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If, moreover, an individual male homosexual does possess unusual qualities of sensitivity toward women, it cannot be shown that he possesses such talents *because* he is an overt homosexual. Unfortunately, in this discussion of endowments, little is said about lesbians or about the inability of many homosexuals to form lasting relationships despite frequent genital indulgence (John Rechy, *City of Night*).

McNeill does not really address the question whether the homosexual can change his sexual orientation, a perennial issue. Recently, Ruth Tiffany Barnhouse (*Homosexuality: Symbol of Confusion*) asserted that 30% of homosexuals who come for therapy for any reason and not just for help with their sexual preference, can be converted to the heterosexual adaptation. On the other hand, McNeill does make valuable suggestions for the apparently homosexual adolescent, whom he advises to develop his heterosexual potential. (Does this imply, that gay is not good?) He also makes an eloquent plea for the protection of the civil rights of the homosexual. It is regrettable, however, that this work lends itself to a form of advocacy theology which obscures the moral and pastoral dimensions of a problem of millions of Americans.

— John F. Harvey, OSFS
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Alcoholic Priests – A Sociologic Study

Andrew A. Sorensen

The Seabury Press, 815 Second Ave., New York, N.Y. 10017, 1976. \$8.95.

This study of alcoholism in Roman Catholic and Protestant Episcopal clergy by an associate professor of preventive medicine and community health at the University of Rochester School of Medicine, is based on a sample of 65 priests and compared with 56 non-alcoholic priests in a Massachusetts diocese. Investigation of the early life of this small group of priests revealed a predominantly Irish background where adult males drank heavily, but children were forbidden to drink.

As to educational background, a significantly higher proportion of alcoholic priests was found to have master's and doctor's degrees. The chapter on psychological and social correlates reveals as most significant findings in this group of alcoholic priests their much greater rigidity with respect to theological dogma, and a greater likelihood of being severely impaired psychologically. However, the author was unable to throw light on the question whether years of chronic drinking had taken their toll in psychological impairment, or the presence of psychological impairment had tended to develop greater dependence on alcohol.

The last two chapters of the book are more concerned with theories than conclusions from the author's research. The latter are said to support the observation that there are varied causes of alcohol misuse, and no single theory by itself offers an exhaustive explanation for all, or even most cases of alcoholism. The book concludes with a presentation of a typology of the alcoholic clergyman based less on the rather limited findings of this study, than on the writings of such psychologists and sociologists as Allport, McClelland, MacAndrew and others. Interestingly, this typology closely resembles that described by this reviewer (in *The Priest*) as characteristic for the majority of alcoholic priests, namely that of the unaffirmed person who develops either into a deprivation neurotic with

depression, or into one who futilely tries to affirm himself through power (and other means).

If Sorensen had not ruled out in an earlier chapter a causal relation between deprivation and alcoholics — “even though information regarding deprivation in early infantile relations was not collected in this study,” p. 57 — his book could have made a much greater contribution to our understanding of the alcoholic priest than it will make with the meager sociological findings mentioned at the beginning of this review.

This reviewer wonders why Sorensen makes no reference to such well-known treatment centers for alcoholic priests as Guest House and Southtown (Canada). Eighteen pages of reference works give no indication that he has attempted to check his findings against data officials at these centers might have been willing to discuss with him. If he has, no reason is given for not including them in this book.

— Conrad W. Baars, M.D.

Our Name Is Peter

Sean O'Reilly

Franciscan Herald Press, 1434 W. 51st St., Chicago, Ill. 60609, 1977. 143 pp., \$5.95.

This book is more than a panegyric to Paul VI although the author is quite obviously very impressed with his standing in the papal galaxy. Beyond the personality of Pope Paul, however, the book resorts to Vatican II documents to develop with a lucid and persuasive style the true hierarchical structure of the Church. Essential to this structure is the Vicar of Christ at its head with his teaching authority extended by the bishops who sit in apostolic succession.

Unfortunately, we need to be reminded of the authenticity of this view of the Church in an age characterized by a concerted attack on the authority of the Magisterium from both without and within the Church.

As Dr. O'Reilly points out, it was from the Second Vatican Council and particularly from *Lumen Gentium*, that a complete and integral vision of the people of God emerged. Contrary to the allegations of revisionist historians and professional dissenters, the Vatican II vision of the place of the papacy was an extension of the traditional view rather than a de-emphasis of the pope's teaching role.

To those who might have assumed that Paul VI was isolated from the epochal struggle within the Roman Catholic Church, Dr. O'Reilly has assembled an extremely impressive collection of his statements and writings. Even for one who is privy to the diocesan and in-depth Catholic press, these writings are truly a revelation. Cogent and persuasive responses to current controversies are found on almost every page, in direct quotation.

Especially provocative in Dr. O'Reilly's discussion of what it means to be a Christian is his description of a Christian as one *who is at war*. Many have decried the siege mentality, but the author reminds us of our obligation to struggle to uphold the truth and to combat error wherever it threatens the survival of the truth. The intensity of Dr. O'Reilly's faith, which shines forth so vividly on these pages, has led him to accept this role of combatant and *defensor fidei* on numerous occasions. Despite the fierceness of his convictions, he has shown himself capable of charity to those with whom he disagrees. In his apologetics and his argumentation, he has demonstrated the neurologist's propensity toward deduction and syllogistic reasoning. Again and again, he develops on these pages why he has accepted the conscription to write this book as a continuation of a necessary struggle.

As the author points out, it is not possible to strengthen the Church by attack-