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## [Book Review of] *Official Catholic Teachings: Love and Sexuality*, edited by Odile M. Liebard

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interaction across the interface between Popper's world one and world two. He suggests that the unity of conscious experience comes not from an ultimate synthesis in the neuro-machinery, but in the integrating action of the self-conscious mind on what it reads out from the immense diversity of neural activities in the liaison brain.

Popper and Eccles have made a valid effort to marshal the arguments that substantiate their theories and direct science and civilization on a new pathway. But have they really succeeded? Or does the thorough mixing of oil and water still leave a murky solution, obscuring our view of the real truth that will ultimately provide a solution to the mystery of the mind? Popper, at least, comments upon views opposing his own, albeit in a highly critical fashion. Eccles ignores the evidence indicating the identity of mind and brain. Specifically, he does not mention the work of George Elliot Coghill or the Herrick brothers, nor does he review, in detail, the unifying theories of Magoun concerning states of consciousness and the brain stem is reticular formation. For all the evidence that Eccles has marshalled, he still has failed to separate clearly the "self-conscious mind" from the central nervous system. And as for the theory of dualism propounded in this book, I am afraid that the best I can give it, is a Scotch verdict — "unproved."

— Vernon Mark, M.D., F.A.C.S.  
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## *Official Catholic Teachings: Love and Sexuality*

Odile M. Liebard, Editor

*McGrath Publishing, Wilmington, N.C., 1978. 496 pp., \$15.95.*

This is an excellent collection of encyclical letters, papal addresses and pastoral letters regarding the Catholic Church's teachings on the sanctity of sex, marriage, procreation, family and human life, born and unborn. Of special interest and significance are the documents concerning the Church's courageous, firmly and uncompromisingly held, astutely argued and eloquently expressed conviction that human life, born and unborn, is a gift from God.

From a theological perspective, the National Conference of Catholic Bishops of America clearly is right to maintain, as it did on Nov. 15, 1968 that, "We are convinced that belief in God is intimately bound up with devotion to life. God is the ultimate source of life, His Son its Redeemer, so that denial of God undermines the sanctity of life itself." The Bishops' Statement is buttressed by a Declaration on Abortion issued by the Sacred Congregation for the Doctrine of the Faith on Nov. 18, 1974. The Declaration said: "Human life is constantly under God's protection; the blood of man cries out to Him (See *Gn.* 4, 10) and He will demand an accounting for it: 'For in the image of God has man been made' (*Gn.* 9, 5-6). 'You shall not kill' (*Ex.* 20, 13) is God's commandment."

The Sacred Congregation for the Doctrine of the Faith sees abortion for what it truly is: a terrible, horrifying act of injustice which degrades man. The Congre-

gation declares: "The right to life is the primordial right of the human person. The person has other goods, some of them even more precious to him than life, but the right to life is the foundation and condition of all others." In other words, human beings possess God-given, inalienable rights to liberty, property and the pursuit of happiness, but these rights cannot be exercised unless we are alive. Consequently, the right to life is the most basic human right given to man by God.

Also, as the Congregation goes on to say, "It is not within the competence of society or public authority, whatever its form, to give that right [that is, the right to life] to some and take it away from others. Any such grounds of race or sex, skin color or religion, is always unjust. The right to life does not derive from the favor of other human beings but exists prior to any such favor and must therefore be acknowledged as such. The denial of it is an injustice in the strict sense of the word." In short, human life is sacred; it emanates from the hand of God; the right to life is not some favor granted to human beings by society or the government but, rather, is a God-given right. As such, the right to life demands our acknowledgment, respect and protection.

From reading the Church's documents on love, sexuality and human life, it becomes readily apparent why so many of our modern advocates and practitioners of "free sex" or sexual irresponsibility consider the Catholic Church its primary foe. For them, sex is simply a plaything or a tool to enhance one's popularity or to alleviate one's doubts about one's masculinity or femininity.

On the other hand, as the Church's documents clearly demonstrate, the Catholic Church has a noble, beautiful view of sex, marriage, procreation, family and human life. For the Catholic Church, sex should be the communion of life and love within the sacrament of marriage.

— Haven Bradford Gow  
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## *Abortion: New Directions for Policy Studies*

Edward Manier, William Liu and David Soloman, Editors

*University of Notre Dame Press, Notre Dame, Ind. 46556, 1977. x + 186 pp., \$9.95.*

*Abortion: New Directions for Policy Studies* is a collection of papers on abortion presented at the University of Notre Dame in 1975, together with reflections on these papers by the editors and an analysis of several 1976 abortion decisions by the Supreme Court. The papers collected here are from several disciplines — comparative constitutional law, philosophy and sociology — and they deal with various aspects of the abortion issue. The editors seek to bring these papers together into a view which avoids as much as possible the partisan perspectives of the contending parties in the abortion controversy and which can thus suggest new lines of inquiry and the possibility for developing some sort of normative consensus on abortion. I think their effort fails.

Nevertheless, the individual papers are all in one way or another valuable. Several of them are important contributions to the discussion of abortion — for example, Donald Kommers' insightful comparison of the abortion decisions of the