broad strokes when more concrete examples would not support his claims. For example, his portrayal of the history of Church teaching on contraception misrepresents the facts in such a way that the reader is left thinking that the traditional Christian objections to artificial birth control (shared by all Christian denominations until the 20th century) are a fairly modern innovation. Finally, Wills likes to make grand claims without citations. Throughout the book, crucial arguments, assumptions, and “facts” are laid out without any supporting structure of evidence.

The structures of deceit are clearly the arguments of this book. It is hardly worth the time that a reader will spend on it, except as it may be important for Catholic social scientists to know what to say when confronted by friends and colleagues who have been misled by Wills’s misrepresentations.

Ryan J. Barilleaux
Miami University Ohio


Nearing sixty years of priestly service, Monsignor George Kelly has seen and heard it all. Well . . . almost all. He has certainly lived to tell a lot of what he has seen and heard. I am referring of course to his published volumes, among which *The Battle for American Church* (1979) is probably the best known. The illustrious New York priest revisited this topic in 1995. Decades earlier, there were his volumes on marriage and family life. In due course, we also received from the hand of Msgr. Kelly books like *Who Should Run the Catholic Church?* (1976), *Keeping the Church Catholic with John Paul II* (1990), and even an autobiography with the title *Inside My Father’s House* (1989).

The irrepressible Msgr. Kelly had to sit still and listen in April of 1999 to others tell what they had seen and heard when Msgr. Michael Wrenn convened a colloquium in honor of his friend. To mark this occasion, Christendom Press has produced *Keeping Faith* (2000), edited by Patrick Riley. The book features eight essay-length contributions from scholars in fields which Msgr. Kelly has written about, and several shorter pieces from distinguished academics and a letter and tribute from the now deceased John Cardinal O’Connor.

Some years ago (1983), Msgr. Kelly published *The New Biblical Theorists: Raymond Brown and Beyond* in which he took issue with exegetes whose exclusive reliance on the historical critical method had cast doubt in the minds of the faithful on many key doctrines of the Faith and their biblical
grounding. Scott Hahn, a professor at the Franciscan University in Ohio, writes in Keeping Faith that we have witnessed in biblical studies a divorce between the literal and spiritual senses of Sacred Scripture. Exegetes who pursue literal-historical research have, for the most part, bracketed off the spiritual senses, according to Hahn. They have narrowed their focus, Hahn says, to train their sights on the “historical Jesus,” whom they carefully distinguish from the Christ of faith. Hahn points to theologians like de Lubac, von Balthasar and Congar, who thrived in the middle of the twentieth century on the European continent, as men who practiced spiritual exegesis as a truly critical science and spiritual art. The exegetes of today would benefit greatly, Hahn concludes, if they returned to the patristic sources in imitation of nouvelle theologie (de Lubac, von Balthasar and Congar) and engaged directly the original texts of the Scriptures. This course urged by Hahn will bring us once again a biblical scholarship in which faith and reason are consonant, complementary and mutually enriching. When we do arrive at a new golden age of biblical exegesis, some credit must go to Msgr. Kelly. For, in Hahn’s estimate, Msgr. Kelly is a forerunner of a new springtime in biblical exegesis.

One of the most courageous successors of the apostles in our time is George Pell, the Archbishop of Melbourne (Australia). In his essay “The Catholic Parish Priesthood Today,” he pays tribute to Msgr. Kelly and notes the latter’s A Pastor’s Challenge: Parish Leadership in an Age of Division, Doubt and Spiritual Hunger (1994). Pell reports a disconcerting tendency today to regard departure from the priesthood as just another career change and to downgrade the promises of life-long fidelity which flow from ordination to the priesthood. Calling mandatory celibacy a precious attribute of the Latin Church, Pell writes that the priest gives himself in and with Christ to the Church by his celibacy. The demands of this love, Pell argues, create an incompatibility with any other nuptial commitment on the part of the priest. Pell also considers the place of philosophy in the formation of candidates for the priesthood. His enthusiasm, he confesses, is for Thomistic answers to the human quest for meaning, which will enable useful dialogue with people today about the nature and purpose of human life, the reality of evil and suffering, the existence of God and the possibility of the after-life; and also enable the priest-to-be to understand the basics of our theological tradition. Pell finishes on this point by referring to philosophy, especially Thomism, as an indispensable key to reconciling the secularity of the world and the radicality of the gospel.

Pell is not the only Thomist in Keeping Faith. The volume also includes an essay from one of the most articulate spokesmen for Thomistic thought in the world. I am referring to the University of Notre Dame faculty member Ralph McInerny. McInerny has a long association with Kelly and both men have written in defense of Ex Corde Ecclesiae, the 1990 apostolic letter of Pope
John Paul II on the nature of the Catholic University. McInerny comments that resistance to the implementation of *Ex Corde Ecclesiae* is tied to dissent from Pope Paul VI's encyclical *Humanae Vitae* (1968). Contending that a tradition of dissent grew up unchecked in the aftermath of *Humane Vitae*, McInerny says that it has drained from colleges and universities the loyalty to the Church that had hitherto characterized them. Suggesting that a bogus right to dissent moved quickly from the department of theology through the faculty, McInerny sees this phenomenon as opening the door to secularization in our institutions of higher learning more than any other single factor.

The secularization cited by McInerny is analyzed carefully in *Keeping Faith* by Joseph A. Varacalli. There has been the general process of secularization, Varacalli notes, taking place within the mainstream, dominant American culture. He distinguishes this kind of secularization from a “secularization from within,” a term borrowed from the sociologist Peter Berger. This type of secularization allows traditional religion to survive as a hollowed out, ineffectual reality, covering over what is really unbelief. This variety of secularization, Varacalli charges, is occurring internally within the Catholic Church in America. Because of this condition, continues Varacalli, we have a Catholicity so divided within that it can barely stand erect, far less stride into the American public square and provide an authentic Catholic presence.

An index of the enfeeblement claimed by Varacalli is the ignorance of the Church's social teaching by the vast majority of Catholics. Brian Benestad in *Keeping Faith* maintains that there has been a lot of talk in Catholic universities and colleges about social justice, but very little of it has been educational. Some of the blame, Benestad insists, must rest with the American Bishops whose approach to Catholic social teaching is not rooted deeply enough in Augustine, Aquinas, the papal social encyclicals, the social teaching of John Paul II and the Second Vatican Council. If Catholics are to learn more about Catholic social teaching, Benestad declares, the usual social justice paradigm, most often used by bishops, social activists and academics, needs to be supplemented. For starters, Benestad recommends that it must be taught in season and out of season that the knowledge and practice of the faith as a whole is the indispensable condition for the reception and practice of Catholic social teaching. A second prerequisite for the renewal of Catholic social teaching, Benestad counsels, is a thorough explanation of all its major themes in dialogue with the disciplines that are an essential part of liberal education, especially political philosophy.

Two contributors to *Keeping Faith* write about birth control. One of these, William May, refers to Msgr. Kelly’s book *The Catholic Marriage Manual* (1958) and judges it to have anticipated in many ways the teaching of the Second Vatican Council. May, a professor at the John Paul II Institute for the
Study of Marriage and the Family in Washington, D.C., goes on to argue that a lack of faith in the Church is responsible for vast numbers of contemporary Catholics rejecting the Church’s teaching on conjugal love. This lack of faith, May contends, causes them to regard the Church as an alien body, something extrinsic to their personal selves, and her teaching, particularly on moral issues, as the imposition of arbitrary rules limiting their freedom to do as they please.

The other contributor, James Hitchcock, refers to Msgr. Kelly’s service on the Papal Birth Control Commission created by Pope John XXIII in 1963. A professor of history at St. Louis University and frequent commentator on things Catholic in the press, Hitchcock bases his description of the Commission’s failure partly on Kelly’s recollection of unstructured debates among the members and their preference for personal experiences over sound moral argumentation. Hitchcock concludes that a majority of commission members were naive about the poison of contraception and underestimated the relationship of contraception to abortion, self-chosen sterility, and other social ills.

Rounding out the major contributions to *Keeping Faith* is an essay by Kenneth Whitehead. Whitehead regularly contributes to periodicals like *Catholic World Report* and is a collaborator with Msgr. Wrenn on works critiquing contemporary catechetics. In *Keeping Faith*, Whitehead considers whether Catholic colleges can be saved in the present condition. He answers that we should not lose hope. We could be moving into a new era, writes Whitehead, where at least some Catholic colleges and universities reassess the advantages of the Catholic character so many of them heedlessly laid aside over the past generation. The reason for the hope, states Whitehead plainly, is that Catholics have a pope. *Habemus Papam!*

*Ubi Petrus, ibi ecclesia.* Where Peter is, there is the Church. For nearly sixty years as a priest, Msgr. Kelly has been with the Pope. This has helped to make the genial and redoubtable New Yorker a great churchman. Those writing in *Keeping Faith* are eager to share this good news with others.

Rev. Robert J. Batule
Mineola, New York