

Human Sexuality in the Catholic Tradition

Edited by
Kieran Scott and
Harold D. Horell



A SHEED & WARD BOOK

ROWMAN & LITTLEFIELD PUBLISHERS, INC.
Lanham • Boulder • New York • Toronto • Plymouth, UK

A SHEED & WARD BOOK

ROWMAN & LITTLEFIELD PUBLISHERS, INC.

Published in the United States of America
by Rowman & Littlefield Publishers, Inc.
A wholly owned subsidiary of The Rowman & Littlefield Publishing Group, Inc.
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706
www.rowmanlittlefield.com

Estover Road
Plymouth PL6 7PY
United Kingdom

Copyright © 2007 by Rowman & Littlefield Publishers, Inc.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of the publisher.

British Library Cataloguing in Publication Information Available

Library of Congress Cataloging-in-Publication Data

Human sexuality in the Catholic tradition / edited by Kieran Scott and Harold Horell.

p. cm.

Includes bibliographical references and index.

ISBN-13: 978-0-7425-5240-1 (cloth : alk. paper)

ISBN-10: 0-7425-5240-3 (cloth : alk. paper)

ISBN-13: 978-0-7425-5241-8 (pbk. : alk. paper)

ISBN-10: 0-7425-5241-1 (pbk. : alk. paper)

1. Sex—Religious aspects—Catholic Church. 2. Catholic Church—Doctrines.


I. Scott, Kieran. II. Horell, Harold Daly.

BX1795.S48H87 2007

241'.66—dc22

2006036906

Printed in the United States of America

 The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.

Dedicated to Carl C. Landegger
for his generosity in support of this project

Moving Beyond the Sound of Silence

Kieran Scott

Questions of sexual morality are among the most volatile issues in the Roman Catholic Church today. They are also among the most vital. The official teaching on a wide array of issues—contraception, sterilization, artificial insemination, masturbation, abortion, premarital sex, homosexuality, celibacy—is generally well known among Catholics and the public at large. Equally well known is the great discrepancy between official Catholic teaching and Catholic practice.

Patrick T. McCormick writes, “Since the mid-sixties there has been mounting discord within Catholicism over its teachings on sexuality and gender. Disagreements with and dissent from official positions on some or all of these questions has long been widespread among American Catholic laity, clergy, theologians, and perhaps even bishops.”¹ Only a tiny fraction of American Catholics (10–13 percent) supports the church’s ban on birth control. Pope Paul VI’s 1968 encyclical, *Humanae Vitae*, seems to be a dead letter on the level of most individual Catholics. A steady stream of polls, spanning nearly forty years, indicate that a large majority disagree with official teaching on sterilization, masturbation, premarital sex, abortion, celibacy, and divorce.

There is only one prevailing consensus: a serious rift exists between official teaching about sex and the lived reality of Catholics. Peter Steinfels notes that this rift has produced a spider’s web of small cracks and fissures—dissimulations, denials, evasions, hypocrisies—that threaten the church’s integrity.² A deep and pervasive legitimation crisis exists. Elevating the level of this crisis in recent years has been the sexual abuse scandal traumatizing the American Catholic Church. This has sent its credibility into a free fall. And the response of officials to the scandal has merely served to reinforce the very

problems that they purport to solve. This is tragic, both for the institutional church and its people: a church seemingly bereft of sexual wisdom, and its people left rudderless without credible sexual guidance.

This book seeks to repair the rift and bridge the gap between official teaching and the lived reality of Roman Catholics. Church officials have sought to bridge the divide by requiring public affirmation of their teachings, without qualification, at all levels of Catholic life. Some Catholic moral theologians and scholars, however, have sought to reopen these teachings to examination and to the test of the lived experience of Catholics. This book chooses the latter approach. It seeks to open a conversation between the realm of scholarship and the life of the church, and between the church's teaching office(s) and "the sense of the faithful."

"Catholic efforts to rethink sexual morality," Peter Steinfels observes, "operate in a slightly obscure zone of academic theology that may at best influence private pastoral counseling but is carefully fenced off from the church's public speech—in pulpits, religious education, church publications, or official statements."³ This book is our modest effort to remove some of the fences that currently hem in discourse in the Roman Catholic community.

The initial inspiration for the book emerged from a pastoral conference titled "Human Sexuality in the Roman Catholic Tradition," which Dr. Harold Horell and I cochaired, October 28–29, 2004, at Fordham University. For the conference, we invited leading experts to address major issues of human sexuality from a Christian faith perspective. Multiple perspectives were offered to provide a holistic understanding. Each of the keynote addresses had a pastoral dialogue response. This dialogical structure frames part I of the book. Part II includes some seminar presentations from the conference. However, we have also included in this section additional material that addresses some key specific issues that our Christian communities care passionately about today.

While there has been a significant loss of institutional credibility on sexual matters among contemporary Roman Catholics, this credibility, we believe, can be restored. In the depths of our tradition a treasure of wisdom awaits to be rediscovered. The purpose of the book is to reclaim the deep wisdom within our religious tradition and make it accessible for the life of the church, its pastoral ministers, scholars, and church leaders.

However, formidable obstacles remain. A healthy sense of ecclesiastical realism is required. Sex and sexuality are controversial, difficult, and dangerous to tackle on every level of church life. Careers can be put in peril, sanctions dished out, and sacraments denied. In spite of the growing chasm dividing what the official church teaches from the community of scholars, and from parishioners, the church's magisterium refuses to engage in meaningful conversation. Efforts at dialogue have fallen on deaf ears or are met with a stony silence. "Discussion has not come to a halt," notes Peter Stein-

fels, "but like a jam-up on the highway when all the vehicles have to squeeze around a wreck, discussion about sexual morality has slowed to a crawl."⁴

Time and again attempts at dialogue have failed. They have been sabotaged, Patrick McCormick claims, by a fourfold silence in the Catholic Church. "This silence," he writes, "has kept bishops from speaking openly, punished or intimidated dissenting theologians, rendered pastors mute, and ignored women's experiences and voices. And along the way it has wrecked immeasurable damage."⁵ McCormick's analysis is worth noting in some detail.

First, there is the self-imposed silence of bishops on disputed sexual issues. Most do not feel free to speak their mind. Their public pronouncements ring tinny and forced—masking their own doubts and disagreements. Bishop Kenneth Untener of Saginaw, Michigan compares the situation to a dysfunctional family—(bishops) fearful to speak about things that are on everyone's mind, but which are unmentionable.⁶

Second, attempts to bridge the sexual chasm in Roman Catholicism have been undermined by the silencing of theologians. "Most U.S. Catholic theologians, especially clergy, vowed religious or faculty in Catholic universities," McCormick writes, "know that sexual issues represent the third rail in Catholic theology—touch it at your peril."⁷ Since *Humanae Vitae*, Rome has refused to engage the critical voices of theologians in open dialogue. Instead, it responds to dissent by silencing the critics—forbidding public debate, investigating and sanctioning theologians, and making dissent from certain sexual teachings a canonical offense. This has had a chilling effect on Catholic scholarship and retarded the growth and development of a mature, integrated sexual ethic in Roman Catholicism.

A third level of silence is found on the pastoral level. This is where the vast majority of Catholics encounter the church, its ministers, and its teachings in the concrete. This is also where the chasm is the widest—as every opinion poll indicates. "In this context," McCormick notes, "a large number of pastors have felt squeezed between a set of official teachings that neither they nor their congregations find persuasive or helpful and a bevy of questions and concerns for which they have few useful answers. All too often this results in a form of sexual silence."⁸ Don't ask, don't tell is the unofficial operating policy on many sexual matters. Parishioners are encouraged—as a pastoral solution—to follow their own consciences. Pastoral ministers are rendered mute on controversial sexual issues facing their parishioners.

Finally, there is the silencing of women. Patrick McCormick declares, "Women have experienced the sexual silence of the church by being ignored and oppressed . . . traditional Catholic teachings on sex and gender were formulated without attending to the voices or experience of women."⁹ This silencing continues to show up in the magisterium's unwillingness to engage in open conversation about issues critical to women, especially in

its absolute proscription of certain sexual practices. The voice and scholarship, particularly of women theologians, have been ignored on sexual matters or treated as if they were mute.

These attempts at stifling dialogue and debate about sexuality in contemporary Catholicism are counterproductive. They have brought with them a heavy cost. McCormick lists four: first, it has contributed to significant erosion in the church's moral authority to teach about sex and gender; second, it has deprived many Catholics of a useful and persuasive sexual ethic to guide and instruct their children; third, it has deprived the church of the dialogical space needed to wrestle with complex sexual moral questions; and finally, it has resulted in the marginalization of anyone willing to speak the truth on the host of critical sexual issues facing our lives and demoralizes those who feel they cannot speak the truth.¹⁰

This book, with its rich array of essays, aims to move us beyond the sound of silence. It not only seeks to reopen dialogue, its style and format is itself dialogical. Such a dialogue, we believe, is vital to the health of our tradition and the holiness of our lives.

From 1940 through mid-1960, the official teaching of the Roman Catholic Church on sex was remarkably consistent and severe. Practicing Catholics wore their rigorous sexual code as a badge of honor. The teachings had a totalizing character—extending in sets of attitudes and actions impacting aspects of everyday life. There was a certain countercultural element to the official teachings on sexual ethics. They were out of step with postwar affluence and freedom in the United States. Practicing Catholics obeyed the strict sexual teaching. There was coherence between official pronouncements and the practices of the people.

Today, the official teaching retains an inflexible continuity. There has been no substantial modification of position on artificial birth control, premarital sex, masturbation, adultery, homosexuality, celibacy, and so forth. "In important ways," Luke Timothy Johnson writes, "the church's teaching on sexuality can be regarded as prophetic. It stands for a vision of the world defined by God over and against practices that distort creation."¹¹ This may be particularly true in relation to current U.S. culture. Peter Steinfels observes, "American culture . . . remains at war with itself in the absence of any cultural consensus on sexual norms. Billions of dollars and immense talent are expended in stirring sexual longings and promoting sexual fantasies. Billions of dollars and immense talent are devoted to repairing the damages of impulsive, irresponsible, or exploitative sexual conduct. . . . American society is desperately in need of moral analysis beyond the level of bumper stickers, sitcoms, and rock lyrics."¹² Official church teaching may offer some of that analysis in demanding fidelity in marriage, restricting licit sexual activity to marriage, its unwavering stance against abortion, and even in its insistence that vowed religious and clergy be celibate. In our current situation,

these teachings can be legitimately regarded as a prophetic voice within US culture.

However, Luke Timothy Johnson notes, "Only to the degree that moral teaching is expressed by the attitudes and actions of Catholics themselves can it challenge anyone. . . . Teaching is real and convincing only to the extent that it is actually embraced by believers, embodied in their practices, coherently and consistently expressed by the community of faith."¹³ In other words, "reception" by Catholics themselves—both clergy and laity—is an essential element of authentic teaching. This is the profound change that has occurred in the last forty years. We have experienced a seismic shift in the practice and perception of Catholic sexual teaching by Catholics themselves. The formerly monolithic Catholic sexual ethos has all but disappeared. Many Catholics today either don't believe the official teachings on sex and sexuality or don't consistently practice them. "Within the span of a decade," Johnson observes, "American Catholicism went from a clear and confident sense of sexual morality to a state of confusion and loss of confidence."¹⁴ No longer do we have a coherent, consistent and clear sexual morality. While the words may have stayed the same, the actual content of Catholic sexual morality in the United States has not.¹⁵ This has compromised—if not discredited—the prophetic voice of the church in matters of sexual morality. It is our hope that this book, with its holistic understanding of sexuality, will contribute in some small way to the construction of a clear, consistent, and internally coherent sexual morality for the Roman Catholic community.

To achieve this noble purpose, however, the book takes seriously the critical observations of Susan A. Ross on a deep-rooted problem the church faces. A major flaw, she says, is the official church's uncompromising approach. "I would label this," she writes, "a striking lack of tolerance of any ambiguity, particularly when it comes to sexuality."¹⁶ Ross names four areas in particular where this lack of sensitivity to the complexities and ambiguities of life are manifest in church teaching and discipline—namely, the church's teaching on divorce and remarriage; the requirement for celibacy for vowed religious and clergy; the church's lack of a theology of sexuality that includes pleasure; and, the neuralgic issue of abortion. In the latter case, the church's failure to see any moral ambiguity in a woman's decision whether or not to continue a pregnancy is seen as theologically and pastorally problematic. Ross declares, "When it comes to sexuality, the church's default mode has been to resort to legalism. So while I would agree that there is a prophetic dimension to this situation, it is a picture in black and white, almost in silhouette, and it does not allow for complexity here, whereas it does in other areas."¹⁷ The church is cognizant of this complexity when it comes to social justice. As a result, its social teachings have greater credibility.

Susan Ross, then, asks officials of the church, church ministers, and parishioners to think long and hard, and with patience, about the sexual issues that confront us. "We need, on the part of the church's public voices," she says, "both more sensitivity to the complexity of moral decision making and a clearer and more consistent voice."¹⁸ As I understand her position, Ross is advocating a deeper appreciation for the constructive side of post-modernity (ambiguity, complexity, and plurality) and honoring these sensibilities in our experience of sexuality. To a significant degree that is also the purpose of our book.

Human Sexuality in the Roman Catholic Tradition is written with a broad audience in mind. Most of the chapters are relatively brief and the language is accessible. Every effort has been made to minimize esoteric technical scholarly language. However, the book attempts to combine academic rigor and pastoral sensitivity. We see it as suspension bridge between the academy and the ecclesia. The book may be of particular value to clergy and lay ecclesial ministers and those preparing for ordained and nonordained ministry in the church. It may also be of particular interest to committed Christians seeking to develop a more holistic sense of human sexuality from a Christian perspective. Finally, the Roman Catholic scholarly community may find the book valuable in its effort to establish a "double voice" discourse with the tradition.

No attempt has been made here to present a systematically complete account of human sexuality from a Roman Catholic perspective. Rather, major issues of sexuality are addressed by leading experts in their fields. Multiple perspectives are offered toward a holistic understanding of human sexuality. In particular, human sexuality is explored from the perspective of pastoral care and counseling, moral theology/Christian ethics, spirituality, pastoral ministry, and religious education. Most of the perspectives offered complement each other. On occasion, however, the authors take differing standpoints. Our goal has been to move beyond the sound of silence in the ecclesia and raise up a community of critical discourse.

Our book, *Human Sexuality in the Roman Catholic Tradition*, forms a kind of pathway through the many topics and ramifications of human sexuality viewed from a Roman Catholic perspective. The book falls neatly into two major parts. Part I (chapters 2 through 5) addresses fundamental issues of human sexuality. The angles of vision here are spirituality, pastoral care and counseling, moral theology/Christian ethics, and pastoral ministry. Part II (chapters 6 through 13) attends to specific issues of human sexuality. Specifically, the section explores John Paul II's theology of the body and human sexuality, sex and marriage, celibacy, the pastoral care of homosexual persons, adolescence and sexuality, a reevaluation of cohabitation, and discernment on the future of sexuality.

Part I: Foundational Issues of Human Sexuality comprises the four keynote presentations and the pastoral responses to each at the pastoral conference in October 28–29, 2004 at Fordham University. We begin with a chapter, "Tender Fires: The Spiritual Promise of Sexuality," by Fran Ferder, F.S.P.A., and John Heagle. Ferder and Heagle seek to demonstrate the need for a renewed theology and spirituality of human sexuality. The authors point out how we have often strayed from our deepest roots into a shame-based dualism. Frequently, this negative dualism has been "the background music" for the church's teaching regarding sexuality. Ferder and Heagle analyze the causes of our crisis and then dig deep into our religious heritage for riches to reclaim and re-envision the spiritual promise of sexuality. Their chapter concludes with some pastoral tasks and personal implications.

Harold D. Horell offers a pastoral response. His response affirms Ferder and Heagle's analysis of the current crisis in discussing sexuality and the way they have drawn from the resources of Christian faith traditions in addressing this crisis. Horell proceeds to discuss how we might begin to use the new approach offered by Ferder and Heagle to enrich our faith communities.

In chapter 3, "Toward Christian Sexual Maturity: Growing in Wisdom, Age and Grace," John Cecero offers a reflection on the processes of sexual maturity using a psychological lens. The broad psychological context within which he considers developmental tasks is the lifelong challenge to balance connection with autonomy. On the one hand, Cecero shows how Christians can draw from psychological sources in developing an understanding of the meaning and purpose of human sexuality. On the other hand, mainstream psychology's nascent interest in spirituality, he notes, can contribute to sexual maturity. Cecero draws out the pastoral implications for fostering self-knowledge, maintaining professional boundaries, and balancing prophetic and reconciling action.

My pastoral response to Cecero affirms in particular his embodied starting point and in general the contribution of his psychological perspective. I, however, suggest a larger framework for the discussion of sex and sexuality. I propose that we approach it politically and institutionally, as well as biologically and psychologically. Here I focus on the political dimension of sexuality and illustrate how it flows over into U.S. foreign policy and the politics of academia.

Christine Gudorf follows with chapter 4. She calls for a new moral discourse on sexuality. First, she lays out a number of traditional teachings that must be abandoned and provides evidence to support alternative teachings. The latter half of her chapter draws from contemporary scientific and theological resources to support her alternatives. The chapter is a tour de force and challenges us to envision a new paradigm for sexual morality.

In his pastoral response, Harold Horell applauds Gudorf for courageously raising difficult questions about sexuality. He suggests that the church needs to confront these questions if we are to develop truly life-giving understandings of human sexuality. Horell, then, raises two issues for further reflection. Specifically, he questions Gudorf's analysis of maleness and femaleness and suggests we explore more fully the implications of Gudorf's recommendation that we abandon the idea that personhood begins at conception.

In the concluding chapter in part I (chapter 5), "Sexuality and Relationships in Ministry," Sidney Callahan explores how a new, integrated, and coherent view of sexuality can be of service to the pastoral life of the church. There is good news to affirm about sexuality in our tradition. However, she cautions us with regard to the dark side of sexuality. It can be distorted, misused, and can blind our conscience. She calls for a more balanced approach in addressing the topic of sexuality as we move into the future.

In my pastoral response, I fundamentally affirm Callahan's analysis, highlighting her incarnational approach to sexuality and her warnings against sexual naiveté. Once again, however, I place the question of sexuality in a broader framework. This time I set it in an institutional context. The institution of the church, with its political design, is the focus of my attention. I call for a new framework for understanding, a new language for understanding ourselves, and new ecclesial structures to facilitate human sexual flourishing.

Part II (chapters 6 through 13) of the book takes up an array of concrete issues that passionately engage our Christian communities today. This section begins with an incisive analysis, from two quite distinct perspectives, of the theology of the body and human sexuality put forward by Pope John Paul II. John Paul's writings have been the subject of much attention and debate. These two initial chapters by Jennifer Bader and Luke Timothy Johnson, when read and placed in conversation with each other, yield rich insight into the corpus of John Paul's writings.

Bader (chapter 6) discusses pre-papal and papal writings as she explores how John Paul's understanding of personhood provides the theological and philosophical foundation for his views about the human body, sexuality, and sexual difference. Bader argues that the pope's views on the body and human sexuality are grounded in his tireless and uncompromising call to safeguard the dignity of the human person. At the same time, Bader discusses how a body/soul dualism, rigid senses of masculinity and femininity, and an inability to be open to dialogue create serious limitations in his thought.

Johnson (chapter 7) questions the conceptual framework of John Paul's writings. A theology of the body, he claims, is reduced to a consideration of sexuality. For Johnson, the pope's paradigm is distressingly narrow: human love and sexuality appear in only one approved form; sexual pleasure and

passion seem mainly an obstacle to authentic love; there is little awareness of the bodily rhythm of ordinary life and ordinary people. If we are to reach a better theology of human love and sexuality, Johnson insists, we must be receptive and willing to learn from the bodies and stories of those involved in sexual love.

In chapter 8, Christine Gudorf takes up the question: "Graceful Pleasures: Why Sex is Good for Your Marriage." She begins by historically tracing the anti-sexual attitudes that have dominated the Christian perspective. Gudorf focuses on the sacramental significance of marital, sexual union. Sexual loving is central to marriage. It is as vitally important to the vocation of marriage as reception of the Eucharist is to membership in the church community. At the same time, Gudorf cautions against developing an overly romanticized understanding of the place and importance of sex in marriage.

The focus and content of the material shifts with Evelyn and James Whitehead's chapter on "The Gift of Celibacy" (chapter 9). In any discussion of Catholics and sexuality, the authors claim, a consideration of the lifestyle of vowed celibacy is essential. Celibacy is one of our faith's paradoxes. The authors discuss how sexual energy can be directed in healthy, life-giving ways in living a celibate life. They call for a renewed vision of celibacy as an authentic Christian way of life. This renewed vision, they propose, will come from an emerging theology that understands celibacy as a charism, a choice, and a call.

Homosexuality is one of the most hotly debated and divisive issues in our Christian churches today. As I write, the Episcopal Church in the United States is on the verge of splitting apart on the issue. In Roman Catholicism the question is no less contentious. In chapter 10, Barbara Jean Daly Horell focuses on "Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers" issued by the USCCB Committee on Marriage and Family. The chapter is based upon a survey and discussion groups with Catholic pastoral leaders and young people. Daly Horell offers a reflection on the adequacy of the U.S. bishops' pastoral response to homosexuality, and raises questions about how the church can support the efforts of homosexual persons to integrate sexuality and spirituality in their everyday lives.

In chapter 11, "A Tortured Trio: Sexuality, Adolescents, and Moral Theology," Julie Collins, a seasoned high school religion teacher, describes how she addresses issues of sexuality in the classroom by placing them in the context of love and eternity. Specifically, she invites students to imagine dying and going to heaven and being asked by God, "What was the quality of your love life?" Collins shows how we can draw from the richness of Christian faith traditions to address issues of sexuality with adolescents.

The final two chapters are by my coeditor and me. In "Cohabitation: A Reassessment" (chapter 12), I take a fresh look at cohabitation. I set the

discussion in the framework of a stage theory of marriage. Recent social science research describes how widespread the phenomenon is. I describe some of the traditional pastoral solutions of our churches before proposing a moral reassessment of the issue in light of tradition and contemporary needs.

Harold D. Horell concludes the book with his reflections on "Sexuality and the Church: Finding Our Way" (chapter 13). Changing views of sexuality, he claims, place Christians at a crossroads today. On the one hand, we can allow the currents of contemporary culture to dictate the ways sex and sexuality are understood in church and society today. On the other hand, we can examine the profound perspectives on human sexuality emerging from the riches of our religious traditions. Horell discerns the negative and positive attitudes on sexuality operative in church and society. He then proposes a new sexual ideal. This new ideal, he advocates, integrates sexuality with spirituality, and sexuality and social justice.²⁰ He concludes with a call for a renewed pastoral response to our complex and pluralistic sexual lives. This pastoral response should enable us to discern our way into the future by directing us toward a truly life-giving and life-sustaining sexual way of being in the world.

The trauma revolving around the sexual abuse crisis in Roman Catholicism during the last few years seems only to highlight the tip of the iceberg. The issues of sexuality are wide and deep in our tradition. And we have only begun to address them. The crisis, in a way, could be a blessing in disguise—pushing us back to rethink the basics and repair the damage. It is our hope that this small volume will contribute to this endeavor.

The spirit of our book pleads for a strategy of persuasion rather than canonical or sacramental penalties with regard to sexual matters in our church. We are very much aware of the lack of channels for listening and speaking on important sexual questions on every level of the church's life. Some of the voices raised here are critical of official church teaching on sex and sexuality. But there is a vital need at this time to move beyond the sound of silence. Many of the church's critics speak out because they love the church and are eager for it to grow beyond the present tragic events. "Ironically," Robert Maloney writes, "critics are sometimes the church's most loyal members."²¹

NOTES

1. Patrick T. McCormick, "Catholicism & Sexuality: The Sound of Silence," *Horizons* 30, no. 2 (2003): 191–207, quote from 193.
2. Peter Steinfelds, *A People Adrift* (New York: Simon & Schuster, 2003), 275.
3. *Ibid.*, 274.

4. *Ibid.*, 270.
5. McCormick, "Catholicism & Sexuality," 197.
6. *Ibid.*, 198.
7. *Ibid.*, 200.
8. *Ibid.*, 203–4.
9. *Ibid.*, 204–5.
10. *Ibid.*, 206–7.
11. Luke Timothy Johnson, "Abortion, Sexuality, and Catholicism's Public Presence," in *American Catholics, American Culture: Traditions and Resistance*, ed. Margaret O'Brien Steinfelds, 27–38, quote from 27 (*American Catholics in the Public Square*, vol. 2) (New York: Rowman & Littlefield, 2004).
12. Peter Steinfelds, *A People Adrift*, 268.
13. Johnson, "Abortion, Sexuality, and Catholicism's Public Presence," 28.
14. *Ibid.*, 35.
15. *Ibid.*, 38.
16. Susan A. Ross, "The Complexities and Ambiguities of the 'Prophetic Dimension': A Response," in *American Catholics, American Culture*, ed. Margaret O'Brien Steinfelds, 43–48, quote from 43.
17. *Ibid.*, 45.
18. *Ibid.*, 48.
20. On justice as an indispensable element in marriage, see Pauline Kleingeld, "Just Love? Marriage and the Question of Justice," in *Mutuality Matters: Family, Faith and Just Love*, eds. Edward Foley, Bonnie Miller-McLemore and Robert Schreiter, 23–41 (New York: Sheed & Ward, 2004).
21. Robert P. Maloney, "Critics from Within," *America* (October 4, 2004): 12.