Róheim never wavered in his allegiance to Freud and rarely explicitly challenged any of the fundamentals of the primal horde theory of religious origins. Even as he rejected the Freudian idea of a "group mind," his originality lay more in the manner in which he extended the insights of Totem and Taboo and brought new emphases to bear on its scope. Like Freud, Róheim believed that religion had its origins in ancestor worship and that the psychoanalytic problem of "the father" was central to the symbolic creation of deities. Also like Freud, he understood the deification of ancestors to be symptomatic of the very process of cultural transmission itself. But unlike Freud, Róheim maintained an abiding interest in pre-oedipal development and hence with the problem of "the mother." His genius lay in giving due attention to feminine principles in the origin and function of religion and wedding this broader psychoanalytic program to an up-to-date anthropological methodology based on fieldwork and cultural relativism. Freud never directly encountered "primitive religion," but Róheim witnessed it in the flesh. This may be one reason why Róheim was not, like his master, quick to patronize "the primitive" or dismiss religion per se as a neurotic illusion.

SEE ALSO Australian Indigenous Religions; Psychology, article on Psychotherapy and Religion; Totemism.

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John Morton (2005)

ROMAN CATHOLICISM [FIRST EDITION]. The first question in defining the scope of Roman Catholicism has to do with the term itself. There are Catholics who object to the adjective Roman because the community encompassed by the designation "Roman Catholicism" includes those who do not regard themselves as Roman. These are the so-called Uniate Catholics, the name given to former Eastern Christian or Orthodox churches that have been received under the jurisdiction of the church of Rome and retain their own ritual, practice, and canon law. They are the Melchite Catholics, the Maronites, the Ruthenians, the Copts, and the Malabars, among which there are six liturgical rites: Chaldean, Syrian, Maronite, Coptic, Armenian, and Byzantine.

There are, on the other hand, Christians who consider themselves Catholic but who do not accept the primatial authority of the bishop of Rome. This group insists that the churches in communion with the see of Rome should call themselves Roman Catholic to distinguish them from the Catholic churches (Anglican, Orthodox, Oriental, and some Protestant) not in communion with Rome. For some Protestants in this group, the Roman Catholic church did not begin as a church until the time of the Reformation. Indeed, in their eyes, Roman Catholicism is no less a denomination than Presbyterianism or Methodism, for example.

Protestantism is usually defined negatively, as the form of Western Christianity that rejects obedience to the Roman
papacy. But this definition encounters the same difficulty described above. There are also non-Roman Christians who reject the papacy but who consider themselves Catholic rather than Protestant. For that reason alone it would be inadequate to define Catholicism by its adherence to papal authority.

Roman Catholicism refers to both a church (or, more accurately, a college of churches that together constitute the universal Catholic church) and to a tradition. If one understands the body of Christ as the whole collectivity of Christian churches, then the Roman Catholic church is a church within the universal church. And if one understands Christian tradition to embrace the full range and pluralism of doctrinal, liturgical, theological, canonical, and spiritual traditions, then the Roman Catholic tradition is a tradition within the one Christian tradition. For Roman Catholicism, however, the Catholic church and the Catholic tradition are normative for other Christian churches and traditions (as expressed in the Dogmatic Constitution on the Church, no. 14, issued by the Second Vatican Council).

As a church, Roman Catholicism exists at both the local level and the universal level. In the canon law of the Roman Catholic church, the term "local church" (more often rendered as "particular church") applies primarily to a diocese and secondarily to a parish. The term "local church" has a wider meaning in Catholic theology than in canon law. It may apply to provinces (regional clusters of dioceses within a country) and to national churches (all the dioceses within a country), as well as to parishes and individual dioceses. A diocese is a local church constituted by a union, or college, of other local churches known as parishes. Each diocese is presided over by a bishop, and each parish by a pastor. The universal Roman Catholic church, on the other hand, is constituted by a union, or college, of all the local Catholic churches throughout the world. There are more than one-half billion Catholics worldwide, by far the largest body of Christians. Apart from other important doctrinal, liturgical, theological, canonical, and spiritual links, what holds these various churches and individual members in solidarity is the bond each has with the diocese of Rome and with its bishop, the pope.

As a tradition Roman Catholicism is marked by several different doctrinal and theological emphases. These are its radically positive estimation of the created order, because everything comes from the hand of God, is providentially sustained by God, and is continually transformed and elevated by God's active presence within it; its concern for history, because God acts within history and is continually revealed through it; its respect for rationality, because faith must be consonant with reason and reason itself, fallen and redeemed, is a gift of God; its stress on mediation, because God, who is at once the First Cause and totally spiritual, can have an effect on us only by working through secondary causes and material instruments, for example, the humanity of Jesus Christ, the church, the sacraments, the things of the earth, other people; and, finally, its affirmation of the communal dimension of salvation and of every religious relationship with God, because God has created us a people, because we have fallen as a people, because we have been redeemed as a people, and because we are destined for eternal glory as a people.

The very word catholic means "universal." What is most directly opposed to Catholicism, therefore, is not Protestantism (which, in any case, has many Catholic elements within it) but sectarianism, the movement within Christianity that holds that the church is a community of true believers, a precinct of righteousness within and over against the unredeemed world of sin, pronouncing judgment upon it and calling it to repentance but never entering into dialogue with it, much less collaboration on matters of common social, political, or religious concern. For the sectarian, dialogue and collaboration are invitations to compromise.

The contrast between Catholicism and sectarianism is nowhere more sharply defined than in their respective approaches to the so-called social question. Catholic social doctrine acknowledges the presence and power of sin in the world, but insists that grace is stronger. Catholic social doctrine underlines the doctrines of creation, providence, the incarnation, redemption, and sanctification through the Holy Spirit. Christians are called to collaborate with God in Christ, through the power of the Holy Spirit, to bring the entire fallen and redeemed world to the perfection of the kingdom of God, "a kingdom of truth and life, of holiness and grace, of justice, love and peace" (Vatican Council II, Pastoral Constitution on the Church in the Modern World, no. 39).

HISTORY. What are the origins of Roman Catholicism? What events and personalities have shaped it? How is it presently being transformed?

Peter and the Petrine ministry. If one insists that Roman Catholicism is not a denomination within Christianity but is its original expression, one faces at the outset the historical fact that the earliest community of disciples gathered in Jerusalem and therefore was Palestinian rather than Roman. Indeed, the see, or diocese, of Rome did not exist at the very beginning, nor did the Roman primacy.

If, on the other hand, one holds that the adjective Roman obscures rather than defines the reality of Catholicism, Catholicism does begin at the beginning, that is, with Jesus’ gathering of his disciples and with his eventual commissioning, probably following the resurrection, of Peter to be the chief shepherd and foundation of the church. Therefore, it is not the Roman primacy that gives Catholicism its distinctive identity within the community of Christian churches but the Petrine primacy.

Peter is listed first among the Twelve (Mk 3:16–19, Mt 10:1–4, Lk 6:12–16) and is frequently their spokesman (Mk 8:29, Mt 18:21, Lk 12:41, Jn 6:67–69); he is the first apostolic witness of the risen Christ (1 Cor 15:5; Lk 24:34); he is prominent in the original Jerusalem community and is
garded as reductively modernist. Theologians, pastors, and others were required to swear to an antimodernist oath.

Some of the positions once denounced as modernist, however, were later reflected in the teachings of Vatican II and even in certain decrees of the Curia Romana, for example, regarding the historical truth of sacred scripture and the development of dogma. The modernists had argued that dogmatic truths, as well as truths contained in sacred scripture, are not absolute and unchanging but are affected by historical conditions and circumstances. Official Catholic teaching at first condemned this view but gradually accommodated itself to it, particularly in the Congregation for the Doctrine of the Faith’s Mysterium ecclesiae (1973), which noted that “even though the truths which the Church intends to teach through her dogmatic formulas are distinct from the changeable conceptions of a given epoch and can be expressed without them, nevertheless it can sometimes happen that these truths may be enunciated by the Sacred Magisterium in terms that bear traces of such conceptions.”

Between the World Wars (1918–1939). The period before Vatican II was not without its progressive movements (otherwise Vatican II itself would be inexplicable). The liturgical movement bridged the gap between altar and congregation by emphasizing the nature of worship and by stressing the Thomistic principle that sacraments are signs of grace as well as causes of grace. As signs, sacraments must be understandable, in terms of both language and ritual. The biblical movement carried forward the work of critical interpretation without provoking additional papal condemnations. But Catholic biblical scholars labored under a cloud until Pius XII issued the so-called Magna Carta of Catholic biblical scholarship, Divino afflante Spiritu (1943). The social action movement continued to apply the teachings of the social encyclicals, particularly in support of the labor union movement. The lay apostolate movement under Pius XI and Pius XII sought to involve larger numbers of laity in the work of the church (a movement also known as Catholic Action). The ecumenical movement had a more difficult path, given the negative tone of Pius XI’s encyclical Mortalium animos (1927), but pioneers like Yves Congar were preparing the way for Vatican II. Meanwhile, the missionary movement, which had experienced a major revival in the nineteenth century, with as many as 8 million converts, was increasingly liberated from undue colonial and European influence. Both Pius XI and Pius XII stressed the importance of establishing native clergies and native hierarchies in mission lands.

Pope John XXIII and the Second Vatican Council. No other persons or events have had so profound an impact on modern Catholicism as John XXIII and the Second Vatican Council he convoked. When elected in 1958, John insisted that his was “a very humble office of shepherd” and that he intended to pattern his ministry after that of Joseph in the Old Testament story, who greeted the brothers who had sold him into slavery with the compassionate and forgiving words, “I am Joseph, your brother.” When the new pope ceremonially took possession of the Lateran Basilica in Rome, he reminded the congregation, which included cardinals, archbishops, bishops, and assorted ecclesiastical dignitaries, that he was not a prince surrounded by the outward signs of power but “a priest, a father, a shepherd.” He visited the sick in the Roman hospitals, the elderly in old-age homes, the convicts at Regina Coeli prison.

John XXIII first announced his council on January 25, 1959 and officially convoked it on December 25, 1961. In his address at the council’s solemn opening on October 11, 1962, he revealed again his spirit of fundamental hope. He complained openly about some of his closest advisers, who “though burning with zeal, are not endowed with much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin.” He called them “prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.” He believed instead that “Divine Providence is leading us to a new order of human relations.” He had not called the council to preserve doctrine. “The substance of the ancient doctrine... is one thing, and the way in which it is presented is another.” This was not the time for negativism. The most effective way for the church to combat error would be by “demonstrating the validity of her teaching rather than by condemnations.” The purpose of the council, therefore, would be the promotion of “concord, just peace and the brotherly unity of all.”

Although John XXIII died between the first two sessions of the council, his successor, Paul VI, carried his program to fulfillment:

1. Vatican II taught that the church is the people of God, a community of disciples. The hierarchy is part of the people of God, not separate from it. Authority is for service, not for domination. Bishops are not merely the delegates of the pope, and laity are not merely instruments of their bishops. (See the Dogmatic Constitution on the Church.)

2. The church must read the signs of the times and interpret them in the light of the gospel. The church is part of the world, and its mission is to serve the whole human family in order to make the history of the human race more human. (See the Pastoral Constitution on the Church in the Modern World.)

3. Christian unity requires renewal and reform. Both sides were to blame for the divisions of the Reformation; therefore both sides have to be open to change. The body of Christ embraces more than Catholics (Roman or otherwise). (See the Decree on Ecumenism.)

4. The word of God is communicated through sacred scripture, sacred tradition, and the teaching authority of the church, all linked together and guided by the Holy Spirit. The sacred realities are always open in principle to a growth in understanding. (See the Dogmatic Constitution on Divine Revelation.)

5. The church proclaims the gospel not only in word but
does reflect the exegetical, ecumenical, and ecclesiological limitations of its time.

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**ROMAN CATHOLICISM [FURTHER CONSIDERATIONS]** A significant theme recurs in Roman Catholic studies at the turn of the twenty-first century: before nominally indicating a church or adjectivally describing a belief, Roman Catholicism denotes action. It is what people do with spiritual sensibilities redolent of the Christian God and tutored in traditions of Roman Catholic memory. Terrence Tilley's 2000 study of Roman Catholicism as a religious tradition is representative, illustrating Roman Catholicism as the act of handing something on (traditio) as much as the things (tradia) passed down.

This focus on human action belies the oversimplified image of Roman Catholicism as a hierarchical, authoritarian church of immutable beliefs and acquiescent believers. It reveals a much more complex phenomenon: a church hierarchical in form, yet materially diverse in its religious actions and insights. Roman Catholics vary control and contest the practice of their religious sensibilities: practices formed as much by aesthetic sensibilities as by dogmatic pronouncement. What emerges from this scholarship is a Christianity not reckoned by a plurality, but expressive of a surprising pluralism. Sociologists of religion such as Kevin Christiano strike a common note: "many people—not excluding Catholics themselves—think that the Catholic Church is unitary in addition to universal, monolithic as well as monumental, and immutable as much as it is inimitable. Nothing could be farther [sic] from the truth (2002)."

Attending to what Roman Catholics do, contemporary research mines the everyday world of time and space. Uncovered in such work are previously unrecognized changes in Roman Catholicism over time, as well as locally distinct religious practices shaped by the geographic and social spaces within which Roman Catholics find themselves. Eamon Duffy's 1992 work The Stripping of the Altars: Traditional Religion in England c.1400 c.1580 illustrates this trend. Duffy scrutinizes daily life in late medieval England and discovers lay Roman Catholic religious practices that are surprisingly vibrant and changing. Overturning the standard view of the period, Duffy unearths a popular religiosity that seems scarcely moribund or decadent enough to seed an English Reformation.

Other historical investigations apply this method to spaces beyond the Eurocentric limits of earlier Roman Catholic scholarship. Gauvin Bailey (1999), for example, analyzes art on the Jesuit missions in Asia and South America from the sixteenth to the eighteenth centuries.

Kathleen Myers and Amanda Powell (1999) edit and translate the seventeenth-century journal of Mexican nun Madre María de San Jose. Austen Ivereigh (2000) edits essays on Roman Catholic religious politics in nineteenth-century Central and South America. These and more examinations outside Europe further disclose the variable impact of time and space on lived Roman Catholicism.

Regard for historicity and contextuality also marks present Roman Catholic theology. Ethnically and regionally focused theologies have proliferated, drawing on Roman Cath-