish church. Well, it would certainly be the best place if you just want to absorb them within the local parish, while hijacking their clergy – at first to “help out”, and then, who knows? – rather than give them the independent ecclesial existence envisaged in *Anglicanorum coetibus*.

So, I really do hope that Archbishop Mennini is keeping his eye on this one. For, if he isn’t, and if Rome simply assumes that Archbishop Nichols is doing everything that is necessary for the Pope’s vision to be realised, I fear that the whole enterprise may run into the sands. Everything depends on its maintaining its momentum. But it cannot do that entirely alone. This time next year, we will know where, if anywhere, it is going.





# Book Reviews

## Freedom and Responsibility – a Search for Harmony

*Patriarch Kirill of Moscow. Darton,  
Longman & Todd, March 2011,  
136pp. £12.99*

Metropolitan Kirill, whose family were victims of Soviet persecution, became Patriarch of Moscow in 2009. This book contains 14 of his articles and lectures between 1987 and 2007.

Kirill mentions that in conversations in 2007, Orthodoxy found that it shared the same vision as Rome on many issues (pp. 100-01). It is apparent that the Patriarch's views closely coincide with those of Benedict XVI (and Jonathan Sacks, for that matter).

His predominant theme is the rise of a liberal model of civilisation which he traces from Protestantism, with its "rejection of the normative significance of tradition in the field of Christian dogma" (p. 6), followed by the Enlightenment, which placed an absolute value on the individual.

He argues persuasively that such is the liberal dominance of society that religion is relegated to the sidelines and any criticism is ruled inadmissible. When this is applied to human rights, it means that all ideas have equal legitimacy. In fact human rights is the mantra of liberal society and "the absolutisation of the state is replaced by the absolutisation of the sovereignty of the individual and his rights" (p. 64). The only thing that is forbidden under this regime is "for people to realise themselves in a manner that could restrict another person's freedom" (p. 77).

The Patriarch would argue that, added to an insistence on human rights, is a devaluation of the traditional moral understanding of the person. This puts power into the hands of the State, "which can compel people to commit sin, tolerate it, or allow it to take place through banal conformism" (p. 59). He is also of the opinion that modern methods of identification could be easily used to enforce conformity; conversely, such a liberal dominance could prompt among traditionalists an extremist backlash.

It is important to insist on the value of each person's moral judgment. The individual is not a cog in society, or even a bundle of human rights, but a person who answers for his behaviour, constantly faced with a choice between good and evil. Cardinal Newman would say, "How will they speak to *sinners*? They do not speak to sinners at all." (*Parochial & Plain Sermons* I, p. 317). "Freedom of choice", says Kirill, "should be used for attaining freedom from sin... The Church openly calls sin by its name and devotes its efforts to saving man" (pp 84, 11). If we exclude all notion of sin, then all that is left is a desire to be rich and successful, a true follower of Dionysius: "Individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate" (*Caritas in Veritate* n. 43).

The Patriarch does not mince his words. He calls on society "to face up to vice" – he singles out immoral life styles and says that the Church should join in the battle. Imagine a bishop putting the case for human free will with quotations from St. Maximus the Confessor against the Monothelites, going on to mention Origen and Clement of Alexandria's *Stromata* all in one breath!

He is not standing behind the barricade in all this, but urging a dialogue so that some common ground can be found, and the rights of the Church defined and recognised. Orthodoxy in Russia

is identified with the Russian soul and "supports the State in carrying out its functions, in return for the State ensuring the implementation of God's law in public life and the protection of the faith" (p. 45).

This has undoubted advantages – in Byzantium the Patriarch had the right of official "lamentations," of pleading the cause of the disenfranchised before the government. It enables Kirill to talk of "national repentance" like the Church of England's *Commination*. But the defence of faith and lifestyle which is Russian Orthodoxy tolerates other faiths except "where an alien faith and alien standards of life have been imposed on our people by force or by *proselytism*" (p. 4). There is a slight suspicion that Catholicism, which is not identified with any national culture, might be seen as slightly alien...

We must admire the Patriarch's grasp of the essential conflict which exists in society, especially in modern Europe which is embracing secularism with alacrity. Such voices need to be heard. May we find Catholic bishops who have the courage and intellectual gifts to take the debate into the heart of our society, as Pope Benedict strives to do.

**Rev. James Tolhurst**  
Chislehurst  
Kent

**“This book shows us not only the mind of a brilliant thinker but also the heart of a Christian mystic”**

### **Catechism with thoughts from the Curé of Ars**

*Hughes D’Orfeuille and Alan Bancroft, St. Paul’s Publishing, 2011, 158pp, £9.95*

### **The Catholic Mass for Dummies**

*Rev. John Trigilio Jr., Rev. Kenneth Brighenti and Rev. Monsignor James Cafone, John Wiley & Sons, 2011, 288pp, available from Amazon for £9.09*

In the light of Pope Benedict’s recent announcement of a “Year of Faith”, calling all the faithful to a more “profound understanding of the content of the faith” (*Porta Fidei*), it is timely that two such volumes are available to us to help in the understanding of the content of our Catholic Faith.

The Holy Father has consistently affirmed throughout his pontificate a renewed need for the content of the faith to be handed on to future generations. This *Catechism*, freshly translated from the original by Alan Bancroft, affords the user, whether it be someone considering learning more about the Church, or someone called to teach others the basics of the *Depositum Fidei*, a simple, clear and accessible way of coming to know more and more what the teaching of the Church is, and, of course, Him whom the Church loves and venerates: Christ Himself. Bishop O’Donoghue, the Bishop Emeritus of Lancaster, in his preface reminds us of the duty of every Catholic to “assist in passing on to others the Faith handed down from the Apostles” (p. 11). The author wishes to present to the user the solid food of doctrine to bring the recipient of the catechesis into closer union with the Lord.

The various “lesson plans” follow in three books, mirroring the first three principal sections of the “Catechism of the Catholic Church”, namely the Creed, the life of the Sacraments and The Moral Law. They are presented in an unambiguous manner with some text to read and reflect upon, followed by a “question and answer” section to help encourage learning of some basic

facts. At the end of each of the lesson plans is a presentation of a thought from St. John Marie Vianney which helps round off that section in a brief yet profound manner.

In recent years there has been a renewed desire for doctrinal formation from younger Catholics and perhaps this little volume would be helpful as a starter-kit for those considering the basic questions of the Faith. A very decent little book with lots to consult and consider time and again. The enthusiasm required for forming ourselves in the faith of the Church and thus, the teaching of the Lord Jesus that a study of this catechism brings can perhaps be summed up in the words of the Curé of Ars. “He died for us all. He is waiting for us in Heaven.”

*The Catholic Mass for Dummies* is a smaller work. In keeping with its sister volume, [ital] *Catholicism for Dummies* [end ital], it provides the reader with a concise and informative presentation of everything from the rhythm of the seasons, in chapter three, to the finer details of sacred vestments in the Eastern and Western Church, in chapter 12. There is also, in light of the Holy Father’s *Motu Proprio Summorum Pontificum*, a very helpful explanation of the ritual and history of the Extraordinary Form of the Roman Rite, something that should prove useful in the parishes where this form of the Mass has now been reintroduced.

As the English speaking world receives the revised translation of the Roman Missal, this new book, in some small way, answers the Holy Father’s request for an “in-depth catechesis on the Eucharist and renewed devotion to the manner of its celebration” (Pope Benedict to the Bishops, Oscott; 19 September 2010).

A particularly attractive element of the priestly triumvirate’s contribution to Eucharistic catechesis in this book is the inclusion of 10 “mini-commentaries on the Eucharist” at the end of the volume. This small section allows the reader to share in the Eucharistic faith

of saintly people who, since the Lord’s command to “Do this in memory of me,” have handed to us that great treasure that we are now called to hand on, to celebrate and to revere.

To rate its effectiveness, as part of RCIA formation, I have used the book with a number of people preparing for reception into full Communion; the explanations have been found to be concise, thorough and entirely comprehensible. One of the members of the group is even considering purchasing it for his Catholic spouse to help her in her knowledge of the central focus of the Catholic Faith: the Sacrifice of the Lord for our Salvation. Surely a recommendation indeed!

**Fr Seán Patrick Riley**  
Liverpool

### **A Gasp of Love. Duns Scotus: Franciscan Theologian and Mystic**

*Seamus Mulholland OFM, Franciscan International Study Centre Press (2011) 406 pages £19.95. By post add £3.50 and order from FISC Giles Lane, Canterbury CT2 7NA*

*Faith* magazine fosters the belief in the Primacy of Christ at the heart of creation, and the medieval theologian who stressed and expounded this most clearly was John Duns Scotus. This scholarly and poetic tome provides an expert and lucid exposition of all Scotus’s main ideas, written with obvious enthusiasm and, above all, love. It should be in the hands of every reader as it is by far the clearest exploration of the sometimes dense thought of Scotus.

All the main ideas are covered in 18 chapters: Univocity of Being, The Trinity, The Primacy of Christ, The Uniqueness of Creation, his beautiful proof for the existence of God and two chapters giving a detailed explanation of the Immaculate Conception. The final two chapters summarise much that has gone before, putting it in the wider context of the Church and what Duns Scotus can



## Book Reviews continued

say to us today. His contribution to the body of knowledge in theology and philosophy cannot be overestimated. This book shows us not only the mind of a brilliant thinker but also the heart of a Christian Mystic.

The book communicates a great reverence for and awe of God, as we can see, for example, in these words of Scotus:

"...there are many images, signs, symbols and metaphors for God. God is the God of the storm, the God of the mountain. He was king and shepherd. His presence was real in the Burning Bush, but He is not fire; He moved across the face of the waters at creation, but He is not water. He is Being in and of itself. The origin and source of all that existed, exists at the moment and ever will exist in the future. And He is. Philosophers may

ask us to prove this, to demonstrate it; men and women of faith may say it is enough for me to believe. The great mystics may say, I have touched and felt it, but they cannot say what it is ... yet we continue to search for its understanding and meaning, and in that, for our own understanding and meaning."

There are a few typographical errors, but these do not detract from the immense good this book will do if it can achieve the wide audience it deserves. One of the reasons it is over 400 pages long is that the print size is quite large – a distinct bonus for older readers! Throughout it shows how much theology is founded on Scripture and it shows once again that, for Catholics, Scripture is the *anima Sacrae theologiae*. The author is not in favour of the idea of Mary as Mediatrix of

grace, calling the idea flawed. He thus distances himself from the campaign, involving at least one confrere of his, for this to be proclaimed as the Fifth great Marian Dogma.

Rarely can a book on theology have been so uplifting and easy to read. Fr (and we should append the title "brother" as he is a Franciscan!) Seamus is to be congratulated.

**Christopher Bull**  
Canterbury

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# The Road From Regensburg

## Papal Inspired thoughts towards a new apologetic

### RECOMMENDATIONS FOR YEAR OF FAITH FROM THE CONGREGATION FOR THE DOCTRINE OF THE FAITH

*Virtually every one focuses upon knowledge of the Catechism and the Second Vatican Council*

#### Introduction

... The beginning of the *Year of Faith* coincides with the ... the fiftieth anniversary of the opening of the **Second Vatican Council**, ... and the twentieth of the promulgation of the **Catechism of the Catholic Church** ...

The **Council**, according to Pope John XXIII, wanted “to transmit doctrine, pure and whole ... in a way which corresponds to the needs of our time.” From the beginning of his pontificate, Pope Benedict XVI has worked decisively for a correct understanding of the **Council** ... “the ‘hermeneutic of reform’, of renewal in the continuity of the one subject-Church” ... Compiled in collaboration with the entire Episcopate of the Catholic Church, this **Catechism** ... includes “the new and the old (cfr. Mt 13:52) ... to respond to the questions of our age.”

#### Recommendations

There exists a profound bond between the lived faith and its contents ... the following recommendations for the *Year of Faith* desire to aid both the encounter with Christ through authentic witnesses to faith, and the ever-greater understanding of its contents.

##### I. On the level of the Universal Church

1. ... the Ordinary Synod of Bishops ... dedicated to *The New Evangelisation for the Transmission of the Christian Faith*. 2. ... pilgrimages ... 3. ... recognise the special role of Mary ... 4. ... World Youth Day ... 5. ... conferences ... to encourage encounters with authentic witness to the faith and to promote understanding of the contents of Catholic doctrine.... particularly dedicated to the rediscovery of the teachings of **Vatican Council II**. 6.... opportunity for all believers to deepen their knowledge of the primary documents of the Second Vatican Council and their study of the **Catechism of the Catholic Church**. 7. ... more attentive reception of [... teachings] of the Holy Father. 8. ... ecumenical initiatives ... 9.... *Secretariat* [kept] informed ... 10. ... a solemn renewal of the profession of faith ...

##### II. On the level of Episcopal Conferences

1. ... a day of study ... 2. the wider distribution of [**Vatican II and the Catechism**] ... 3. enable translations ... 4. ... focusing on the faith, its principles and content, as well as ... the **Second Vatican Council**. ... 5. ... knowledge of the local Saints ... 6. ... maximise the catechetical potential – possibly with ecumenical cooperation – of the artistic patrimony of the region ... 7. Educators in centres

of theological studies, seminaries and Catholic universities ... to demonstrate the relevance ... of the **Catechism of the Catholic Church** ... 8. ... pamphlets and leaflets of an apologetic nature ... 9.... local catechisms and various catechetical supplements in use in the particular Churches should be examined to ensure their complete conformity with the **Catechism of the Catholic Church**. ... 10. ... examine ... the Ratio of formation for future priests, ensuring that the contents of the **Catechism for the Catholic Church** are present.

##### III. At the Diocesan level

1. ... opening of the *Year of Faith* and a solemn conclusion ... 2. ... study day on the **Catechism of the Catholic Church** ... 3. ... a pastoral letter [including] the importance of the **Second Vatican Council** and of the **Catechism of the Catholic Church** ... 4. ... catechetical events ... 5. ... review the reception of **Vatican Council II** and the **Catechism of the Catholic Church** ... 6. ... The continuing education of the clergy can be focused during this Year of Faith on the documents of Vatican Council II and on the Catechism of the Catholic Church, ... 7. ... penitential celebrations ... 8. ... renewed creative dialogue between faith and reason in the academic and artistic communities ... especially at Catholic universities, in order to demonstrate that “there cannot be any conflict between faith and genuine science” 9. ... promote encounters with [agnostics and atheists] 10. ... greater attention to Catholic schools ... making use of ... the *Compendium of the Catechism of the Catholic Church* and *Youcat*.

##### IV. At the level of the parish/community/association/movement

1. ... meditate upon Pope Benedict XVI’s Apostolic Letter, *Porta fidei*. ... 2. ... intensify the *celebration* of the faith in the liturgy ... 3. ... Priests should devote greater attention to the study of the documents of **Vatican Council II** and the **Catechism of the Catholic Church** ... offer cycles of homilies on the faith ... 4. Catechists should hold more firmly to the doctrinal richness of the **Catechism of the Catholic Church** ... 5. ... distribution of the **Catechism of the Catholic Church**, 6. ... *Missions* ... 7. ... members of Institutes ... 8. Contemplative communities ... 9. ... Associations and Ecclesial Movements ... 10. ... it is hoped that the entire Christian people will begin a kind of mission toward those with whom they live and work ...

# Notes From Across the Atlantic

by Peter Mitchell, Lincoln, Nebraska



## SEEDS OF PURIFICATION

As the curtain rises on Election Year 2012, the Catholic Church in the United States finds itself undergoing historic changes that indicate that the future face of the Church on these shores will be much different from what it has been historically. There is growing hostility from the “dictatorship of relativism” that makes it ever more difficult to serve the traditional family. Faced with dwindling numbers and an ageing infrastructure, especially in the traditionally strong Catholic bastions of the nation’s largest cities, painful decisions must be made about how best to continue the mission of proclaiming the Gospel in a dramatically different cultural setting. Yet at the same time there is an ever-growing hunger for Christ as people search for meaning and stability in the midst of growing uncertainty about the future. The following stories are, for those who “read the signs of the times”, indicators that the witness of the Church, less and less welcome in the secular culture that surrounds us, has never been more important or necessary.

In Illinois, Catholic Charities announced at the end of December that it would be closing its doors after the State of Illinois required that children be given up for adoption to same-sex couples. For nearly a century, Catholic Charities has helped poor and neglected children (whether Catholic or not) to find homes with loving families ready to nurture them. Last year, the State of Illinois cancelled

over \$30 million worth of contracts with Catholic Charities because the agency refused to place children with couples united under the State of Illinois’ civil-union law passed in November 2010. Catholic Charities, present in several different dioceses, argued before the state courts that it should not be forced to place children in families whose lives are not in accord with Catholic teaching on marriage, that is, with unmarried couples, either hetero- or homosexual. Although legislators had assured Catholic Charities that it would receive religious protection, the courts decided otherwise, finding Catholic Charities in violation of so-called non-discrimination laws regarding same-sex unions. Because Catholic Charities was judged to be promoting discrimination, the State of Illinois decided to withdraw all funding from Catholic Charities’ adoption services, without which the agency cannot operate. Hence the heart-rending decision of the Illinois bishops to close its doors. In the words of Bishop Thomas J. Paprocki of the Diocese of Springfield, both a civil and canon lawyer, “In the name of tolerance, we’re not being tolerated.” Coverage of the decision in the local and national media was predictably slanted to portray the Church as closed-minded and uncaring. *The New York Times* noted that the bishops have an “idea” that religious Americans are “the victims of government-backed persecution”, while painting their decision to eliminate adoption services as slamming the door in the face of the loving members of the gay community. The Illinois decision

mirrors similar decisions recently in Washington, D.C., and Massachusetts, and it only seems that more will follow as other states move towards passing civil-union legislation in the near future.

Meanwhile, the Church in Philadelphia is undergoing a painful downsizing, as newly installed Archbishop Charles Chaput announced in early January that 48 Catholic schools (both elementary and high schools) will be closed and/or consolidated at the end of the present academic year. When he arrived in Philadelphia last September, Archbishop Chaput inherited the work of a commission that had been studying how best to address the dwindling resources of the Catholic school system. The Archdiocese of Philadelphia once boasted one of the United States’ largest and most culturally embedded Catholic school systems, with a peak enrolment of well over 200,000 students in the early 1970s. In recent years enrolment has shrunk to just 68,000, and in the past decade nearly 40 schools have already been closed. Soon to follow is a parish study that many anticipate will call for the closure of up to a quarter of the Archdiocese’s parishes by the end of next year. Chaput also announced in early January that the Archdiocese will be selling the stately Cardinal’s residence, a 12,600 square-foot mansion purchased by Archbishop Dennis Cardinal Dougherty in 1935 and a Philadelphia landmark. In announcing the need for restructuring to a local Church still reeling from the clergy abuse scandals that dominated its news in the last year, Chaput spoke

## “In the newly nominated Cardinal Dolan, the Church in the United States has an eloquent and exuberant spokesman at the helm”

bluntly about the imperative to face the present moment realistically and honestly: “No family can run on nostalgia and red ink. Every parent knows this from experience. And so it is with the Church. We have a *moral* duty to use our resources wisely, not just in education, but in every aspect of our life as a believing community. If we haven’t always done that in the past, then we need to start now.” The Archbishop’s words (and even more so his example) are clear: the witness of the Church in these times must take on a new simplicity and frugality. The process is undeniably painful, but Chaput is ever confident that this purification will better enable the Church to embrace her mission of bearing witness to the Gospel in a more convincing manner.

Lest all of this seem a bit disconcerting, the Church in the United States can take some consolation from the fact that it has an eloquent and exuberant spokesman at the helm who is convinced that the Church has a life-giving and joyful message to bring into the public square. Archbishop Timothy Dolan of New York, named a Cardinal by Pope Benedict on January 6, has given the public face of the Church in the nation’s media capital a much-needed dose of respectful attention. On the morning of his nomination as Cardinal, he announced the honour with his trademark humour and genuineness on NBC’s nationally watched *Today* show. Panning off the honour on the entire Big Apple, Dolan quipped, “It’s as if Pope Benedict is putting the *red*

*hat* on top of the Empire State Building, or the Statue of Liberty, or on home plate at Yankee Stadium; or on the spires of Saint Patrick’s Cathedral or any of our other parish churches; this is the successor of Saint Peter saying to the clergy, sisters, brothers, lay faithful of this archdiocese, and to all of our friends and neighbours of New York: Thank you! Keep up the good work! You are a leader, an inspiration, to the Church and to the world.”

Let’s pray that 2012 may continue to see the Holy Spirit giving the Church both here and throughout the world the courage and joy that it needs to be a light in the darkness during uncertain times.



## PERSPECTIVES IN THEOLOGY

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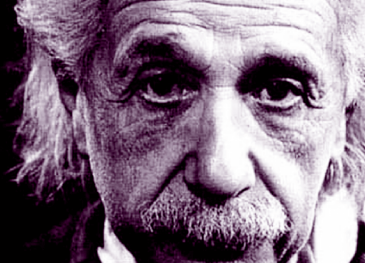
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# Cutting Edge

## Science and Religion News



### Higgs Boson Detected?

After a hard year's work at the Centre Européenne pour la Recherche Nucléaire (CERN) in Geneva, the thousands of particle physicists involved in trying to detect the famous "Higgs boson" were able to give some exciting preliminary results at the end of 2011. Background to this research was given in the *Cutting Edge* column of the Nov/Dec 2011 edition of the *Faith* magazine. Before an audience of many of the CERN scientists, results were presented by two of the teams working independently at CERN using different detectors on the Large Hadron Collider. One team analyses detections using the ATLAS detector, the other uses the CMS detector.

As the two experiments continue to gather collision data, so the range possible for the mass of the Higgs boson is gradually being narrowed: ATLAS results imply a possible mass range of 116-130GeV; the CMS group shows it could only lie in the range 115-127GeV. But, more excitingly, each group, independently, is already finding a hint of a discovery at c. 125GeV (this is about 133 times the mass of the proton = hydrogen nucleus). What the two groups have found is the beginnings of a detection "bump": ATLAS team quotes a tentative result at 125-126GeV with a statistical significance of  $3.6\sigma$  (3.6 standard deviations); the CMS team finds one at 124GeV at a lower confidence level of  $2.6\sigma$ . For comparison, a definite "discovery" would not be acceptable scientifically below a confidence level of  $5\sigma$ , and so for the time being the CERN scientists are keen to downplay the results and look towards obtaining much more data in 2012 so as to make a more definitive assessment by the end of the year.

As stated in the CERN press release, the new ATLAS and CMS results are "sufficient to make significant progress in the search for the Higgs boson, but not enough to make any conclusive statement on the existence or non-existence of the elusive Higgs. Tantalising hints have been seen by both experiments in the same mass

region, but these are not yet strong enough to claim a discovery." Both Fabiola Gianotti and Guido Tonelli – the leaders of the two teams – are optimistic that they can gain enough data in 2012 for a definite result: either that the Higgs has been discovered in that mass range, or that there is no evidence of the Higgs at all. Each will be keen to press on with data acquisition throughout the coming year, as the LHC is due for a long closure at the end of the year so that it can be upgraded to achieve its full design operating energy.

### Croatian Jesuit Scientist Hailed

Croatia kept 2011 as a special year of honour in memory of a famous son of that country. Fr Ruđer Josip Bošković, born 300 years earlier, was a Jesuit and a scientist. At a conference at the Gregorian University in Rome in December, his important contribution to science, and to the faith-science dialogue, was commemorated. The Croatian provincial of the Jesuits, Fr Anto Tustonjic, hailed him, and said: "We also wish to propose this model of a man of science to young people ... [as] Bošković said that whoever considers all that is created as only the result of chance cannot make a bigger mistake."

The conference reinforced the high opinion of the Pope who, when visiting Croatia earlier in 2011, stated that Father Bošković "is a good illustration of the happy symbiosis of faith and scholarship, each stimulating the other through research that is at the same time open, diversified and capable of synthesis. His principal work, *Theoria philosophiae naturalis*, ... bears a highly significant sub-title ... 'according to the one law of the forces existing in nature.' In Bošković, there is analysis, there is study of multiple branches of knowledge, but there is also a passion for unity. This is typical of Catholic culture. ... the experts say that his theory of 'continuity,' which holds true both in the natural sciences and in geometry, accords well with some of the great discoveries of modern physics."

### Vatican Faith-Science Foundation

The Vatican has announced the creation of a new Science and Faith Foundation as the next stage of the nine year STOQ (Science, Theology and the Ontological Quest) project that has linked the Church's Pontifical Council for Culture and the Pontifical Universities in Rome. The director of the new Foundation, Fr Tomasz Trafny of the Pontifical Council for Culture, said: "I don't think most people necessarily see science and faith as being opposed but I do think there is confusion as to where to put faith and where to put science in their life. ... So the question for us is how to offer a coherent vision of society, culture and the human being to people who would like to understand where to put these dimensions – the spiritual and religious and the scientific."

The foundation will exist as an entity in its own right within Church law, and Fr Trafny explains: "This is an important step, because we are moving from being a simple project to merge learning between the pontifical universities in Rome to being a new entity recognised by the Holy Father as a reference point for all dialogue involving science and faith." Let us hope and pray that this new Foundation will further the important cause of understanding and synthesis that is at the heart of the *Faith Movement's* mission.

*After almost a dozen years this is the last time that Fr (and Doctor of Astronomy) Philip Miller, Parish Priest of Hoddesdon, will be writing this column. We are very grateful for the wide range of information and insight he has shared with our readers.*

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# faith

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