

THE IMPORTANCE OF THE SOCIETY OF
CATHOLIC SOCIAL SCIENTISTS' APOSTOLATE

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This was a lecture presented at the beginning of the Society of Catholic Scientists' spring 2005 conference on "Psychology Informed by Faith and Reason" at St. Gregory the Great Seminary, Seward, Nebraska (Lincoln Diocese), May 20-21, 2005. The audience included scholars, practicing professionals, and students.

The social sciences as practiced today are overwhelmingly a secular undertaking. That is, they are carried out on the basis of premises that are strictly this-worldly, impervious to the possibility that God exists, has a plan for man, and is present to guide human affairs. Those of you who are students, in or proceeding on to graduate studies in the social sciences and/or entering professional, applied social science fields such as counseling, will find that almost all you will come into contact with will be secular perspectives and a secular outlook. In 1992, at the Society of Catholic Social Scientists' (SCSS) first national meeting, I gave a presidential address—later published a couple of times and presented again by request at our 2004 national meeting-conference—in which I tried to identify what I saw as the problems of secular social science from a Catholic standpoint.

I specified eleven major problems, although I would not suggest that this is necessarily an exhaustive list (I should emphasize, too, that not every secular social scientist embodies each of the troublesome perspectives).

First, secular social science lacks a sound philosophical base; in fact, it typically ignores fundamental, crucial philosophical questions. This is the result of the central epistemological error of modern thought that either there is no reality or the mind cannot know it if there is. Modern philosophy is incapable of leading us to truth. The result, at best, is that there can be competing conceptions of it. To try to avoid the morass that that entails, social science just tries to sidestep ultimate questions, pretending at times that they are essentially irrelevant.

Second, due to this same basic problem, secular social science ignores the supernatural. As such, of course, it is able to give only an inadequate explanation—if it even takes note of it at all—of evil in the

world, much of which manifests itself in man's social relationships. It is completely unaware of what Msgr. Paul Hanly Furfey, perhaps the greatest of twentieth-century Catholic sociologists, called "the mystery of iniquity." This is "the Satanic plan to bring to naught the saving work of Jesus Christ," which we know about from Revelation.²

Third, due to its this-worldliness, secular social science is characterized by empiricism. That is, it views the only thing that is worth studying—the only "reality" that it is willing to acknowledge—as that which can be empirically examined (and perhaps quantified, etc.). Empiricism *absolutizes* the empirical, it makes it the be-all and end-all. It holds, at its most extreme, that there is nothing beyond it or, more moderately (typical of today's mainstream social science), that anything else is in the realm of mere belief.

Fourth, social science is positivistic. Since it can give us no certain insight into truth, it effectively renders such notions as justice and right and wrong as grounded in mere human opinion or, as Furfey says, "the currently accepted principles of modern society."³ Obviously, positivism grows directly out of moral relativism, the great scourge of the modern age. Pope Benedict XVI, of course, has spoken about the "dictatorship of relativism" that currently prevails.⁴

Coming forth from its positivism is another commonly mentioned characteristic of secular social science: its value neutrality. It is unwilling to assert that any one principle or standard is better than another. It insists that to make such a claim is to be "unscientific." Really, its reluctance betrays its burdening indebtedness to the skepticism about truth of modern philosophy. (Actually, however, it is not *truly* value-free; often, it implicitly embraces the principles and perspectives of liberalism or other related social movements.)

Sixth, secular social science is non-teleological. It has no sense that there is an end for man—his being united with and glorifying God eternally—and does not conceive that the unfolding of social events is a playing out of the will of God. It follows that since *secular* social science is oblivious to the end for man and is value-free, it can provide little direction as to how a culture and social order in conformity with Christian truth can be shaped.

Seventh, secular social science—or at least significant parts of it—betrays a kind of determinism. It too readily believes that man is simply subject to social or other forces that are not truly under his control. By taking such an extreme position, it effectively denies free will.

Eighth, by its very definition secular social science—like the classical liberalism it grew out of—refuses to recognize the Church as a

unique society founded by Christ; it is just like any other voluntary organization. Obviously, this reflects the religious indifferentism that Pope Leo XIII attacked the early liberalism for,⁵ but which at very minimum has characterized the entire tradition of liberalism—in both its moderate and more extreme versions.

Ninth, secular social science has been indifferent to the central role of the family in human culture and society and even its status as a natural institution. Indeed, sometimes it has been outright hostile to it, as one sees in many contemporary books in the fields of sociology and social work. The family collides with secular social science's implicit views—received from liberalism and currents of modern philosophy—of personal autonomy and individualism.

Tenth, there is the narrow, often ultra-specialized and highly technical character of much of present-day social science that contrasts with the focus of the Catholic liberal arts tradition of looking to the various disciplines and branches of knowledge—with theology and philosophy at the center—to come together to contribute pieces of the puzzle of reality. As noted, social science basically ignores theology and philosophy.

And eleventh, secular social science pays little, if any, attention to other principles and realities that the Church's tradition and her social teaching say are at the very center of thinking about man as a social creature and human society. These include: natural law, the common good, marriage as a sacramental institution, the principles of subsidiarity and solidarity, the virtue of justice, even the fact that man is naturally social.

This is a conference on psychology, and a number of you are students in that discipline. Other speakers during this conference are discussing the problems of secular psychology, and indeed you may be familiar enough with them from your studies. Catholic psychologists such as Paul Vitz (who is a speaker at this conference) and William Kirk Kilpatrick have written about a number of these problems: psychology's obsession with the self (which often simply winds up being or justifying selfishness and over time both estranges people from God and damages the most intimate human relationships, like marriage), its grounding in the metaphysical errors of modern philosophy, its naturalism (i.e., its attempt to find explanations within man and the here-and-now, ignoring the transcendent), its insistence that people pursue their natural instinct of autonomy instead of personal responsibility, and, most profoundly, its inability to provide any true meaning for the universal human experience of suffering.⁶

Such is *secular* psychology. We know that the Church and the realist philosophical tradition have long had their own understanding of psychology. It probably had its origins in Aristotle and is nurtured and developed in the writings of St. Thomas Aquinas and other Christian philosophers and theologians, and the distinct branch of philosophy—a kind of sub-branch of the philosophy of human nature—called philosophical psychology came into existence by modern times. Of course, the roots of a Christian—Catholic—psychology are squarely in the Church’s teaching about man, rooted in the nature of the human soul. So, when one picks up an old Catholic psychology text such as *Dynamic Psychology*, by the renowned Catholic psychologist-psychiatrist and professor Dom Thomas Verner Moore, he sees such typical subjects that secular psychology treats as voluntary action, voluntary movements, reflex action, the unconscious, dreams, affective mental states, desire, depression, anxiety, and sublimation. He also sees others such as the will and the soul, that secular psychology *at best* treats only indirectly or under different labels, and he will see a discussion of psychology going back to Aristotle that may or may not appear in a typical psychology textbook.⁷ The point is, the basis for a Catholic psychology is in the Church’s two thousand year-old understanding of man, his nature, and his destiny. Unlike secular psychology, man is seen clearly as a creature made by God with an intellect and free will and a supernatural end. Everything follows from this, just as so many of the conclusions and principles of secular psychology follow from the different characterizations it makes of man and its viewing of him as an autonomous creature without any reference to God.

I am not a psychologist, however, and shall venture no further. These observations just represent a momentary attempt to see a few problems of this particular secular social science discipline in light of the problems above of secular social science in general. What the Society of Catholic Social Scientists can offer to students in psychology and the other social science disciplines are current Catholic practitioners and scholars who can assist you and mentor you to enable you to put your discipline and professional training into a Catholic framework. It can also offer you, both as a student now and a professional later, the fruits of scholarly and professional reflection in the form of articles in our journal, *The Catholic Social Science Review* (which is an almost unique journal in the U.S.), about how to approach your discipline from the standpoint of a Catholic worldview (i.e., how to put it into a Catholic framework). Its other occasional publications—most noteworthy is its two-volume encyclopedia on Catholic social thought, social science, and social policy that is currently in preparation—further assist this effort,

and provide needed background in certain areas that is not easily attainable in your largely secular studies. Most importantly, what the SCSS is able to offer young—and not so young—Catholic social scientists is camaraderie with like-minded colleagues. Maybe they will not be teaching in the same institution with them or be working side-by-side with them in a social service institution, but they will be able to seek advice and encouragement from them at our conferences, at meetings of our local chapters, and just in the context of a phone call to a colleague that one met at one of these events. Many of our members emphasize just how important such support is when they work in professional or scholarly social science endeavors where they are largely alone as serious Catholics who regard their vocational activities as not disconnected from their faith.

I have suggested that there is something like a “Catholic social science.”⁸ Indeed, the great but perhaps unsung Pope Pius XI—who the SCSS has named its major award for—had no doubt that such a thing was possible. In his great encyclical, *Quadragesimo Anno*, he commended scholars and others who were working to develop “a true *Catholic* social science.” Obviously, the different disciplines and the areas they study have a certain independence and individual character (i.e., to study politics or economics or psychology is not synonymous with studying theology; there are secular disciplines that have their own focus and principles that are not simply subverted to or subsumed into theology). What distinguishes a Catholic social science is that it studies these different areas from a foundation of Catholic truth and a sound understanding of human nature (as stated above) as found in the Church’s traditional teaching and realist philosophy. Social study must, for the Catholic, be based on solid theological and philosophical principles, even as he uses the methods, tools, and substance of his individual social science discipline. Msgr. Paul Hanly Furfey, perhaps the greatest American Catholic sociologist, said this about how the Catholic social scientist or teacher of social science needs to proceed: “He must familiarize himself with the very best modern methods. He must learn to apply them with expert ease . . . [He] must [then] tap the riches of Catholic doctrinal tradition. He must go to the Holy Scriptures, the Fathers, the great Scholastic theologians, the encyclicals of recent Popes, and familiarize himself with the philosophical and theological postulates which he needs in his work of interpretation.”⁹ He makes it clear, however, that simply utilizing the socio-political principles of Catholic social teaching is not sufficient. It is not enough just to put a gloss of the Faith on one’s social science work and analysis. The effort to fashion a genuinely Catholic social science cannot ignore the

supernatural; faith and a reliance on the accoutrements of faith *must be central*. Furfey reminds us of the point of Pope Leo XIII, the great nineteenth century pope who laid the foundation of the modern social teaching of the Church: the social problem is primarily *a moral and religious-problem*.¹⁰ Pope John Paul II indicated much the same thing when he said in his encyclical, *Centesimus Annus*, that “there can be no genuine solution of the ‘social question’ apart from the Gospel.”¹¹

Dr. Joseph A. Varacalli, the co-founder of the SCSS who is perhaps the premier current Catholic sociologist, built on the foundation laid by Furfey and others to set forth what he referred to as the “calling” of a Catholic sociology (and, more broadly, a Catholic social science): 1) It should provide objective social research; 2) It should assist the Church in the tasks of understanding how surrounding social forces affect the Faith and in reconstructing the social order along Catholic principles; 3) It should apply, where applicable, Catholic principles to the existing body of sound social scientific theory, concepts, and methods; and 4) It should do all this through a thorough public intellectual exchange.¹² Varacalli would doubtless fully agree with Furfey’s assessment that Catholic social scientists need to beware of “accommodationism,” the reaching out to our secular social science compatriots in a manner that glosses over particularly unpalatable parts of Catholic doctrine to find some kind of “middle ground.” Furfey insists that this will skew one’s perspective in the direction of naturalism.¹³ Once again, we can acknowledge and utilize whatever is valuable in secular social science, but we cannot embrace its assumptions if they are in any way incompatible with Catholic teaching and a Catholic worldview.

Before Vatican Council II, many Catholic social scientists in the U.S. made serious attempts to respond to Pope Pius XI’s challenge to form “a true Catholic social science.” Indeed, this effort had been going on even before Pius XI’s 1931 encyclical. So, we saw the emergence of such organizations as the American Catholic Historical Association, the Catholic Anthropological Conference, the American Catholic Sociological Society, the Catholic Economic Association, and the American Catholic Psychological Association. New scholarly journals in Catholic social science also came onto the scene, usually connected with one or the other of these organizations, such as the *American Catholic Sociological Review*, the *American Catholic Historical Review*, and the *Catholic Economic Review*. In the years after Vatican II, these organizations and journals either dropped the word “Catholic” from their titles—becoming, effectively, secular entities—or else simply went out of existence. The only one still around is also the oldest, the American Catholic Historical Association (along with its *Review*), but it

features a mixture of views about the Faith and is not organizationally committed to the Church's magisterium. Scholarly commentators have attempted to explain the dynamic behind these developments. Discussing the demise of the American Catholic Sociological Society, Dr. Stephen Sharkey of Alverno College, the Chairman of the SCSS's Sociology and Anthropology Section, mentions how some at the time hailed the mainstreaming of Catholic sociologists into their discipline; they were no longer "parochial" in their outlook and had embraced the secular humanistic outlook of the discipline. They had also jettisoned their "dated . . . values-based sociology" and become truly scientific.¹⁴ Sharkey points out that others, such as Varacalli, saw what happened as merely the embracing of liberal and Marxist ideology by some of these Catholic sociologists and "a shallow positivism on the part of others, [all] in the guise of an emergent professionalization."¹⁵ What it clearly represented, in any event, was "a rejection of a truly Catholic worldview" by them and a relinquishing of the effort to build up the discipline of sociology, specifically, into a *Catholic* social science as envisioned by Pius XI.¹⁶ This left something of an organizational vacuum in American Catholic social science in the 1970's and 1980's.

The SCSS's origins came about in a very indirect way in 1988. At a conference at Princeton University commemorating the twentieth anniversary of Pope Paul VI's great and prophetic encyclical *Humanae Vitae*, Dr. Varacalli—who was a young, but already very prominent, Catholic sociologist—was in a meal line next to one of America's promising new bishops, The Most Reverend John Myers of Peoria (now Archbishop of Newark). As they talked, Bishop Myers asked Dr. Varacalli pointedly, "Where are the social scientists who defend the Church?" That got Varacalli thinking and in the late winter of 1992 he called yours truly, who by then he had gotten to know only a little, and presented the idea for an interdisciplinary organization of Catholic social scientists. Convinced from his active membership in the Fellowship of Catholic Scholars that there were enough serious Catholics around in the social sciences and disciplines related to them, Varacalli believed that an organization of Catholic social scientists fully committed to the magisterium was a viable undertaking. The SCSS formally organized and elected its first officers at the Fellowship's convention in Pittsburgh that September and had its own first annual meeting-conference at Franciscan University of Steubenville in March 1993. The challenge of Pope Pius XI was thus renewed in the U.S. after the tumultuous post-Vatican II years.

The main annual SCSS conference has been every fall—in October—since 1994, and has brought together as many as 100+

Catholic scholars and professionals in the social sciences each year. The format has encouraged members to take part by presenting papers and organizing and moderating panels and sessions. The main conference has not had a theme, but instead has sought to maximize member involvement by each year calling for papers on a wide range of topics relating to a Catholic approach to the social sciences. Members and other interested persons can come to present the scholarly work they are often already engaging in or talk about their work in hands-on professional fields. A few years later, we started also having a smaller spring conference, always coinciding with the spring meeting of our Board of Directors, which focuses on a specific theme or topic (much like this conference). Both conferences each year provide not only a forum for a lively exchange of ideas, but also the all-important opportunity for professional camaraderie and support for members who, as stated, are often laboring alone in very secular social science domains. Interestingly, the first spring SCSS Board of Directors meeting in 1996—it was the only one we have had without some kind of connected conference or seminar—took place (without it either being planned this way or our realizing in advance it would be the case) in the Msgr. Paul Hanly Furfey Room at The Catholic University of America in Washington, D.C. It is also interesting to note that the SCSS was formed in the very year of Furfey's death, 1992. It is almost as if the SCSS was to take over when Furfey left off.

In its first few years, the SCSS was a part of the Catholic Central Union of America, an old organization started by German-Catholic immigrants especially to promote the Church's social teaching. In 1995, it incorporated as a separate organization and a year later launched *The Catholic Social Science Review (CSSR)*, which is still—as far as anyone can tell—the only Catholic interdisciplinary scholarly social science journal in English-speaking North America. Dr. Varacalli was its first editor-in-chief. He was followed in that position by political scientist Dr. Ryan Barilleaux of Miami University of Ohio. Recently, Dr. Mark Lowery of the University of Dallas has assumed the helm. In 2005, the tenth annual issue will be published. It normally is 300-350 pages in length—actually, it is really a sizable book—and includes articles in the various social science disciplines: political science, psychology, history, sociology, economics, anthropology, etc. The articles typically seek to approach different questions in the social sciences from a perspective of Catholicism, religion, or ethics, or they undertake a scholarly examination of topics particularly of interest to Catholics, such as Pope John Paul II's teaching on labor. Many articles specifically aim to build up a Catholic framework or foundation for the individual social science

disciplines, in the spirit of Pope Pius XI's charge in *Quadragesimo Anno* of which I have spoken. We also have sections featuring book reviews, short articles on an array of current public and Church affairs questions, and documentation (the latter includes such things as a listing of recent accomplishments and publications of our members). The *CSSR* is a peer-reviewed journal, which is abstracted in *Religious and Theological Abstracts* and indexed in *The Catholic Periodical and Literature Index* (so its articles can readily be tracked down by the larger scholarly and professional world). The *CSSR* has been a major achievement for the SCSS, especially when one considers how few scholarly or professional organizations can consistently produce a journal—to say nothing of a lengthy one—without any full-time editorial staff. While always seeking high quality work, its editorial board has been emphatic about it not being exclusivistic, so that younger and less well-known scholars can have a chance to publish in it.

The SCSS has also undertaken other scholarly publication projects, most notably our 1998 anthology, *Defending the Family: A Sourcebook* (which was planned and co-edited by psychologist Paul Vitz and yours truly),¹⁷ and its current project—its most substantial single project to date—the aforementioned encyclopedia on Catholic social thought, social science, and social policy, which, when completed, will include around 900 reference articles and should be the standard reference source of its type in English.

The SCSS also has a web page, which contains an assortment of valuable postings: the full-text of recent issues of the *CSSR*, biographical information about many of our members and information about how to order their books, membership information, a posting of current SCSS activities and the “Call for Papers” for its annual fall meeting-conference, and a “Catholic Social Commentary Service” which features short op-ed type articles by some of our members seeking to apply Catholic social thought to current public questions.

The SCSS has also recognized the work of significant Catholic social scientists—who often get little recognition in the larger academic world—and also important Catholics who have contributed in the many arenas of what might be called “Catholic social action” (i.e., those who work actively within society and the Church in defense of the Faith, who promote good causes such as pro-life, who aid the poor, or who engage in Catholic philanthropy) even though not scholars. For the first, we have set up the annual Pope Pius XI Award for—following from, again, the charge of *Quadragesimo Anno*—“Contributions toward the Building Up of a True Catholic Social Science.” For the second, we bestow—usually every year—the Blessed Frederic Ozanam Award for Catholic Social Action.

We have also tried to work over the years to build up local or regional chapters and disciplinary sub-sections of the SCSS, in order to increase its presence around the country—and indeed the world—and to provide extra opportunity for our members to interact with others in their own disciplines. The disciplinary sections also help the SCSS to establish a sort of “scholarly-evangelistic” presence within some of the major secular social science organizations (e.g., the SCSS Political Science Section, headed ably by our 2nd Vice President, Dr. Kenneth Grasso of Texas State University, annually has a couple of panels at the American Political Science Association Convention).

We have also had special projects aimed at addressing, as an organization, some of the current issues in the culture and the Church. For example, last year (2004) we had a special luncheon-seminar on Capitol Hill in Washington, D.C. on family questions directed toward Congressional staffers. Some years ago, we sent a letter to all the U.S. bishops raising problems about the trend in some dioceses to develop homosexual ministries that did not necessarily keep with the teaching of the Church. The letter, by the way, was drafted by our member Dr. Joseph Nicolosi, a Los Angeles psychologist known as a pioneer in “reparative therapy” which aims to try to turn homosexuals away from same-sex attraction.¹⁸

In the future, the SCSS would like to continue its current activities, but add more members and reach out more to students. It perhaps would like to work with certain Catholic universities to help shape graduate-level programs, or to cooperate with existing graduate-level programs (perhaps utilizing, in part, distance education) to help train the Catholic social science scholars of the future. We would also like to enhance our regional and disciplinary section efforts, so the SCSS’s work and apostolate can be present in the everyday professional lives of more persons.

The SCSS has been careful to find a place within our ranks for all schools of thought in the various social science disciplines, so long as they are compatible with Catholic orthodoxy. This is because the Church is truly eclectic, in the *best* sense of the word. Truth can be approached in many different ways. At the same time, we have recognized the particular value of highlighting social science thinkers who have made it a point in their work to proceed from Catholic principles and have truly aimed to build up a Catholic social science within their individual disciplines or sought to fashion a social order based, at least in theory, on those principles. Among the most eminent of such thinkers are Dom Verner Moore in psychology and psychiatry, Christopher Dawson in history, Fr. Heinrich Pesch, S.J. in economics, and Furfey in sociology.

It is clear that the Church views the social sciences as increasingly important, as witnessed by Pope John Paul II's establishing of the Pontifical Academy of the Social Sciences several years ago. It is currently headed by our member and Pope Pius XI laureate Professor Mary Ann Glendon of Harvard Law School. The Church is simply recognizing that the studies, theories, and prescriptions for action of the social sciences are playing an increasingly important role in the modern world. Catholic social teaching is a well developed corpus of papal teaching and reflection about socio-moral questions, constantly attuned to new developments in society, politics, and economic life, that needs to be made better known throughout the world. In the United States, especially, where Catholicism has been regrettably marginalized in the history of our public life, it is probably the Church's "best-kept secret." In Europe, where it has a history of shaping social thinking and policy (especially in certain countries), it is being lost sight of amidst an ever-ascending wave of secularism. Nowadays, liberalism, conservatism, social democracy, school of thought x, y, and z, or social movement a, b, and c—not the Church—or indeed any religious perspectives—are the reference points for and shapers of most people's thought when it comes to social questions. Indeed, these factors seem to be the formative forces even for most Catholics. The great challenge for Catholic social scientists—and those involved in Catholic social action apostolates of various kinds—today is to make this splendid teaching better known and to reflect seriously about how it can provide the basis for a renewal of the different disciplines and professions and of society itself. For, again, as Pope John Paul II said, there can be no true solution to social problems without the Gospel. Indeed, it could not be otherwise because God made all things for the glory of His Son, including the social life and order that comes forth from man's basic social nature. Thus, as the Book of Ephesians (1:10) tells us, "we must remake all things in Christ." This must be the standard for any serious Catholic endeavor in the social sciences. The Faith must animate all of our endeavors as social scientists, not be parked at the door when we enter the classroom, office, or clinic. The SCSS's role is to help, in whatever modest ways it can, social science students to prepare to do that and social science practitioners to do it well.

NOTES

1. The address—later turned into an article—was entitled “What the Catholic Finds Wrong with Secular Social Science,” and was published in *The Social Justice Review*, vol. 83 (Nov.-Dec. 1992), 5-11, and later reprinted in my book *The Public Order and the Sacred Order* (Otsego, Mich.: PageFree Publishing, 2003), 619-630.
2. See Paul Hanly Furfey, *The Mystery of Iniquity* (Milwaukee: Bruce, 1944), 23.
3. Furfey, 16.
4. Joseph Cardinal Ratzinger (soon to be elected Pope Benedict XVI), Homily to the College of Cardinals, April 18, 2005, as reported in *The Wanderer* (April 28, 2005), 4.
5. See Pope Leo XIII, *Libertas Praestantissimum* (Human Liberty), #21.
6. See Paul C. Vitz, *Psychology As Religion* (Grand Rapids, Mich.: Eerdmans, 1977) and William Kirk Kilpatrick, *Psychological Seduction* (Nashville: Thomas Nelson, 1983).
7. Dom Thomas Verner Moore, *Dynamic Psychology* (Philadelphia: Lippincott, 1924).
8. Pope Pius XI, *Quadragesimo Anno* (*Reconstructing the Social Order*) (1931), #20.
9. Furfey, 83.
10. Furfey, 122, citing Pope Leo XIII, *Graves de Communi* (Christian Democracy) (1901), #1.
11. Pope John Paul II, *Centesimus Annus* (*The Hundredth Year*), #5.
12. Joseph A. Varacalli, “Sociology, Catholicism, and Andrew Greeley,” *Lay Witness*, vol. 13, no. 9 (June 1992), 2.
13. Furfey, 37, 76.

14. Stephen R. Sharkey, "Framing a Catholic Sociology for Today's College Students: Historical Lessons and Questions from Furfey, Ross and Murray (Part I)," *Catholic Social Science Review*, vol. IX (2004), 274.

15. Ibid.

16. Ibid.

17. Paul C. Vitz and Stephen M. Krason, eds., *Defending the Family: A Sourcebook* (Steubenville, Ohio: Catholic Social Science Press, 1998).

18. The letter, which was sent to all the U.S. bishops under the signature of Dr. Stephen M. Krason, the SCSS president, was reprinted in Vitz and Krason, eds., 102-103.