

churches, especially the World Council of Churches and the Holy See. There is open and honest use of advisors who are participants in the economic, political, and military arenas. There is recognition that these questions are complex because they involve the interaction of free men who have inherent rights." By contrast, with respect to sexual questions, ". . . there is no exchange sought or honored. There is no recognition of the need to inquire of participants, certainly not women. It is considered a simple matter, concerning only the individual in relation to the law of nature."

There were three observations offered by Timmerman after she had surveyed these historical periods. In the first place, she pointed out that whereas Christian spirituality has generally managed to overcome literalist biblicism, "adjusting social teaching to the real needs of people," in the case of sexual teaching there has remained "legalism," "abstract moralism," and "the most slavish biblicism." Secondly, she noted that because of various dualisms that have affected the tradition over the centuries, "the compromise necessary for adjusting the social teaching of the gospel to the world of work, property, and politics seems to have been bought at the expense of preserving the illusion of perfectionist purity in the world of sexual pleasure." Finally, she declared that whereas other social teaching has taken a teleological, rational approach to natural law, sexual teaching has been associated with a deontological, absolutist approach. In her discussion of the contemporary period Timmerman had observed that "a sexual *Rerum Novarum* of sorts" had emerged with Vatican II's "emphasis on the integral character of human sexuality, the notion of marriage as primarily a community of love, and the location of ethical thinking in a consideration of the person and her acts." She concluded her presentation by stating, "We await the *Progressio Populorum* of sexual teaching."

Following this presentation seminar participants moved directly into working groups that dealt with the topics of "Moral Rules in their Social Setting: Abortion," "Catholic Social Justice and the American Economy: Prospects for the Bishops' Pastoral," and "The Role of the Affective in the Moral Life."

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#### A. MORAL RULES IN THEIR SOCIAL SETTING: ABORTION

The session was introduced by three presentations. Patricia Jung developed a position on abortion by defining Christian life as a gift. In this context she compared the act of conception and gestation to the gift giving involved in organ donation. Jung then argued that the Christian response to the gift of life was to reciprocate by one's own giving. On this basis she made a strong case for carrying a fetus to full term, even in the event of the conception occurring after a rape.

Barbara Andolson argued that the broader question standing behind the abortion issue is the question of social justice for women. Andolson argued that until social and economic programs are developed to provide psychological and financial support for pregnant women, abortion will persist. Also needed are positive role models for women and a reestablishment of the value of child care.

Thomas A. Shannon reviewed Cardinal Bernardin's teaching on the coherent ethics of reverence of life which attempts to relate issues of abortion, nuclear war, capital punishment, and euthanasia. Then Shannon put the teaching into historical context and argued that the emphasis which the Magisterial Church gives to a particular ethical teaching is a product of and must be understood in light of the social, political, and economic situation in which the Church speaks. Finally Shannon raised several issues including the high abortion rate in Poland, the difficulty of demonstrating philosophically the personhood of the fetus, and why in issues of sexuality the Magisterial Church expects unanimity but not on other issues: economics and nuclear war.

The discussion that followed was sharp and three members suggested that the panelists were hostile and unfair to the teaching of the Church. A response to this was to have Fr. John Connery present a summary of traditional Catholic teaching on abortion at the second meeting.

The issue of abortion was raised in an evaluative context with emphasis on the social issues surrounding abortion. Participants differed in their views on the morality of abortion and very difficult pastoral issues were raised and discussed. Repeating the traditional teaching did not seem to help resolve these problems.

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### **B. CATHOLIC SOCIAL JUSTICE AND THE AMERICAN ECONOMY: PROSPECTS FOR THE BISHOPS' PASTORAL**

The working group heard from three panel members: Matthew Lamb, Marquette University; Joe Holland, The Center of Concern; and Daniel Rush Finn, St. John's University. Lamb presented an historical perspective on the notion of justice in the Catholic tradition and provided a brief overview of some of the work that Bernard Lonergan has been doing in the area of economics. Holland outlined a typology for interpreting the development of capitalism, and the Catholic Church's response to it, over the last two centuries. Finn addressed the notion of self-interest, both as it is employed overconfidently in the defense of capitalism and as it is eschewed in most of the Church's ethical reflection on the American economy. Discussion of each of these issues was energetic and each was related to the practical issues imbedded in the development of the