

# Newsletter

OF THE THOMAS MORE CENTER  
FOR THE STUDY OF CATHOLIC THOUGHT AND CULTURE

Rockhurst University

November 2003

## *Read a Good Book Lately?*

The advance of electronic information technology has yet to replace the appeal of a good book. After all, is it possible to curl up with a good database before a blazing fire on a winter evening? Can you take a good internet website to bed with you at night? How many people caress the spine or smell the print of their computer monitor? There remain small pleasures that only a book can provide.

Not that other information sources should be neglected, however, and not that book publishing lacks problems in our world today. Multimedia sources vie with books for attention and consumer dollars. Book prices have soared and libraries have struggled to maintain and develop collections with their limited resources. The number of independent book publishers has declined as large corporations gobble up smaller presses or merge with their competitors, threatening the variety and diversity of books offered to the book-reading public and making it harder for new literary voices to find public expression.

The challenges facing book publishing have had a tremendous influence on the publication of books by Catholic authors touching on Catholic issues and ideas. The old Catholic publishing houses are gone, and the classic 20<sup>th</sup> century literary voices - from Francois Mauriac to J.F. Powers, authors who commanded the respect and attention of the mainstream literary crowd and became mainstays on the lists of the most prominent American publishers - have been silenced by death and changing literary fashions. In many ways, the Catholic reading public is no longer prized as a valuable (read profitable) literary clientele.

An article in a recent issue of the *National Catholic Register* notes the possibility of a Catholic publishing "renaissance," however, and chronicles the efforts of small Catholic publishers like Ignatius Press, the Sophia Institute, IHS, and Ascension Press, who are republishing Catholic literary classics and searching out new Catholic voices. Even large publishers like Doubleday and Harper-Collins are "rediscovering" the appeal of Catholic works by Catholic authors. Some of these distinctively Catholic publishing houses, including the firms highlighted by the *National Catholic Register* article, have been spurred by concerns over the state of Catholic culture and offer a pronounced point of view in their works. Others offer a variety of issues and viewpoints.

The current "crisis" in the American Catholic Church, growing out of allegations of clerical sexual abuse and the hierarchy's response to those charges, has inspired a spate of recent books on the state (and future) of the Catholic Church and Catholicism in general. Donald Cozzens, David Gibson, Philip Jenkins, Peter Steinfels, George Weigel and Garry Wills

are only a few of the more prominent commentators offering analyses of the state of Catholicism and prescriptions for what ails it. Journals like *America*, *Commonweal* and *First Things* are joined by the mainstream secular news weeklies in discussing the Catholic “problem.” In some ways the debate has been good for thoughtful Catholics (and all Americans), providing new voices and venues for review of Catholic history, culture and issues. In other ways the debate has inspired sometimes divisive and ideologically-driven critiques that do little to inform or advance reasoned discussion.

The Thomas More Center has attempted to augment existing library holdings with purchases of many of these recent books on Catholic issues. Some of them have already been processed into the Greenlease Library collection; others are awaiting process or on order; a few are available for perusal in the Thomas More Center Conference Room on the library mezzanine. If you know of sources (current or classic) that you think would be helpful to the Rockhurst community as it engages in the debate over Catholic thought and culture, please contact me by e-mail or phone and I would be happy to accommodate (within the constraints of our budget, of course). I will keep an eye out for promising new books on Catholic topics as well.

This issue of the newsletter includes a list of recent titles purchased through the Thomas More Center and reviews of Catholic books by Rockhurst faculty. The reviews illustrate the variety of ways that Catholicism has informed recent literature and become the subject of both scholarly and popular commentary. Hopefully, they will inspire thought and motivate you to “read more about it.” If the Center can be of help in your reading, let us know. In the meantime, enjoy a good book!

*Richard J. Janet*

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#### *Recently Added Books to the Thomas More Center's Collection*

Barry, William A. *Contemplatives in Action: The Jesuit Way.*  
Cuneo, Michael W. *American Exorcism: Expelling Demons in the Land of Plenty.*  
Davis, Robert Murray. *A Lower-Middle-Class Education.*  
Dues, Greg. *Catholic Customs and Traditions: A Popular Guide.*  
Elie, Paul. *The Life You Save May Be Your Own: An American Pilgrimage.*  
Gallagher, Michael Paul. *Clashing Symbols: An Introduction to Faith and Culture.*  
Gibson, David. *The Coming Catholic Church: How the Faithful Are Shaping a New American Catholicism.*  
Hunt, Michael J. *College Catholics: A New Counter-Culture.*  
Jenkins, Philip. *The Hidden Gospels: How the Search for Jesus Lost Its Way.*  
Jenkins, Philip. *The New Anti-Catholicism: The Last Acceptable Prejudice.*  
Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity.*  
Iles, Greg. *The Footprints of God: A Novel.*  
McBrien, Richard P. *Inside Catholicism.*

Migliazzo, Arlin C. *Teaching As an Act of Faith: Theory and Practice in Church-Related Higher Education.*

Ohlson, Kristin. *Stalking the Divine: Contemplating Faith With the Poor Clares.*

Pagels, Elaine H. *Beyond Belief: The Secret Gospel of Thomas.*

Reese, Thomas J. *Inside the Vatican: The Politics and Organization of the Catholic Church.*

Steinfels, Peter. *A People Adrift: The Crisis of the Roman Catholic Church in America.*

Storck, Thomas. *Catholic Milieu.*

Turner, Frank. *John Henry Newman: The Challenge to Evangelical Religion.*



**\*Cracking the Da Vinci Code:  
A Reaction to Dan Brown's Bestselling Novel**

Besieged by requests for my reaction *The Da Vinci Code*, I finally decided to sit down and read it over the weekend. It was a quick romp, largely fun to read, if rather predictable and preachy. This is a good airplane book, a novelistic thriller that presents a rummage sale of accurate historical nuggets alongside falsehoods and misleading statements. The bottom line: the book should come coded for “black light,” like the pen used by the character Saunier to record his dying words, so that readers could scan pages to see which facts are trustworthy and which patently not, and (if a black light could do this!) highlight the gray areas where complex issues are misrepresented and distorted.

Patently inaccurate:

In his own lifetime Jesus “inspired millions to better lives” (p. 231); there were “more than eighty gospels” (p. 231; the number 80 is factual-sounding, but has no basis); “the earliest Christian records” were found among the Dead Sea Scrolls (including gospels) and Nag Hammadi texts (pp. 234, 245); the Nag Hammadi texts “speak of Christ’s ministry in very human terms” (p. 234); the marriage of Mary Magdalene and Jesus is “a matter of historical record” (p. 244); Constantine invented the divinity of Jesus and excluded all gospels but the four canonical ones; Constantine made Christianity “the official religion” of the Roman Empire (p. 232); Constantine coined the term “heretic” (p. 234) “Rome’s official religion was sun worship” (p. 232). There are more.

Gray areas:

“The vestiges of pagan religion in Christian symbology are undeniable” (p. 232), but that does not mean “Nothing in Christianity is original.” The relationship between early Christianity and the world around it, the ways in which it was culturally embedded in that world, sometimes unreflectively, sometimes reflexively, sometimes in deliberate accommodation, sometimes by deliberate cooptation, is far more complicated than the simplistic myth of Constantine’s Stalinesque program of cultural totalitarianism. Further, Constantine’s religious life—whether, when, how and by what definition he was Christian and/or “pagan” – is a much debated issue because the literary and non-literary sources (such as coins) are not consistent. That Constantine the emperor had “political” motives (p. 234) is hardly news to anyone! The question is how religion and politics (which cannot be separated in

the ancient world) were interrelated in him. He is as hard to figure out on this score as Henry VIII, Osama Bin Laden, Tammy Faye Baker and George W. Bush. Brown has turned one of history's most fascinating figures into a cartoon-ish villain.

"Paganism" is treated throughout *The Da Vinci Code* as though it were a unified phenomenon, which it was not ("pagan" just being the Christian term for "non-Christian"). The religions of the Mediterranean world were multiple and diverse, and cannot all be boiled down to "sun-worshippers" (p. 232). Nor did all "pagans" frequently, eagerly, and with mystical intent participate in the *hieros gamos* (ritual sex acts). "The Church" is also used throughout the book as though it had a clear, uniform and unitary referent. For early Christian history this is precisely what we do not have, but a much more complex, varied and localized phenomenon. Brown presumes "the Church" is "the Holy Roman Catholic Church" which he thinks had tremendous power always and everywhere, but ecclesiastical history is a lot messier.

Brown propagates the full-dress conspiracy theory for Vatican suppression of women. Feminist scholars and others have been debating different models of the "patriarchalization" of Christianity for decades. Elisabeth Schuessler Fiorenza's landmark work, *In Memory of Her* (1983), argued that while Jesus and Paul (on his better days) were actually pretty much pro-women, it was the next generations (the authors of letters in Paul's name like 1 and 2 Timothy and others) who betrayed their feminist agenda and sold out to the Aristotelian, patriarchal vision of Greco-Roman society. Others (unfortunately) sought to blame the misogyny on the Jewish roots of Christianity. More recently it has been argued that the picture is more mixed, even for Jesus and Paul.

That is, they may have been more liberal than many of their contemporaries about women, but they were not all-out radicals, though they had ideas (such as Gal 3:28) that were even more revolutionary than they realized (in both senses of the term). Alas, no simple story here. And while obsessing over Mary Magdalene, *The Da Vinci Code* ignores completely the rise and incredible durability and power of the other Mary, the mother of Jesus, and devotion to her which follows many patterns of "goddess" veneration (she even gets the Athena's Parthenon dedicated to her in the sixth century).

This list is just a sample. A "black light" edition of *The Da Vinci Code* would, however, be unnecessary if readers would simply take the book as fiction. But there is an obstacle: the first page of the book reads, under the bold print headline "Fact: all descriptions of ... documents and secret rituals in the novel are accurate."

**Margaret M. Mitchell**

Margaret M. Mitchell is Associate Professor of New Testament at the University of Chicago Divinity School and the Chair of the Department of New Testament and Early Christian Literature. Her latest book is *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Interpretation* (Westminster/John Knox, 2002).

\*Reprinted by permission of the author and *Sightings*, a publication of the Martin Marty Center at the University of Chicago.

## ***Spring 2004 Catholic Studies Courses***

**CA 1500 Intro to Catholic Thought and Culture – Dr. R. Janet  
MW 1:20 – 2:35**



**PL3770 Philosophy of Religion – Dr. C. Hancock  
MWF 10:00 – 10:50**

**TH4080 Christianity in Film – Fr. M. Bredeck  
M 2:25 – 5:25**

### ***Book Review:***

***Peter Steinfels, A People Adrift: The Crisis of the Roman Catholic Church in America.  
(New York: Simon & Schuster, 2003).***

Convinced that the Roman Catholic Church in America is at the point of “either an irreversible decline or a thoroughgoing transformation”, Peter Steinfels offers a comprehensive survey and analysis of the major issues facing the Church today. Steinfels is eminently qualified to provide both diagnostic and prescriptive insights. For years he served as senior religion correspondent for the *New York Times* and continues to write a weekly column for that paper. He has been editor of *Commonweal* magazine, a visiting professor at Notre Dame and Georgetown, and holds a Ph.D. from Columbia University.

Though Steinfels has authored other books, *A People Adrift* is the result of a lifetime of interaction with Catholic issues and personalities growing out of his journalistic and editorial assignments. Few have had the opportunity to observe so much American Catholic history up close as has Steinfels. And unlike some journalists whose focus might be on the sensational, the controversial, or the peripheral, Steinfels has a clear feel for the larger center that holds for most American Catholics.

Nor should one assume by the title that Steinfels is simply swinging a hatchet at everything Catholic. *A People Adrift* is a clearly focused, well-reasoned, and cogently argued call for renewal in the Catholic Church. Steinfels, once described by neo-conservative Richard John Neuhaus as one of “the best religion reporters around,” is honest in his appraisals of the issues facing the Church but fair in his evaluations, and judicious in his opinions. Within the limitations of the space imposed by a single book, Steinfels treats issues as thoroughly and fairly as possible. If you can read only one book on the status of the Catholic Church in America today, this should be it.

The leading Catholic indicators, such as church attendance, knowledge of the faith, financial contributions, the ratio of priests to people, etc., all point to a church in trouble. And while Steinfels does not envision any mass exodus from the Church, his concern is more along

the lines of a “soft slide into a kind of nominal Catholicism,” in which the Church and its teachings will have less and less influence on the important life decisions of its members.

In Steinfels’ view, this particular moment in history is especially significant because the American Church is negotiating two transitions: one, a change in generational leadership from pre-Vatican II to post-Vatican II, and two, a transition from clergy to laity at every level of Catholic institutional life. Each of these transitions will generate a whole series of choices for American Catholics, and those choices, either actively made or passively imposed by default, will set the pattern for the future of the Church.

So, what are the issues that the American Catholic Church faces? To various degrees, Steinfels gives attention to all of the following:

- the conservative/liberal divide in the Church;
- the sexual scandals;
- the relationship between the Church and society, especially the ongoing enculturation into American life of Catholics and the implications for political attitudes and voting patterns;
- a survey of the status of Catholic institutions and their attempts to maintain Catholic identity in a secular world, especially Catholic hospitals and universities;
- the “worship wars” that are occurring in many parishes, with attention given to changes in the Mass since Vatican II, controversies over inclusive language in the Bible and the liturgy, and Eucharistic spirituality;
- the passing on of the faith, as more and more Catholic children are educated in public schools producing pressure for parishes to provide more ample religious education;
- issues of sexuality—contraception, abortion, homosexuality, remarriage after divorce;
- the equality of women and the role of women in the Church, especially the ordination of women;
- leadership in the Church at all levels from bishops to parish ministers.

In all of these areas Steinfels provides both data and commentary, offering balanced and reasonable suggestions for ways that the Church might move forward.

In order to get a flavor for Steinfels’ style and way of treating an issue, let’s take as one example his opening chapter on the liberal/conservative divide in the Church. Steinfels believes that the polarization of the Church along the liberal/conservative fault line largely stems from different ways in which Vatican II has been interpreted. He offers four “narratives” about the Council that dominate interpretation. At one end, the most conservative view is that the Council was “an unfortunate mistake,” while at the other end, the most radical view sees the Council as merely a “halfhearted” break with the past. In between these two extremes Steinfels believes there is a more moderately conservative view that considers the Council to be a watershed event but “badly misrepresented by politicized media, liberal theologians, and restless clergy, “and a more moderately liberal view that considers the Council to represent “a dramatic new thrust in the church’s life and an unmistakable departure from the defensive past.”

Steinfels believes that all of these “narratives” about Vatican II are working off of battle lines that were set in the 1960s and thus fail to take into account four decades of subsequent

experience. There is, Steinfels believes, a “spirit of the Council” that allows application of its principles to new issues. At the same time, part of the “spirit of the Council” is an “appreciation and receptivity toward tradition at least equal to any hermeneutic of suspicion.”

It is not accidental that the liberal/conservative divide, treated in the opening chapter of the book, is revisited in the closing chapter. Religious history teaches lessons that are paradoxical but nonetheless demonstrable. On the one hand, religious groups that flourish are those that “foster distinctive identities and recognizable boundaries.” On the other hand, however, religious groups that continue to flourish must negotiate the major upheavals in the culture and engage the culture, not retreat from it. Steinfels believes that the liberal or radical end of the spectrum has forgotten the first part of the paradox while the more conservative has forgotten the second.

The manner in which Steinfels treats divisions stemming from Vatican II is typical of the evenhandedness of this book. Clearly the author has viewpoints, and he expresses them. But he doesn't polarize by ignoring the strengths of opposing views or by taking unfair potshots at the Church. Rather, he writes as one who loves the Church, but it's a kind of “tough love” that is cautious, unafraid to explore the shadows, yet hopeful, knowing that with shadows comes light.

This book deserves a wide audience, and Catholics should be grateful for a man of vision who tells the Church not simply what it wants to hear, but what it needs to hear.

*Wilburn T. Stancil*



**Book Review:**  
***Elaine Pagels, 'Beyond Belief: The Secret Gospel of Thomas***  
**(New York: Random House: 2003).**

In *Beyond Belief: The Secret Gospel of Thomas*, the internationally renowned scholar Elaine Pagels merges a measure of her personal life sufferings with her analysis of the Gospel of Thomas and other related topics. Such a move is adventuresome and risky.

Adventure resides in the idea that scholarship is not necessarily detached from an individual's life story and quest for spiritual meaning. Revealing heartache over her son's premature death in combination with examining how the New Testament canon was formed demonstrates how she links erudition with daily life. That kind of disclosure is not common in academic publications.

On the other hand, she risks raising these questions: Why should any author presume their life story is so interesting as to merit mention? With such a personal dimension intertwined in the text, is the book really about the Gospel of Thomas and the development of the New Testament canon, or is it more about Elaine Pagels?

Let readers decide. This is one provocative issue amid numerous others in a most stimulating book.

For those familiar with her other writings, not all that much will be new here. She acknowledges that this book grew out of her previous publications over the past seven years. For those not familiar with her previous work, this book is a splendid brief introduction to her in

That which we find familiar and common, we may not be prone to ask about. Pagels does plenty of asking in this work. Pagels invites, perhaps even jolts, readers to question the fundamentals within Christianity. Yes, in the New Testament canon there are four Gospels bearing the names Matthew, Mark, Luke, and John in their titles; however, how did these four stories come to be included, whereas so many others were rejected? How did this happen? What were the bases for inclusion and dismissal? Those questions are the core of her book.

She masterfully portrays the abundant diversity of early Jesus movement churches prior to the Council of Nicea in 325 C.E. Time again, she correctly points out that orthodoxy was developing, not settled, in these turbulent and flourishing times. What a thought!

As the title states, Pagels has a special interest in an ancient document called the Gospel of Thomas. It is not a "gospel" in the sense of telling a story about Jesus the Christ. Rather, it is a collection, a listing, of sayings attributed to him. Some are found in the canonical Gospels; however, many are not. This gospel appears to have its origins in a distinct, and now extinct, version of the Jesus movement. In this particular view of Christ, his teachings seem to aim at revealing secret, saving knowledge that believers are summoned to explore and discover within themselves. Pagels does an excellent comparison between the Gospel of Thomas and the Gospel called John. She raises the intriguing question of whether the latter might have been written in large part to rebut the Thomas interpretation of Christ. This query opens her investigation into just how the four Gospels now in the New Testament earned their places there and why other documents of faith did not.

Whether or not one is persuaded by Pagels' analysis, the issues she raises are fascinating.

*William F. McInerney Ph.D.*



**Book Review:**  
**Chris Lowney, *Heroic Leadership***  
**(Chicago: Loyola Press, 2003).**

While perusing the leadership section of a local Borders bookstore late one evening, I stumbled across *Heroic Leadership* by Chris Lowney. What prompted me to pick it up was the subtitle: *Best Practices from a 450-Year-Old Company that Changed the World*. A quick check of the contents revealed, much to my surprise, that the book was a reflection on leadership lessons gleaned from the author's seven years of experience as a Jesuit prior to his joining J.P. Morgan & Co. I highly recommend this book for anyone who has any connection to Jesuits and their work, as well as for anyone who is interested in issues of spirituality in the workplace.

Lowney's view of Jesuit formation for leadership is in stark contrast to other popular leadership approaches, yet is remarkably supported by contemporary social science research. Lowney contends that a Jesuit perspective embraces the following:

- 1) we're all leaders, and we're all leading all the time;
- 2) leadership springs from within;
- 3) leadership is a way of living; and
- 4) leadership formation is an ongoing process.

Leadership from this perspective is clearly not about positional authority and traditional hierarchies. In fact, quite the opposite is true. As Lowney says, "Leadership is not defined the scale of the opportunity by the quality of the response".

In addition to the four beliefs about leadership noted above, the author identifies the four qualities of a leader that are consistent with a Jesuit approach. They include self-awareness, ingenuity, love, and heroism. Lowney spends a few paragraphs describing each of the qualities. Some readers might be frustrated with the limited descriptions of the qualities but Lowney quickly moves to a story-telling format to illustrate rather than define leadership. Historical narratives serve to make real and substantial the concepts of Jesuit leadership. For example, the stories of Jesuits Francis Xavier and Roberto de Nobili are used to illustrate the leadership characteristic of ingenuity. Less familiar, but equally compelling, is the story of Beneditto de Goes, a 15<sup>th</sup> century Jesuit explorer. Goes and his colleagues searched for an expeditious overland route from India to China. Unfortunately, a predicted six-month journey became a four-year struggle. In the end, Goes failed to find an overland route and died more than 1000 miles from Beijing. But far from being a failure, Lowney contends that "Goes's story redefines leadership success by illustrating how one need not make a big, visible, self-aggrandizing win to be successful: sometimes success comes in the form of a contribution that helps the team to win."

One feature of the book that was very helpful for me was Lowney's efforts to root the four leadership qualities in the *Spiritual Exercises* of St Ignatius. He clearly recognizes that the starting point for Jesuit leadership development is the intense and habitual reflection that is at the heart of the *Exercises*. In today's fast-paced, frenetic world the need for self-reflection is no less important than it was for the early Jesuits, particularly if one is to be a *magis*-driven leader who "is restlessly inclined to look for something more, something greater."

Near the end of the book, Lowney returns to the four qualities with an attempt to integrate them as principles that reinforce one another. In this respect, *Heroic Leadership* is set apart from most of the other leadership books, which are little more than a collection of virtues, with little effort to make connections between them. In contrast, Lowney offers the reader a coherent, whole perspective on leadership that is far more satisfying.

In sum, this book works on a number of levels, for a number of purposes. Some readers will value the brief lessons in Jesuit history, while others will be more interested in the leadership research. For many readers, however, the book will serve as a stimulus for personal reflection on the every day opportunities each of us has to be heroic leaders.

**William Haefele**

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## **Lecture Notice**

**Michael Cuneo, Ph.D.**

Dept. of Sociology  
Fordham University

Professor Michael Cuneo will speak on his upcoming book *Almost Midnight: An American Story of Murder and Redemption*, an account of a triple homicide in the Missouri Ozarks and how Pope John Paul II came to plead for the perpetrator. Wednesday April 28, 2004 at 7:30 p.m., Mabee Theater. For more information contact R. Janet 816-501-4053.

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### **Book Review:**

**William A. Barry, S.J. & Robert G. Doherty, S.J.,  
*Contemplatives in Action: The Jesuit Way*  
(New York: Paulist Press, 2002).**

Ignatius Loyola was a man of contradictions. He was a medieval romantic and a hard headed businessman. He was a loner who animated a team. He was a contemplative and mystic who found God as he walked through strange lands and wars, endured shipwreck and the Inquisition, and sat for sixteen years writing the constitutions of his organization and some 7,000 letters to his companions. He was a sinner who became a saint; a Spaniard who begged for alms in Henry VIII's England, a man who started school at the age of 32, attained a University of Paris degree, and founded 40 schools before his death.

It is no wonder then that *The Jesuit Way*, or as Jesuits say "Our Way of Proceeding," is equally full of tensions as well as seeming and real contradictions. William Barry, a clinical psychologist and author in Jesuit spirituality, and Robert Doherty, a New Testament scholar who codirects a program for Jesuits about to take final vows (consult Glenn Kerfoot and John Vowells), have collaborated in writing a short book (80 pages) which reveals the tensions (contradictions?) in the Jesuit way of life. These tensions *may* explain why Jesuits are so inconsistent and "all over the place." In ten brief chapters the book outlines the origins of Jesuit spirituality and the (creative) tensions Jesuits deal with: trust in God and trust in one's talents, prayer and action, companionship and mission, obedience and learned experience, obedience to

the Pope and obedience at the periphery, poverty and use of the world's goods, chastity and love, and, finally, being a *Contemplative in Action*.

The Jesuit way, according to the authors, is to live in constant balance between the differing poles of Jesuit spirituality. An image arose as I read the book. One may well ride a bicycle on a high wire and keep "true" with the help of a balance pole. There should be no surprise, however, if a Jesuit tilts a little to the right or a little to the left. He may even lose balance completely with great harm to himself, his brother Jesuits, and the people who make up the Church.

If you want to know the origin of Jesuit spirituality and mission, if you wish to understand a Jesuit's inner life and its tensions, and if you want to travel over 450 years of successes and failures (falls from the high wire), read this book.

Why should anyone want to do this? Curiosity, perhaps, maybe for a good read, or possibly to get the feel of our own high wire.

*J. Callahan, S.J.*



## 3<sup>rd</sup> Annual Holiday Reception

The Entire Rockhurst Community  
Is Invited

To

A Christmas Reception  
Sponsored by

The Thomas More Center for the Study of Catholic Thought and Culture

Friday, December 12, 3:30pm -5pm  
Library Mezzanine

Come and celebrate the season and the end of the semester.  
Enjoy good music, refreshments and company.



***The Thomas More Center  
For the Study of Catholic Thought and Culture***

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