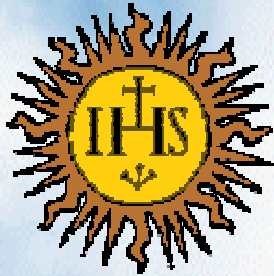


March 2000  
Volume 2  
Number 2



**JESUIT CENTRE**  
**FOR CATHOLIC STUDIES**  
**ST. PAUL'S COLLEGE**  
**UNIVERSITY OF MANITOBA**

# PERSPECTIVE

*A semi-annual examination  
and application of Catholic  
and Ignatian thought*

## IN THIS ISSUE

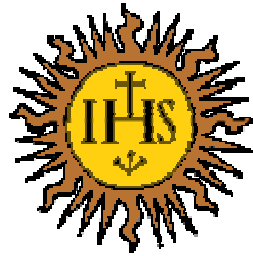
Letter from Dr. Stapleton 3  
  
Genetically Modified Food  
as a Justice Issue 4  
*Rev. John Perry, S.J.*

## BOOK REVIEWS

The Outrageous Idea of  
Christian Scholarship 14  
*Dr. Paul A. Fortier*  
  
Is the Pope Catholic? A  
Woman Confronts her Church 18  
*Jane Duffy*

## COMING EVENTS

Social Justice  
Research Award 12  
  
Next Issue 23



---

ISSN 1488-4275

---

Canada Post Publications  
Agreement Number 1422898

## LETTER FROM DR. STAPLETON

In his 1998 book titled *The Biotech Century*, Jeremy Rifkin notes that "After thousands of years of fusing, melding, soldering, forging, and burning inanimate matter to create useful things, we are now splicing, recombining, inserting, and stitching living matter into economic utilities" (p.12). Rifkin goes on to say that these emerging biotechnologies are not only shaping every field of endeavor, they are also producing new conceptions of nature and of mankind's relationship to it. Consequently, and given our mandate to provide commentaries on issues related to faith and culture, to social justice, and to inter-religious dialogue, it is appropriate for *Perspective* to address these phenomena.

COURTESY OF B. WEIZACK



Fr. John Perry, S.J., from our Jesuit Centre for Catholic Studies, takes up at least part of the challenge in this issue. An ethicist, Dr. Perry joined the Centre in 1998, and later in that academic year presented a paper on "The Re-invention of the Cow: Is the Use of the Bovine Growth Hormone an Ethical Option?" which generated intense discussion from the scientific, technical, and lay people assembled. In this issue, Fr. Perry turns his attention to the emergence of genetically modified (GM) food and provides insights on such questions as whether or not GM food production is dangerous for individuals, dangerous for environments, and just in its distribution of benefits. Moreover, he outlines both current Catholic thinking on the issue and suggests several strands of Catholic thought that will be useful for generating more detailed positions regarding biotechnical developments.

This issue also witnesses the debut of Dr. Paul Fortier, a College faculty member who holds the prestigious Distinguished Professor title of the University of Manitoba. Dr. Fortier provides a review of George Marsden's *The Outrageous Idea of Christian Scholarship* and its defense of the presence of faith-informed scholarship in secular universities.

Ms. Jane Duffy, the newly appointed Librarian at St. Paul's, also makes her first *Perspective* appearance in this issue. A graduate of The University of St. Michael's College in Toronto and a former member of the staff of its library, Ms. Duffy reviews Joanna Manning's *Is The Pope Catholic? A Woman Confronts Her Church*, a book which made the best seller list of *The Globe and Mail* in the summer of 1999.

The Jesuit Centre for Catholic Studies, with support from a donor who wishes to remain anonymous, will present its first annual Social Justice Research Award later this academic term to the Social Planning Council of Winnipeg for its report titled *The Manitoba 1999 Child Poverty Report Card— An Agenda for Action*. Brief excerpts of the report are contained in this issue.

This issue of *Perspective* is produced with the support of the Jesuits of Winnipeg and the University of Manitoba, and I wish to acknowledge and thank both.

We at the Jesuit Centre for Catholic Studies have been gratified by your response to *Perspective*. When we began, we wanted to demonstrate that the College was a centre of vibrant Catholic intellectual thought which could produce commentaries on a range of issues which our readers would find relevant and interesting. Your comments suggest that we are on the right path, and your suggestions have helped us to identify topics which can be assigned to members of our College community. Thank you, and please continue to contact us.

A handwritten signature in black ink that reads "John J. Stapleton".

John J. Stapleton, Ph.D.  
Rector, St. Paul's College

# GENETICALLY MODIFIED FOOD

## AS A JUSTICE ISSUE

### 1. INTRODUCTION

“We are what we eat.”



This piece of folk wisdom speaks to the deep-seated importance of food and what goes into it for the ordinary person. Research on public acceptance of genetically modified food indicates a growing problem in the minds of consumers with its ever-increasing presence in our shopping carts at local food stores. A recent Angus Reid poll conducted in eight countries shows that two-thirds of Canadians now say that they would be less likely to buy food that they know has been genetically modified. In the United Kingdom, this number is even higher: 82%.<sup>1</sup>

The civil disturbances at the World Trade Organization talks in Seattle in December, 1999, and the demonstrations at the Biosafety Protocol meeting in Montreal in January, 2000, had to do with this question. The issues for the demonstrators included the rapid and global introduction of genetically modified food seemingly without adequate testing for human safety and, above all, without consumer consent.

The story of the introduction of genetically modified food technology and the mobilization of popular opposition to it has all the ingredients of a suspense novel you might purchase while waiting at the check-out counter of your local food store to pay for your groceries, approximately 60% of which, we are told, have already been genetically altered in one way or another.<sup>2</sup> The plot has heroes, heroines, and villains; unexpected developments; high level political intrigue; organizations bent upon world domination; and organizations trying to save the world from destruction.

What is it about this question of food that raises such passion? I am not sure. But one idea is simply that food is special. It has both mythic or, if you prefer, theological symbolism, as well as a more prosaic meaning. We care about the story of food biotechnology much more than that of other stories of commercial practices or mal-practices. Food has been, from the start, so fundamentally material, so present at every stage of our cultural history that it is not normally thought of as symbolic of anything. At the same time, it is fraught with meaning. Roman Catholics have died in battle or have been hanged, drawn and quartered by an executioner for the sake of the truth that the bread and wine of the Eucharistic feast is *really*, and not merely symbolically, the body and blood of Christ. In one of her many attacks in the *Toronto Star* on the American biotechnology giant, Monsanto, Michelle Landsberg put it in this way: “Every human creature on the earth not only eats to live, but has a particularly intimate and personal relationship with breakfast, lunch and dinner.”<sup>3</sup>



At the beginning of the rise of modern economic life, food seemed too sacred, too important to us to be handled in a free market. Adam Smith argued against this position in his famous addendum on the grain trade. Today, visit any commodity exchange and you will see that "futures" on soy, canola, wheat, and pork prove that Adam Smith was prescient: food is just one of the facts of nature.<sup>4</sup>

The intention of the author of this article is to present a "justice perspective" on the question of biotechnology and the genetic modification of food. Due to the limitations of space the article will be introductory but hopefully will offer a preliminary indication of the position that official teaching of the Church seems to be taking and the areas where further research and publication need to be done.

## 2. WHAT IS GENETIC MODIFICATION OF FOOD AND DOES IT PRESENT ETHICAL PROBLEMS?

Biotechnology is broadly defined as the science of using living organisms to improve or create beneficial products. The technology of genetic modification has many applications, of which food is only one. Medical uses are already well established in the pharmaceutical industry, and the public seemingly has no problem with genetic modification within that setting. Within the context of the production of food grains genetic modification is a way of adding genes which confer resistance to insect, fungal, and viral pests to plants that might otherwise die or require pesticides to survive. It can also encourage herbicide-resistance, which means that weeds can be easily killed even among standing crops. All of this increases the yields of farmers and decreases their cost. There has, as yet, been no clear benefit for the consumer.

The public fear of biotechnology centres on the perceived problem with copying a gene from one species and inserting it into another, the so-called "trans-genic" process. For example, the herbicide glyphosate (Roundup) deactivates an essential process in normal plants and kills them. "Roundup Ready" soybeans, corn, and canola were developed by inserting a copy of a bacterial gene with an identical function to the plant gene, but that is unaffected by glyphosate. All of this is a manipulation of the seed at the cellular or DNA level which enables farmers in Canada and throughout the world to kill weeds in a new way. In this example, only a minute fraction of the DNA of the bacteria, which contains up to 90,000 genes, has been copied. Inserting one gene of the bacterium into, for example, a canola seed, will not transfer the character of bacteria into canola; the new form of canola is really different and yet it is "substantially equivalent" to the original version of the plant. "Substantial equivalence" is a philosophically confusing concept that pleases federal government regulators, who have argued that the new organism is basically the same as the old one and therefore need not be tested as rigorously. This concept is also pleasing to the corporate owners of the patents for the new organism, which is legally protected as their intellectual property.

Despite the public's fear, the spread of GM food seemed, until recently, unstoppable. The first commercial breakthrough in this technology was made by Monsanto in 1982. In 1990, there were no commercially cultivated GM crops in the western world. By the end of 1999, an estimated 100 million acres were covered with them. In fact, "Roundup Ready" or "Liberty Linked" soybeans are now so popular that it is increasingly difficult in Canada and the U.S.A. to find the unmodified variety.

In Europe and Japan, things are not at all the same as they are in North America. Except for Spain, most of Europe has officially rejected GM crop technology, and Europeans have mounted powerful but unofficial resistance to it. Their objections are three: (1) genetic manipulation is unnatural; (2) the food it produces is dangerous to people; (3) it is bad for the environment.

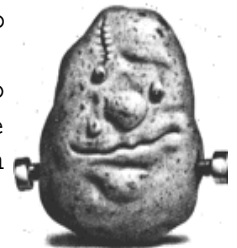
Advocates of GM technology answer the first objection by saying that all crops are unnatural. The plants we see in the wild evolved at the time of the dinosaurs, about 100 million years ago. They evolved for their own benefit, not for humans, and filled all the available ecological niches. For the past 10,000 years, humankind has been busy modifying a small number of these plants to serve our own needs, not those of the plants, and in so doing we have changed them dramatically. Over the past 50 years, we have enjoyed the fruits of the so-called "green revolution" which, for example, enabled India to turn from being the world's largest importer of food grains to being self-sufficient in them.

Most foods we eat, even the organic variety, are the result of intense genetic modification. For example, the tomato started out as a small red berry from South America that was thought to be toxic and so was used there only for ornamental purposes.<sup>5</sup> Closer to the home of *Perspective* at the University of Manitoba, in 1974, Dr. Baldur Stefansson and his colleagues transformed rape seed, which had been a toxic oil used as a lubricant in warships during the Second World War, into a health-friendly cooking oil, canola, by reducing the licosenic and erucic acids in it through conventional cross-breeding techniques.

Those who oppose GM say that a distinction must be made among (a) natural selection; (b) artificial (humanly engineered) selection through trait enhancement by a slow breeding process; and (c) the much faster genetic modification through technological intervention, which brings a new species into the world. This third manipulation, done by biotechnology, is genuinely new, is still in its infancy, and its spin-off effects are still unknown.

The riposte to the second argument, that GM foods are not safe, is simply to say that no scientifically reputable test has shown that any food currently on the grocery shelves is in the least toxic. A well-publicized experiment carried out on potatoes in Britain has opened up new lines of research in the scientific community, but has yielded no new conclusions to date.

Dr. Arpad Pusztai, a scientist working for the Rowett Institute in Aberdeen, Scotland, conducted research on rats fed with genetically modified potatoes, and the preliminary results indicated that the rats experienced stunted organ growth and depressed functioning of the immune system. Since no one proposed to feed the engineered potatoes that had been fed to his experimental rats to people his original results did not cause much concern. But a second claim by Dr. Pusztai and his supporters did: that the damage done to the rats was not due to the protein that had been genetically engineered in the potatoes but by the method used to put it there. Since this method is widely used in genetic engineering the media in Great Britain began referring to "Frankenfoods," and the debate became more heated.<sup>6</sup>



The third objection would seem to be more weighty. It is possible that crops that make their own pesticides, for example, will cause evolution to turn against human best interests by stimulating resistance in the very pests aimed at by insecticides. Other possible environmental harm would include the "escape" of transplanted genes from crops to their wild relatives. This might confer insecticidal properties or herbicide resistance on them. A widely-advertised experiment done at Cornell University on Bt corn and its effects on the caterpillars of Monarch butterflies has shown a possible risk to these non-pest insects from eating the GM-transformed corn pollen. Other beneficial insects such as the Lacewing may also be involved in this problem.

A less well-known issue occurred in Canada in 1997 when our federal government allowed the sale of genetically modified canola seeds produced by Monsanto that were "seriously contaminated." The seeds were not harmful, but they were recalled despite the fact that they had been planted by two prairie farmers before the recall. What is significant is that it was Monsanto, not the federal regulators, who discovered and rectified the mistake.<sup>7</sup> This incident tends to support the claim of the biotechnology industry that they are able to regulate themselves.

Monsanto has discovered the high price  
of losing the public relations battle  
**Seed of destruction**

Simon Caulkin

could hardly be more psychologically  
potent, appearing to go to the very

Monsanto

as a result of the consumer backlash

**Food industry faces a testing future**

The issue of gene

**Protesters destroy GM test sites**

The answer to the conundrum of potential environmental damage consists of two arguments. The first is that agriculture is, by definition, destructive to the environment. If GM were shown to be more harmful than traditional methods, then ethical bells should begin ringing. But this has not yet been demonstrated. The second argument is that at least some genetic modification should help rather than harm the environment. For example, if crops contained their own insecticides, spraying becomes unnecessary. This should be good news for the non-target insects, including the Monarch butterflies and Lacewings.<sup>8</sup> Genetic modification may even help us solve existing environmental problems by the development of plants that leech heavy metals from the soil, for example.

To date there has not yet been a convincing case made that genetic modification in and of itself is unethical. The ethical problems begin with the question of who controls this bio-technology and for whose benefit it is being developed. This leads to a more focused, and theologically inspired, version of ethics subsumed under the umbrella of "Justice."

### 3. CATHOLIC THINKING ON GM FOOD

In October, a collection of essays on this technology was published by the Vatican's Pontifical Academy for Life.<sup>9</sup> Considering the controversy swirling around them in Italy and throughout the rest of Europe, the authors of this volume have taken a cool, detached, and academic approach to the matter, and have given their qualified and careful agreement to biotechnology in general and to genetic modification of food in particular. Certain problems are highlighted: the imbalance between developing and developed countries in their access to this technology, "genetic patrimony" of useful species of plants found in developing countries, and the need to redefine and renegotiate biotechnology patents.<sup>10</sup> One author, V. Buononio, expressed the hope that advances in the production of pharmaceuticals using the new plant technology might help rectify present injustices in the distribution of drugs.<sup>11</sup>

To date the Bishop of Rome, Pope John Paul II, has spoken directly on the issues under discussion just once.<sup>12</sup> In this speech he has given clear direction for Catholic reflection on the new technology in line with the idea of "solidarity" with the poor and the hungry, and participation of all in its application and use. Marking the beginning of the Millennium with his January 1<sup>st</sup> message on the "World Day of Peace," which had been established by Pope Paul VI in 1967, His Holiness indirectly referred to our question when he indicated clearly that he regarded "globalization" as the best way to establish full humanity. Poverty, hunger, disease, and violent displacements of human populations cannot be healed by handouts or the acts of disconnected charitable organizations. The answers lie, rather, in "rethinking international co-operation in terms of a new culture of solidarity." The Holy Father writes: "The lofty and demanding task of

peace, deeply rooted in humanity's vocation to be one family and to recognize itself as such, has one of its foundations in the principle of the universal destination of the earth's resources. This principle does not delegitimize private property; instead it broadens the understanding and management of private property to embrace its indispensable social function, to the advantage of the common good and in particular of society's weakest members."<sup>13</sup>

In other words, the ethical concerns of both the scholars in the Pontifical Academy and of the Pope himself lie in the area of justice rather than in the issue of the harm to the environment or even whether GM is something that is intrinsically wrong. With the general interest Jesuits take in reflection and action around this virtue I would like to make use of the recent corporate decision by Monsanto to revise its plans for the first generation of its Technology Protection Systems, which its opponents have dubbed "Terminator Technology,"<sup>14</sup> as an example of the possibility that individuals and even huge corporations can have a conversion, a *metanoia*, with regard to the justice aspects of this question.

## 4. MONSANTO AND "THE TERMINATOR"

The news at Christmas that caterers have delivered Monsanto the final insult by banning genetically modified food from the GM giant's own staff cafeteria in its British headquarters "in response to concern raised by our customers"<sup>15</sup> gives the notion of poetic justice a whole new meaning. For those who read their Bible, this event as well as others occurring this same week, the last one of the old Millennium, might also bring the thought of biblical justice to mind. For they would know from the pages of scripture that Yahweh, the Father of our Lord Jesus Christ, hears the cries of the poor and takes their side in powerful as well as ordinary ways.

The other news of the last week in December 1999 relevant to Monsanto was that five farmers in America and one in France had launched a class action suit in the U.S. district court of Washington, D.C. "The 55-page complaint claims that Monsanto defrauded farmers when it told them the seeds were safe and that the public would accept genetically modified crops, because according to the plaintiffs the company should have known that no nation's standards of testing are adequate to guarantee such safety."<sup>16</sup> The same week Monsanto agreed to merge its pharmaceutical industry with Pharmacia & Upjohn in a \$27 billion (U.S.) deal which included the separation from the rest of the merger of Monsanto's agrochemical business with its headquarters in St. Louis, Missouri and its \$4.3 billion in annual revenue. One of the conditions of the deal with Pharmacia & Upjohn was the removal of Monsanto's visionary CEO Robert Shapiro from the day-to-day running of the business.<sup>17</sup>

These three events, namely the caterers banning GM food in their canteen, the class action suit by disgruntled farmers, and the apparent scepticism about Monsanto's agribusiness displayed by its merger partners, represent a great change for the world's largest producer of GM seeds. 1999 had seemed to be shaping up to be a banner year for the multi-national. Halfway through the year the company had earned a profit of \$476 million, which was up five percent on 1998, and its income had grown by 28%. Until the spring of 1999 Monsanto had enjoyed broad support on Wall Street, the White House still favoured the company, and its shares were valued at \$47. Mr. Shapiro told his shareholders that the flooding of the U.S. market with GM crops had been the most "successful launch of any technology ever, including the plough."

The first sign of trouble was in April when a manufacturer of veggie burgers stopped using GM soybeans. By the summer, the rumblings indicating trouble ahead had grown louder. The first GM crops were destroyed by U.S. activists. Meanwhile in Europe, where activists were also digging up



Greenpeace activists attempt to destroy an experimental crop of GM maize from a site at Lyng, Norfolk, July 26, 1999. Photo used with permission of Reuters, Copyright 2000.

crops, a consumer boycott of GM products was taking its toll on U.S. and Canadian grain exports. By May, Dan Glickman, the secretary of Agriculture for the United States, was issuing stern warnings of "profound consequences" to U.S. agriculture exports if U.S. firms did not begin voluntarily labelling their products, as demanded by the European Union. Further, he advised Mr. Shapiro to keep quiet "because every time he opens his mouth, U.S. agriculture loses millions more bushels of agriculture exports."<sup>18</sup>

These public events, dramatic though they were, paled in comparison to what was happening behind closed doors. On July 14 the nine members of the Monsanto Board of Directors including Harvard academics and Micky Kantor, former head of the U.S. Department of Commerce, met secretly at the Willard Hotel in Washington to listen to Professor Gordon Conway, President of the Rockefeller Foundation in New York whose mission is to help the world's disadvantaged. Professor Conway, former Vice Chancellor of Sussex University in England, had spent much of his life in developing countries working with peasant farmers. Mr. Shapiro, who also claims to be working for the poor with genetically modified food, had invited Professor Conway to address them because of Monsanto's public commitment to consult widely. As well, the Rockefeller Foundation had recently spent \$100 million on research into GM crops. No doubt what was expected was a friendly, somewhat irrelevant speech by an ally who would offer some mild advice which the board could take or leave.

For more than an hour Professor Conway stunned them with a lecture warning them to change their ways or they would incur the wrath of the scientific, political, and global community. "Admit that you do not have all the answers," he said. "Commit yourselves to prompt, full, and honest sharing of data. This is not the time for a new PR offensive but for a new relationship based on honesty, full disclosure and a very uncertain future."

Along with many others in the U.S. intellectual community, Professor Conway regretted Monsanto's corporate style and global strategy. The corporation had a reputation for arrogance and secrecy which was seen as being responsible for a loss of confidence in science and big business.

But of all its actions, the one that rankled Monsanto's opponents the most was its purchase for \$1.2 billion in May 1998 of a giant American seed company called Delta and Pineland which owned U.S. patent No. 5,723,765. This patent, the result of a collaboration between Delta and Pineland and the U.S. government's Department of Agriculture, related to a technology which allowed any seed to be genetically doctored to grow into a healthy plant but then to produce infertile seeds. Monsanto's enemies called it "Terminator" or "suicide" technology. The attraction to Monsanto was that instead of having to police farmers to make sure they did not collect and then reuse their patented GM seeds and sow them for their next year's harvest, the seeds would do this for the company. The very idea of "Terminator Technology" angered farmers in developing nations, and the governments of India and Zimbabwe were the first to ban them outright.

Professor Conway argued with the Monsanto board that the possible adverse results for hundreds of millions of farmers were far greater than any social benefit in preventing migration of genetic modifications to create inadvertently "super-weeds" or "volunteer crops." The Terminator effectively killed the process that let farmers sow their own seeds, and subsistence farmers were too poor to buy new seed. In short, Professor Conway presented the Monsanto Board of Directors with a strong argument that they were not acting in a just manner, and he urged them to enter a "global public dialogue" that would air all sides of the issue.

The Directors were reportedly shocked, but they were even more upset to learn that Professor Conway had briefed the press about what he intended to say, and they issued a terse statement: "The meeting was frank and productive . . . We will continue to reach out to people like Prof. Conway to discuss the challenges and opportunities of biotechnology applications in

agriculture." The Conway meeting was seminal. "It was like a boil had been lanced," said someone who attended the talks. "Someone in authority had finally held this monolithic corporation up to public accountability."<sup>19</sup> After much closed-door discussion Mr. Shapiro wrote him a letter in October to say that the company would no longer pursue research into "Terminator Technology." The next week in a video link to a Greenpeace conference a pale and drawn Mr. Shapiro said: "We forgot to listen . . . We have irritated and antagonised more people than we have persuaded . . . Our confidence in biotechnology has been widely seen as arrogance and condescension." He promised wide consultation and to listen carefully.<sup>20</sup>

## 5. CONCLUSION

Traditionally Catholic theology has divided the virtue of justice into three related components: commutative, distributive, and social.<sup>21</sup> Commutative justice has to do with relations between one individual and another or one corporate entity and another. GM food technology comprises a number of issues within commutative justice including patents and their use, and the ownership of genetic products and processes derived from plants and animals used for thousands of years by traditional populations.<sup>22</sup> Distributive justice has to do with the relationship between the individual and society, of the part to the whole. The third type of justice is called social justice. Commonly confused with distributive justice, social justice in its present understanding within Catholic thinking does not mean getting a fair share of the community's "pie" or "economic wealth," but rather means *participation*, and includes the notions of "voice, agency, entitlement, security," and "responsibility." It would, for example, include the right to know as much as possible about the food one is eating through the labelling of genetic modifications made to it. Within the question of genetic modification technology this would be oversight on human safety issues and government regulation of the food industry. Much more could be said about all of these issues. Catholic social teaching concerning environmental stewardship, the preferential option for the poor, subsidiarity, solidarity and the universal destination of the goods of the earth and the common good is well developed and has much to say about the question of genetic modification of food.

## ENDNOTES



1. Canadians wary of genetically altered food. *The Globe and Mail*, January 15, 2000. This survey indicates a growing problem also in the U.S. whose population had been basically supportive in surveys done in the early 90s; see Thomas J. Hoban, Trends in consumer attitudes about biotechnology, *Journal of Food Distribution Research* 27 (1996): 1-10.

2. This is due to the process of "co-mingling," the mixing of genetically enhanced crops grown in Canada with traditional, non-transgenic material at processing plants where they are pressed into oils or ground into flour or meal, a practice encouraged both by the biotechnology industry and our federal government, but now having deleterious effects on our international trade with Europe and Japan; The future of food is here. *The National Post*, May 15, 1999, p. B5. The reason why the presence of GM food is so prevalent in Canada has to do with the wide-spread use of Bt (*Bacillus thuringiensis*), a natural soil bacterium, in the bio-engineering of corn and other crops. Corn is widely used in cooking oil, and its derivatives appear in most processed foods in the form of sweeteners, and thickeners.

3. Please chew on this, Monsanto: Modified food has eaters fed up. *The Toronto Star*, December 26, 1999, p. A2.
4. Thomas Laqueur, Pint for pint. *London Review of Books*, October 14, 1999, pp. 3-6.
5. David T. Dennis, Why GM foods aren't so scary. *Financial Post*, October 25, 1999, p. C7.
6. Seeds of discontent. *The Economist*, February 20, 1999; Mark Neal, The Frankenstein Food scare that killed U.K. biotech. *Financial Post*, Friday, May 7, 1999, p. C7.
7. 'Contaminated' farm seed sold in genetic mixup: Seed mixup upsets ecologists. *The Globe and Mail*, January 4, 2000, pp. A1, 6.
8. Genetically Modified Food: Food for thought, *The Economist*, June 19, 1999, p. 19.
9. G. Ancora et alii, *Biotechnologie Animali et Vegetali Nuove frontiere e nuove responsabilità*. Città del Vaticano: Libreria Editrice Vaticana, 1999.
10. G. Ancora et alii, *Biotechnologie Animali et Vegetali*, pp. 24, 118.
11. V. Bucuro, Brevetti e brevettabilità della biotechnologie: alcune considerazioni sugli aspetti etici e giuridici. *Biotechnologie Animali et Vegetali*, p. 140. See also, Harm Deckers, Andrew Baum, and Maurice Maloney, The case for recombinant production of pharmaceutical proteins in plants, *Annual Reports in Medicinal Chemistry* 34: 237-47; Clare Cockcroft, How biotechnology benefits the human race. *Guardian Weekly* November 4-10, 1999, p. 19.
12. Discorso di Giovanni Paolo II ai partecipanti ad un Convegno su Ambiente e Salute, *L'Osservatore Romano*, 24 marzo 1997 in G. Ancora et alii, *Biotechnologie*, pp. 175-7.
13. Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace January 1, 2000, p. 4; John Paul II, Encyclical Letter *Centesimus Annus* (May 1, 1991), p. 28: AAS 83(1991), pp. 827-8.
14. Emily Kaiser, Monsanto promises not to develop seed-sterilizing 'Terminator' gene: Hurts farmers, critics say. *The National Post*, October 5, 1999. Two salient facts should be noted about Technology Protection Systems: (1) None of them has come into use as yet; (2) Most agro-chemical and seed companies are developing them in order to protect their "plant breeders rights" and patented intellectual property. AstraZeneca's version has been called the "Verminator" by its adversaries.
15. *Guardian Weekly*, January 6-12, 2000, p. 2.
16. Farmers take on Monsanto in class action. *Guardian Weekly* December 23-29, 1999, p. 22.
17. Monsanto agrees to merge with Pharmacia & Upjohn. *The Globe and Mail*, December 20, 1999, p. B6.
18. John Vidal, How Monsanto's mind was changed: One man convinced the US giant that the terminator gene was technology gone mad. *Guardian Weekly*, October 14-20, 1999, p. 12.
19. *Guardian Weekly*, October 14-20, 1999, p. 12.
20. John Vidal, The seeds of wrath, *Guardian Weekly* July 8-14, 1999, p. 16; How Monsanto's mind was changed. *Guardian Weekly*, October 14-20, 1999, p. 12.
21. Michael Joseph Stogre, SJ, Social justice: A clarification of its meaning and message for Jesuit mission. In: . . . and to walk humbly with your God: *Social Faith and Justice Today: Essays to Prompt our Discernment*. Ottawa: Jesuit Center for Social Faith and Justice, 1998, pp. 10-24.
22. In the last six months the number of patent applications for products and processes derived from the Neem tree in Indian has increased from twenty to sixty; Cedric Rulford, Spirit of conquistadors alive and well, *Prairie Messenger*, November 10, 1999, p. 1; Seed Money, *Harpers* July 1999, p. 31; Andrew Pollack, Genetic Resources: Bly and cell, *Globe and Mail*, December 8, 1999, p. B7.

**Rev. John Perry, S.J.** is a professor in the Department of Religion at the University of Manitoba.



COURTESY OF B. WISNICK

# S O C I A L   J U S T I C E

*The Jesuit Centre for Catholic Studies at  
St. Paul's College, University of Manitoba  
invites you to its presentation of*

**The Social Justice Research Award**  
*to*  
**The Social Planning Council of Winnipeg**  
*for its report titled*

---

**The Manitoba 1999 Child Poverty Report Card  
An Agenda for Action**

---

*An overview of the report will be  
given by **Wayne Helgason**,  
Executive Director,  
Social Planning Council of Winnipeg,  
and a panel discussion will follow.*



Panelists:

Ingrid Zacharias, West Elmwood Residents' Association

David Angus, Winnipeg Chamber of Commerce

Rev. W. Richard Arsenault, Chancellor, Archdiocese of Winnipeg

**Monday, MARCH 27, 2000 - 7:00 p.m.**

**Jensen Theatre 100, St. Paul's College  
70 Dysart Road, U of M Campus**

**Free Parking in Q lot**

**Reception to follow in Hanley Hall**

**For more information call 474-8582**

# C E R E S E A R C H

House of Commons Resolution

*“This House . . . seek(s) to achieve the goal of eliminating poverty among Canadian children by the year 2000.”*

Unanimously passed resolution of the Canadian House of Commons  
November 24, 1989

## Y2K: WAR ON CHILD POVERTY FAR FROM OVER!

As we approach the new millenium, we mark the tenth anniversary of the House of Commons unanimous resolution to achieve the goal of eliminating child poverty by the year 2000.

Yet, in every province and territory, high levels of child poverty persist. In Manitoba, the situation calls for immediate action—to invest in children, in families and in communities—for the health and well-being of all Manitobans.

In this year’s report card, we call for immediate improved measures to address basic needs, and for medium and long-term measures so that the needs of all children can be met for the foreseeable future. Basic needs include access to adequate, nutritious food; appropriate clothing; quality housing and related amenities; health care; quality child care; education and training; recreation and leisure-time activities; and means of transportation and communication.

Alleviating child poverty should be seen as integral to the development of the economic, social and environmental infrastructure of Manitoba and its communities. Accordingly, we call on governments, business, labour and community organizations to work together in the next six months to develop an Agenda for Action, including an action plan, implementation strategies, time frames, and a way to evaluate their success. Consumers and the “grassroots” must be included in the discussions and in the development of the Agenda.

Investing in Children, in Families and in Communities, *The Manitoba 1999 Child Poverty Report Card—An Agenda for Action*, 1999, p. 2

### For children, poverty is . . .

- wishing you could go to McDonald’s
- not getting to go to birthday parties
- hearing my mom and dad fight over money
- not getting a hot dog on hot dog day
- being afraid to tell your mom that you need gym shoes
- pretending that you forgot your lunch

Grade 4 & 5 children, North Bay; **From Our Neighbours’ Voices: Will We Listen**,  
Interfaith Social Assistance Reform Coalition, James Lorimer and Company Ltd., Toronto 1998

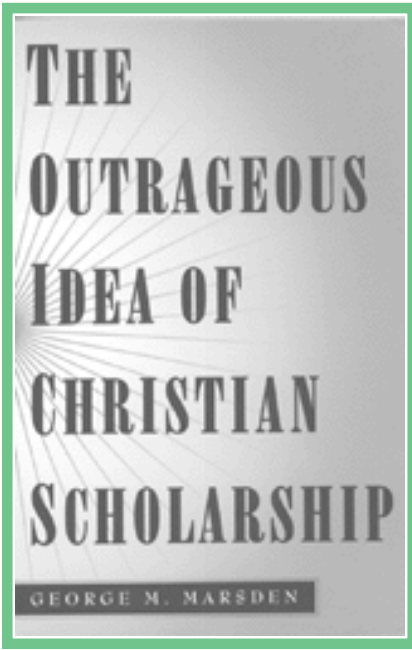
A

W

A

R

D



REVIEW OF GEORGE M. MARSDEN

## The Outrageous Idea of Christian Scholarship

Oxford: Oxford University Press 1997

ISBN: 0-19-512290-9

(142 pages) \$21.95

---

The positivist world vision held that coherence was an integral part of reality, and therefore the meaning of any aspect of reality could be deduced from a straightforward examination of the facts relating to it. This vision provided the underpinnings for much of the intellectual activity of the nineteenth century. Early in the twentieth century thinkers in the humanities and social sciences began stressing the importance of the perspective scholars brought to the material they were examining; indeed, the post-modernists of the late twentieth century seemed to give the individual's perspective pride of place above everything else. In the natural sciences, empirical data demonstrated that one cannot examine physical reality at anything beyond the grossest level without the very act of changing the reality examined (cf. Heisenberg's uncertainly principle). Parallel to that, the natural sciences developed an understanding of reality far removed from what a simple examination would reveal. A British humorist throws this contrast into high relief by the following account of creation according to contemporary physics: "The current state of knowledge can be summarized thus: In the beginning, there was nothing, which exploded" (Terry Pratchett, *Lords and Ladies* [New York: Harper prism, 1996, p. 1].

George Marsden points out that virtually the only forum in which positivism's naïve claim to objectivity is still taken seriously would seem to be in discussions of the role of a Christian perspective in university scholarship. Many stridently oppose any allusion to a Christian perspective in the lecture hall, laboratory or seminar room, claiming that such a perspective is "unscientific." Even devout and committed Christians are curiously reticent to integrate their beliefs into their teaching and research. The academy welcomes feminist scholarship, gay and lesbian scholarship, scholarship based on the perspective of formerly marginalised ethnic and racial minorities, but it still considers the idea of Christian scholarship "outrageous."

One of the values of Marsden's book is that it provides a succinct historical explanation of how this came about in American post-secondary education, whose values and perspectives have wide influence. In eighteenth-century and in early nineteenth-century America—as for the previous 500 years in Europe—universities and colleges were automatically confessional. With the foundation of the land-grant universities in the mid-nineteenth century there grew up the ideal of the secular university, embodying tolerance and diversity. In fact, these institutions embodied and imposed a very strong ideological perspective: positivist in methodology, liberal in politics, mainstream Protestant in religion.

**Marsden does not advocate a return to "established" religion either in society in general or in universities, since he believes that an established religion can lead to hypocrisy and injustice.**

This fact is demonstrated by the continued foundation of new universities and colleges by groups excluded by mainstream Protestantism: Jews, Catholics, Protestants with a focussed theological perspective—not just fundamentalists, but Lutherans, Methodists, and Episcopalians as well.

Meanwhile, over the hundred years ending roughly in 1950, at the price of often acrimonious internal debate, the nominally secular public universities, and a great many private universities became secular in fact rather than just in name. It is the carry-over from this debate which explains the vehemence of opposition to a Christian perspective in universities. Marsden also notes that formerly oppressed or excluded groups and minorities fear that any recognition of Christian values could lead to a return of discrimination against them.

The process of de-Christianisation of the post-secondary sphere is not simply an historical event, witnessed in the past. It continues to-day. Many institutions founded to reflect Christian values in higher education seem now to be Christian only as far as their mission statement is concerned. Even Catholic colleges and universities, as they pursue research excellence, risk integrating and adopting by default the secular perspective of the great non-denominational research universities.



10th Century Ivory Bookcover depicting  
Gregory the Great in his Scriptorium

The problem having been defined, George Marsden examines possible solutions. He does not advocate a return to “established” religion either in society in general or in universities, since he believes that an established religion can lead to hypocrisy and injustice. He rejects the position that a Christian scholar must proselytize while teaching, as he rejects the use of theological authority outside the domain of theology.

Taking St. Augustine’s distinction between the city of God and the city of man, Marsden points out that we all must live in both. As Christians, we strive to embody the ideals of the city of God in our lives. We also accept the necessity to live in the city of man; in to-day’s world that means that most Christians accept pluralism and recognize the legitimacy of people holding theological positions which are not Christian. Christian scholars are thus not a threat to intellectual freedom or to freedom of thought.

On the other hand, a Christian perspective has much to offer. In some areas, like the natural sciences, there is the value of witness: it is every bit as legitimate to study physics in order to understand the beauty and workings of God’s creation as it is to do so in an attempt to draw order out of a meaningless chaos. The methods and rigour of their application do not change

no matter which perspective is chosen. In areas like the social sciences, a Christian perspective provides an antidote to cultural relativism. We can record and quantify the actions of people in our own and in other cultures. The problem is how to evaluate them. The secular humanistic ideological perspective provides no yardstick other than the consent of the majority. History has recorded the existence of societies which permitted and condoned massive injustice. Christianity does provide a value system on which to base distinctions between right and wrong.

Equally important is the fact that Christianity provides a perspective and a starting point from which the scholar can choose what is worth studying. As Bernard Lonergan expressed it, one can study economics in order to learn how society can provide for widows and orphans. George Marsden provides a number of examples of studies valued in their discipline which are solidly rooted in a Christian perspective. He suggests that Christian scholarship can be fostered by the foundation of endowed chairs and research institutes within the secular academy. Here one can almost hear the beginning of the fund-raiser’s appeal.

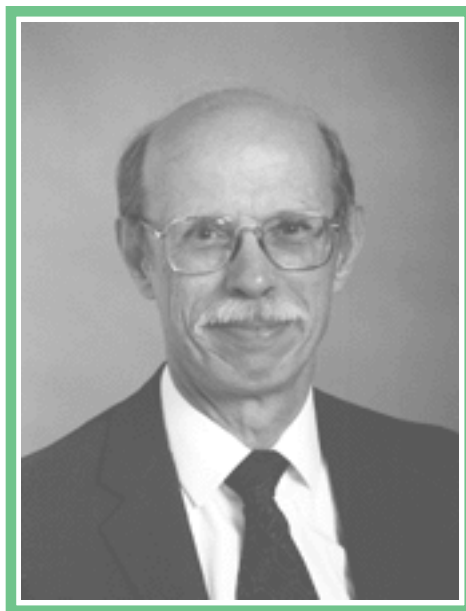
From a Canadian Catholic Christian viewpoint, Marsden's study can be seen as both too broad and too narrow. Since he encompasses all forms of Christianity in his discussion, Marsden does not linger over the particular challenges faced by Catholics. He documents the rhetoric behind the secular university and its application to squeeze Christian values out of originally religious institutions. This stands as a warning to those of us trying to deal with the transformation of Catholic colleges and universities from institutions staffed and run by religious to lay institutions embodying a religious conviction. Here is an area where Protestants have experience, given that their post-secondary institutions have always been predominantly lay. There must be lessons—positive as well as negative—to be drawn from this experience, but they are not discussed.

On the other hand, the focus on the American experience excludes other models, both the Canadian model of the federated denominational college within a secular institutions, and the model found in continental Europe of the co-existence of confessional and secular universities of equivalent size and prestige. It would have been interesting to see the extent to which Marsden's analysis and evaluations would apply to these models, and what refinements the experience under these models could bring to his analysis.

It is thus possible for a colleague to find some details about which to raise niggling objections to Marsden's treatment of his subject.

*The Outrageous Idea of Christian Scholarship* turns a searchlight onto the unexamined assumptions underlying the secular university. It shows the historical forces of which these assumptions are a product. It eloquently advocates structures of thought and action more appropriate to a Christian commitment. For this reason, I recommend this book to any Christian with an interest in post-secondary education.

COURTESY OF B. WEISAKI



**Reviewed by**

**Paul A. Fortier, Ph.D.**

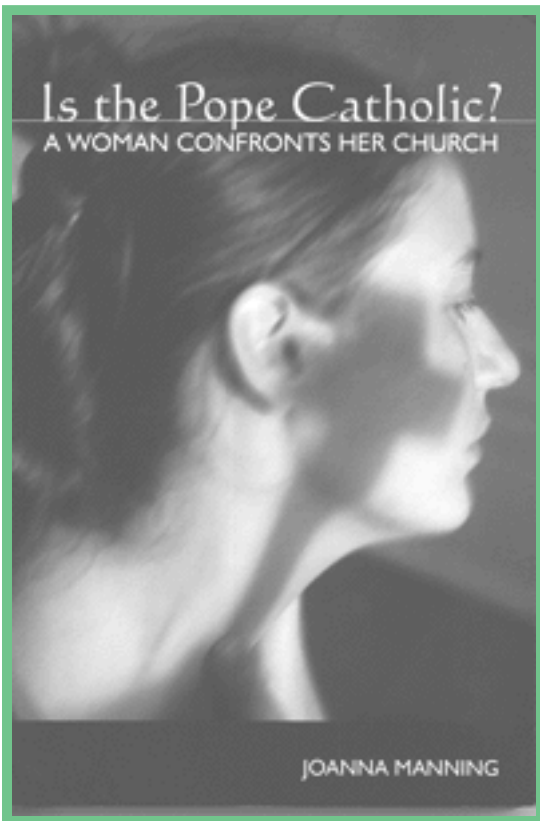
*University Distinguished Professor of French at St. Paul's College in the University of Manitoba*

# Is the Pope Catholic?

## A Woman Confronts her Church

Toronto: Malcolm Lester Books, 1999  
ISBN 99-930399-6 (247 pages) \$19.50

---



Most Catholics over forty have been aware of the painful disagreements and differences within their church since the first flowering of Vatican II reforms, many of which concern its women members. Since the early 1990's, Torontonians Joanna Manning—almost a personification of the thomiest of these disagreements and differences—has been prominent in the Canadian mainstream as well as church news. Throughout the last decade, Manning has gained notoriety for her positions on Catholic religious education, for her frequent criticisms of the Archdiocese of Toronto and for her involvement with the Canadian Coalition of Concerned Catholics. Many in Toronto's Catholic community recall her being barred from teaching religion by the Metro Separate School Board in 1994 as well as her much publicized union-supported reinstatement later that same year. Others in broader education circles remember her defiance of diocesan "interference" in curriculum issues and of her subsequent vindication through her being awarded the Marion Tyrell Award of Merit in 1995. Most who have heard of Joanna Manning, however, identify her as a radical feminist ex-nun who has taken on the Catholic Church, including prominent members of its hierarchy, on issues of equality for women, most particularly the ordination of women priests. This, her first monograph, is essentially an apologia for her outspokenness on this topic. Although the book is written in six chapters, dealing ostensibly with different feminist topics and experiences, it is her objection to the barring of women from the ordained priesthood that is central to the work. And it is her objection that puts forward the provocative title question: *Is the Pope Catholic?*

There are many who may dismiss the title, *Is the Pope Catholic?*, as an attention-grabbing pop culture rip-off (**Question**: Are Winnipeg winters cold? **Answer**: Is the Pope Catholic?) but Manning's question is asked in earnest. Her third and central chapter, "God is Male: the Church's Position" argues that John Paul II has broken with traditional Catholic christologies and, through his continued increasingly weighted arguments against the ordination of women by reason of their lack of a natural resemblance to Christ, is now proclaiming a sort of incarnation-denying heresy. This accusation will be discussed further when examining chapter three below.

Speaking of her life behind convent walls from 1960, she describes the values she derived from wearing a habit, keeping rule-imposed silence and relentless manual labour as having the effect of awakening a sense of mysticism.

In the foreword, her friend, Ched Myers introduces the thinking outlined in the book as taking three distinct approaches, 1) arguing (surprisingly) for a return to "true traditions of the church" by which is meant a return to the early church, 2) arguing that "committed laity . . . have always prevailed over clerical error" and 3) claiming that her highly personal narrative is "authentic." It is through intertwining these three lines of argumentation—traditional, historical and personal—that Manning has persuaded her friend that she is more Catholic than the Pope! Reading this work from a greater distance, however, Manning's "persuasion" is far from compelling.

The first chapter "A spiritual journey" demonstrates this interweaving of narrative styles as the formation of the author is explored. Manning describes how she was brought up very happily in the pre-Vatican II tradition of the Church. She had many strong women examples in her postwar English Catholic childhood who paralleled the lives of the saints, especially the early Christian martyrs which she read often. Interestingly, she likens these strong feminine role models to St. Lawrence the Deacon. Manning's childhood was bound thematically to this particular early Church figure, she says, and she relates an experience in which her water-conserving mother placed her first in a scalding tub meant to bathe her entire family in succession. In case the reader misses the meaning of this incident, she describes this St. Lawrence-like experience and uses this dramatic story as a foreshadowing of her personal torments to come. Her early years recall an experience of the trinity as an expression of rich diversity, a diversity which she labels—without justification—"latent" in Catholic tradition. Describing her historical context as a child in a flawed church with only "latent" diversity, Manning explains that she was raised in a "Catholic Europe [that] shared a lot of Hitler's antisemitic ideology." Having set the stage for conflict with an imperfect church even from her youth, in this chapter, the book goes on to reveal more purely personal experiences through the exploration of the author's convent life before, during and after Vatican II (1963–65). Speaking of her life behind convent walls from 1960, she describes the values she derived from wearing a habit, keeping rule-imposed silence and relentless manual labour as having the effect of awakening a sense of mysticism: "Jesus is risen in the here and now, not in the hereafter, and lived not in anticipation of future joy, but as if God's joyful reign had already begun." Manning describes the changes of Vatican II as somehow giving external form or recognition to a joy she experienced before its inception. Her descriptions of Vatican II changes, though, are somewhat incomplete and her analysis limited: she repeats too frequently that its purpose is/was to go back in time to the historical period of Christ. In the midst of the changes around her, the interior freedom she felt could no longer be reconciled with the accumulated external trappings of the religious life she had led since 1960.

It is at this point in the first chapter that Manning describes her break from a private interiority altogether and her decision to live as public and exterior a life as possible. Although it is easy to become confused by the pagan goddess analogies she makes, i.e., from her early "Athena" role to her post-Vatican II "Artemis" role, the reader does come to believe that her move to an outspoken lay spirituality was a deeply Christian experience not unlike those of the mystic saints to whom she was profoundly attracted: her final days of her life as a religious she describes as plunging her into a "dark night of unknowing" and of feeling "naked and raw before God," alone and outside the pale.

The Pope's "different but equal" position, she concludes, is therefore not a reality for modern Catholic women.

Her later recounting of her spouse's ordination to the diaconate is an example of her new exteriority: unhappy at the practice of wives' participation in the ordination being cancelled, she threatened to blockade his ordination if she could not participate. Similarly, she spoke out publicly against the child-abuse scandals in Newfoundland, loudly endorsing the 1990 Winter Commission's report as a summary of what she terms systemic problems with a male-dominated Church abuse of power, fear of sexuality, lack of accountability and a focus on self-preservation. It is at this point, where Manning describes her transition to a spirituality of exteriority, that the reader realizes that much of Manning's reliance on "true tradition and historical reflection" is interjected only when convenient, and through a very biased lens, as support for her personal experience-based actions since this conversion.

In her chapter two discussion of the Pope's meditation on women, *Mulieris Dignitatem*, Manning criticizes the author as presumptuous for even attempting to write about something which he is not. By his "lack of authenticity," John Paul II treats women as objects rather than subjects. The "different but equal" position of the document, she claims, threatens women's safety and equality throughout the world. Her way of reasoning places the pope at least complicitous in, if not culpable for, vividly related recent experiences of the unjust consequences of these "differences" such as rape in Bosnia and Rwanda.

Manning further criticizes John Paul's teaching about gender differences as being tied to what she terms pre-Vatican II dualism between secular and holy spheres. If, says Manning, John Paul II describes something as essentially or naturally different, it cannot be essentially or naturally equal in the way the world uses this term. And to continue separating the world from the Church is unworkable for Manning's Catholicism. The Pope's "different but equal" position, she concludes, is therefore not a reality for modern Catholic women. Such a position, she says, is now as outdated as the "different but equal" rationale for segregation in the Southern United States. Another example of flawed logic or even of error is the author's crude treatment of *City of God*. She summarizes *City of God* as merely a fight between good and evil (reflecting in the process certain dualistic tendencies in her own thinking) and uses it to support her analysis of Pope John Paul II's dualism. In making such a statement, Manning overlooks the fact that Augustine honoured diachronic time (or history) as well as a number of pagan virtues. Rather than the gross study in dualism that Manning describes, Augustine's *City* is an ornately constructed correspondence between what is past and what is present, between what is human and what is spiritual. The earthly city was not overtaken and replaced by an entirely unrelated heavenly city: Augustine's *City* rhapsodizes rather on the earthly city as it was transformed, illuminated and completed by the City of God. This mistreatment or reduction of Augustine, as with other writers quoted throughout this text, clearly demonstrate that Manning's personal experiences are allowed to distort and overrule tradition and history.

In her most substantial chapter, *God is Male: the Church's Position*, Manning states that by emphasizing the *maleness* of Christ as being of fundamental importance to the priesthood, the Pope departs from the traditional Catholic understanding that through the incarnation of the second person of the trinity, all of humanity is redeemed. Manning posits that by his increasing emphasis on the soteriological importance of Jesus' *maleness*, the Pope is breaking from orthodox Catholicism. The author objects strenuously to the *in persona christi* rationale for the reservation of holy orders for men alone. *In persona Christi*, she argues, allows disproportionate weight to the sexual dimension of Jesus' humanity. She goes on to state that the sexuality (*maleness*) of Jesus ought to be given no more importance than his ethnicity, hair color, sexual orientation or occupation. Linking a specific sex to the nature of the divine, she claims, is heretical. What she does not address however, is the primacy of sexual identification in humanness over against the fact that it is not essential that a human be of Semitic origin or have brown eyes. It may be argued that Manning's dismissal of this primacy of sexual identification in the full humanity of Jesus is another sort of heresy.

Through John Paul II's recent amendments to church law, Manning claims that the Pope has raised the reservation of priestly ordination to men alone to a new level of discourse about the nature of Jesus: "never before in the history of the Catholic Church has Jesus' maleness ranked as more important than his humanity!"

Although strenuously argued, the book's central argument breaks down here and the rest of this work is anti-climatic. Subsequently dealt with, almost as an acknowledgement that her charges against the Pope do not withstand critical reading, is the "added injustice" of the de-legitimization of further debate about women's ordination. Through John Paul II's recent amendments to church law, Manning claims that the Pope has raised the reservation of priestly ordination to men alone to a new level of discourse about the nature of Jesus: "never before in the history of the Catholic Church has Jesus' maleness ranked as more important than his humanity!" The imposition of a new emphasis on the efficacy of gender vis a vis the personhood of Jesus, Manning states, is intentional "silencing" and oppression of women. She goes on to describe how the effects of this oppression in Toronto, in Latin America, and everywhere inspire "women['s] struggle to walk along the path toward a better world for themselves and their children."

A fair reading of *Is the Pope Catholic? A Woman Confronts her Church* reveals that Manning has a considerable command of Catholic systematics and church history. Yet, wherever these conflict with her personal experience, they are subordinated or ignored altogether. While Manning wishes to demonstrate that it is possible to "meld theory and practice, scholarship and experience," the result is a highly subjective book that draws quite selectively from history and tradition, and only when those resources support her predominantly personal positions. While undoubtedly sincere, and in parts rather beautifully written, *Is the Pope Catholic? A Woman Confronts her Church* contains too many logical flaws and confusing non sequiturs to render its arguments intellectually persuasive. A certain

atmosphere lingers after one has read this emotionally charged work, however, and a sense of unfinished business remains about the reservation of priestly ordination to men alone. *Is the Pope Catholic?* Although one sympathizes with Manning's genuine distress at what she describes as the Church's influence on the ongoing issues of gender inequality, a careful and fair reader would have to conclude that yes, the Pope is undoubtedly Catholic! Not only has he the full weight of church history and tradition behind his arguments, but he consistently argues from them. It must be noted, too, that he speaks from the "personal authenticity of experience" as well: he too has stared down many unspeakable injustices throughout his own life.

But this book cannot be closed without recognition that there is also a distinct Catholic spirituality in the fire, passion and intensity that Joanna Manning brings to her work. Attending this is a sense that she will continue to struggle, to write, to grow. The reader cannot help but hope that—in time—she will engage these issues again.

Note: Thanks are due to John Perry, S.J., Barbara Unger and Bill Wsiaki for their understanding and assistance.

---

**Reviewed by**  
**Jane Duffy, M.L.S.**  
*Librarian in the Fr. Harold Drake*  
*Library at St. Paul's College, at the*  
*University of Manitoba*

COURTESY OF B. WSIAKI



**next issue:** As we send this fourth issue of **Perspective** to the press, we want to invite your comments and suggestions. We welcome your letters, e-mail, and voice mail!

Our next issue (November, 2000) will contain an article on social justice by Dr. Donald Fuchs, as well as book reviews by Dr. Christine Butterill (*Where's the Learning in Service-Learning?* by Janet Eyler and Dwight E. Giles), and by Dr. Philip Clark (*The Seville Communion* by Arturo Perez-Reverte).

**Perspective** is published semi-annually by the Jesuit Centre for Catholic Studies at St. Paul's College, University of Manitoba, 70 Dysart Road, Winnipeg, MB. R3T 2M6  
Phone: (204) 474-9165  
Fax: (204) 474-7613  
e-mail: gladys\_broesky@umanitoba.ca

The Jesuit Centre for Catholic Studies at St. Paul's College is a small teaching, research, and service facility benefiting the University of Manitoba academic community and the wider Manitoba Catholic Church community. In addition the Centre has part-time associate staff members involved with one or more of the Centre's projects.

The Jesuit Centre offers faculty, staff, students, alumni, and friends opportunities to explore Catholic and Ignatian thought.

The views expressed in **Perspective** do not necessarily represent the views of the Jesuit Centre.

**EDITOR**  
David G. Creamer, S.J.

**DESIGNER**  
Gladys Broesky

## THE JESUIT CENTRE FOR CATHOLIC STUDIES

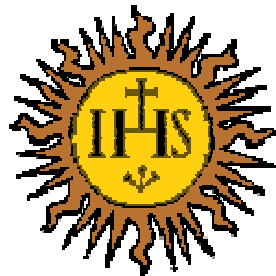
**DIRECTOR**  
John Stapleton, Ph.D.

**RESEARCH SECRETARY**  
Gladys Broesky

**STAFF**  
David G. Creamer, S.J.  
John J. English, S.J.  
Luis M. Melo, S.M.  
John F. Perry, S.J.

**ASSOCIATE STAFF**  
Christine Butterill, Ph.D.  
Philip Clark, Ph.D.  
Jane Duffy, M.L.S.  
Paul Fortier, Ph.D.  
Dan Lenoski, Ph.D.  
John Long, Ph.D.

**St. Paul's College  
University of Manitoba  
70 Dysart Road  
Winnipeg, Manitoba  
R3T 2M6**



**JESUIT CENTRE  
FOR CATHOLIC STUDIES  
ST. PAUL'S COLLEGE  
UNIVERSITY OF MANITOBA**

Printed by:  
Shaw Printing (1974) Ltd.  
Winnipeg, MB.