

America is turning a tidy profit.

The author goes on to trace how Catholic solidarity, once powerful enough to prevent wholesale attacks on the Church in America from the 1930s to the 1960s, was shattered by widespread disagreement with Pope Paul VI's encyclical *Humanae Vitae*, which reasserted the evils of contraception. Joined to this rejection was the struggle by neo-Modernist nuns and priests to liberalize Catholic life, who also wanted to change concepts about Jesus to line up with Protestant biblical studies. This conflict caused some 50,000 nuns to leave their orders between 1966-76 and some 100,000 by century's end, while creating a horribly steep decline in priestly vocations. This decline was created in part by nuns and ex-nuns placed in charge of vocations offices who have choked off potential candidates who do not line up with their feminist ideas about the priesthood.

Jenkins demonstrates how this "Catholic Civil War" gave rise to a new phenomenon in America, where the chief instigators of Catholic hatred often remain nominal Catholics. They joined ideological terrorists — homosexual, feminist, secular humanist, and even Christian fundamentalist — with axes to grind, in questionable assaults on Catholic teachings at odds with modern assumptions about equality and democracy. These Catholics also accept distortions of Catholic history, dogma, and discipline taught as fact even in Catholic centers of higher education. Writes Jenkins, "Even Notre Dame, long the pre-eminent school of American Ca-

tholicism, became a haven for liberal dissidence." That University and other Catholic educational institutions have demanded liberation from Catholic authority, refusing the obligation to teach orthodox Catholicism in the name of "academic freedom."

Anti-Catholic polemical works, once thought of by most Americans as part of the lunatic fringe, are now being released by well-known publishers. The press, theatrical, cinematic, and televised productions all follow the same line. An example of this could be seen during Holy Week in the presentation of many questionable documentaries about Jesus, Mary, and the Twelve Apostles that appeared on the Discovery Channel, the History Channel, A & E, the Learning Channel, and the Travel Channel, all of them unapologetically at odds with Catholic orthodoxy. All of these cable networks are owned and operated by the AOL-Time Warner Entertainment conglomerate. All of these documentaries are produced by the same parent corporation. All are heavily larded with the same "talking heads" — liberal theologians, professors, and members of the Jesus Seminar, all of whom dismiss the certitude of most of the words of Jesus and the historicity of most events in the Gospels. Why the U.S. bishops refuse to produce programming for a Catholic Channel to offset such attacks is a mystery.

Refusing to sweep the idiocies of anti-Catholic history under a rug, Jenkins ably demonstrates how these anomalies have been conflated into an absurd mythology pandered to by prominent journalists, playwrights, and

screenwriters. They are abetted by equally influential television reporters and news commentators — "entertainment companies are often owned by the same corporate networks that control the news..." notes Jenkins.

Copies of Jenkins's scathing portrait of American anti-Catholic bigotry should — but probably will not — stand with reference works on the desks of book publishers, theatrical producers, and news editors in all electronic and print news agencies. *The New Anti-Catholicism* should also be commented on in every pulpit and passed out after Mass on Sundays in every parish to every Catholic family to educate them in the dirty business of anti-Catholic hatred employed by the opinion-makers in the U.S. Perhaps then we can find a new unity of as Catholics, and rid ourselves of the dissidence once and for all. ■

briefly reviewed

Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition. Edited by S.A. Cortright and Michael J. Naughton. *University of Notre Dame Press.* 360 pages. \$35.

"Do not be conformed to this world," wrote St. Paul (Rom. 12:2). The age-old task of the Church is to fulfill this command in the lives of her members. Today, whether it be contraception,

divorce courts, immodest dress, or lack of discernment in books, TV, movies, and music, most Catholics seem to exhibit little difference in their behavior from the lives of those who do not have the benefit of the Church of Christ as their guide.

Unfortunately, there is another aspect of Catholic thought which even many otherwise orthodox Catholics make little or no effort to live up to. This is the area of business and economics. Some even resent attempts by the Church to teach in this area, and seek to restrict Christian economic morality within the narrow boundaries of personal rectitude. But the entire tradition of the Church shows that Catholic morality extends its concerns with justice and charity well beyond what many American Catholics are comfortable with. Whether it is St. John Chrysostom's vehement denunciations of the rich or St. Thomas Aquinas's statement that interest on loans is unjust without some justifying title or Pius XI's bald statement that free competition cannot be the guiding principle of the economy, the Catholic tradition has not been shy about involving itself in the business affairs of the world. And rightly so, if one looks at St. Paul's equally damning statements in his epistles about the dangers of the appetite for riches. Our Fathers in Faith thought the same, and thus for centuries Catholics were distinguished by their aversion to sins against purity *and* sins against justice. But today, while orthodox Catholics rightly shun the former, they seem less concerned about the latter. Indeed,

it often seems as if conformity to the world had somehow become acceptable in the area of business. But since the traditional teaching of the Church is still, and always will be, valid, any efforts to make the Church's teaching on economic matters better known are to be praised.

Rethinking the Purpose of Business is one of a series on Catholic social thought being published by the University of Notre Dame Press. This volume begins with the proposition that the modern business corporation, to be ethically responsible, needs to go beyond both marketplace competition and governmental regulation. In order to conform to this ethical imperative, the book suggests a "move from shareholder thinking to stakeholder thinking." Thus the first section of this volume is a critique of the shareholder theory of the firm, while the second part is an explication of the stakeholder theory. The shareholder theory, as put by Milton Friedman, is this: "there is one and only one social responsibility of business — to use its resources and engage in activity designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition, without deception or fraud.... The very foundation of our free society [is] to make as much money for...stockholders as possible." Such a theory would have shocked the Catholic conscience in previous ages, as much as open advocacy of adultery or divorce. The stakeholder model, on the other hand, "takes into account the interests of those

groups who can have some effect on the firm or may be affected by the firm's actions," for example, workers, communities in which corporations have facilities, suppliers, customers, and so forth. This volume contains essays commenting from various viewpoints on these two competing visions of the corporation.

This is a worthwhile book and its contents ought to cause a more intense discussion of Catholic social doctrine among Catholics and others.

Thomas Storck

Back to the Drawing Board: The Future of the Pro-Life Movement. Edited by Teresa Wagner. *St. Augustine's Press*. 328 pages. \$20.

This is a substantial collection of short essays, all but one published for the first time. The table of contents reads like a who's who of the American pro-life movement — James Dobson, Bernard Nathanson, Phyllis Schlafly, Richard John Neuhaus, Paul Weyrich, Chris Smith, Jack Willke, Nat Hentoff — plus 28 others, including an Orthodox rabbi and an Islamic doctor from England. Despite varied topics including law, politics, medical science, religion, culture, and the future, the essays are on the same theme: "The Pro-life movement has not stopped abortion. Why not, and what should we do about it?" The authors, some of whom have been in the battle for upwards of 30 years, are honest about what's been done well and