

Dog Days and Stem Cells

Gerard V. Bradley

Just days ago, during the worst of the August heat wave, President Bush made his first televised address. Fittingly, the scene behind him was not the air-cooled Oval Office. Nor was it a dreary blue curtain. It was instead the steamy Texas desert near the Bush family ranch. And the heat was on the President.

He had waited months to decide a matter which was ripe for decision the day he was inaugurated — federal funding of human embryonic stem cell research. By waiting he allowed us all to invest the decision with almost mystical significance. Not about the stem cell question itself. That is not mystical; it is simply hugely important. The significance to which I refer is about Bush. Commentators decided we would discover whether he was a captive of the religious right, or a moderate. I think we discovered that he is neither. Or both.

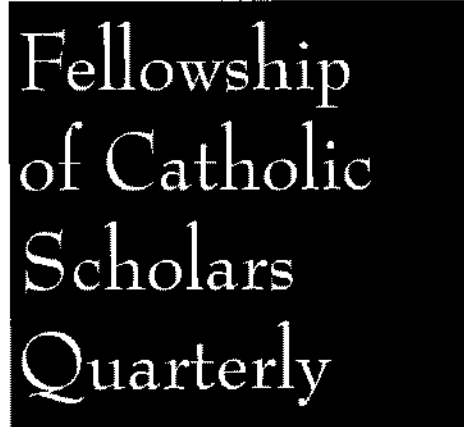
His decision to fund research is, I think, deeply regrettable. Or, as Bishop Fiorenza said, "morally unacceptable". Even if it does not count as formal, or even immoral material, cooperation in the embryos' destruction, it is still scandalous. It is certain to convey the conviction that some human beings may be sacrificed for the benefit of others.

But it could have been worse, a lot worse. And, at the moment I write these words, reporters say that Bush has (silently, for now) ruled out support of any future work, no matter what the promised results, which involves destruction of embryos. The report is believable because Bush has shown himself a man of common sense, and decency. And he has shown himself entirely open to the arguments of believers, especially Catholics, about what it is right to do, in this sensitive area.

And that seems to me the most encouraging thing about Bush's decision. He wanted to know, and to act upon, the *moral truth* of the matter. True, he did not get it entirely right. But Catholics should be grateful for the hearing, a hearing they *never* get in courts. For, judges say, *they* are not in the business of resolving hard moral questions. Even as they do, as in *Roe v. Wade*. Judges say that they simply abide by the command of the law. Except, that we all know they make the law.

And we rarely get that hearing from legislators, at from those many elected officials who know that "Catholic" equals oppressive, and morally uptight, and anti-scientific.

O timothee, depositam custodi, devitans profanas vocum nivitates et oppositiones, falsi nominis scientiae, quam quidam profitentes circa fidem aberraverunt. Gratia vaoiscum. 1 ad Timotheum 6



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A MESSAGE FROM THE NEW EDITOR

It is hard to believe that it has now been more than thirty-five years since the closing of the Second Vatican Council. For many of the students I teach, the 1960's represent "ancient history" and Vatican II just another subject on the theological syllabus they have to master in order to pass my course. But what I try to instill in them is a burning realization that the work of the Council has barely begun. When we look into the history of the Church's ecumenical councils one fact stands out clearly: the true theological and pastoral significance of a council may not be known for decades or even centuries. The Holy Spirit's timetable is often different from ours. Viewed from this perspective -- the perspective of the totality of the Church's history -- thirty-five years is barely enough time for the dust to settle and for a clear picture to emerge of what the council has truly brought into existence.

Now I am not arguing here that no one can really know what a council "really said" and that we have to walk around in a theological fog for decades. However, in the heat of post-conciliar conflict and compromise, it often takes a prescient and prophetic soul to discern the "signs of the times" and to apply the true fruits of the council properly. I believe that Our Lord has gifted His Church with just such a prophet in the person of Pope John Paul II. As John Paul's pontificate has continued, it has become clear that we have been graced with one of the greatest teaching pontificates in the history of the Church. The Holy Spirit, through the teaching pontificate of John Paul, has given to us the "hermeneutical key", so to speak, for unlocking the true meaning of Vatican II.

Central to this Pope's way of thinking is the relationship between faith and reason. "Reason" represents here the full range of the authentically human and not simply philosophy. John Paul's writings frequently refer us back to *Gaudium et Spes* 22 -- a section he considers programmatic for the entire conciliar project: "In reality it is only in the mystery of the Word

made flesh that the mystery of man truly becomes clear. Christ the Lord... fully reveals man to himself and brings to light his most high calling." Thus, John Paul's approach to the interpretation of the council is to read it as a christologically centered theological anthropology. Forged in the oppressive furnace of both fascism and Stalinism, the Pope's constant message is that only the revelation of God in Jesus Christ can save human culture from the degradations created by false anthropologies. In short, the Pope is calling for an authentic Christian humanism that elevates into the light of Christ all that is good in the human condition while challenging all that is deficient and sinful. This Christian humanism demands as its *sine qua non*, therefore, a variety of dance partners for theology in order to discern the full contours of the human landscape. Certainly, philosophy remains as the "capstone" of the human sciences, orienting all other disciplines to their proper ends. But theology must remain open to all of the various ways in which the authentically human makes itself manifest.

I have spent my entire theological career attempting to be faithful to this vision. And it is that same vision of an authentic Christian humanism, grounded in a christologically centered theological anthropology, that will guide my decisions as the new editor of the Quarterly. What this means concretely is that I will take very seriously the fact that we belong to the Fellowship of Catholic *Scholars* -- a designation that includes a whole range of scholarly disciplines, not just theology and philosophy. To that end, I will encourage submissions from all of the various arts and sciences. Hopefully, we can create some very interesting discussions as well as impart a little clarity on the burning issues of the day.

Finally, some of you already know me but many do not. So a brief word about myself might be in order. I received my Ph.D. from Fordham University in 1994. I wrote my dissertation on the theology of Hans Urs von Balthasar and have spent most of my post-doctoral career on his thought as well. I have recently been elevated to the lofty status of Chair for the department of philosophy and theology at DeSales University.

As you might guess, therefore, my out-of-classroom duties are beginning to runneth over. I beg your indulgence if I do not always respond to you as quickly as I should.

I would like to thank Gerry Bradley and the other members of the Board for giving me this opportunity. I look forward to the challenge.

Dr. Larry Chapp
DeSales University

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LETTERS TO THE EDITOR

Greetings in our Lord Jesus Christ! I thank you and the staff of the *Quarterly* for the superb coverage given to *Ex corrode Ecclesiae* and the long struggle to achieve its implementation in the Dioceses of the United States, particularly the coverage in the Winter 2001 issue of the *Quarterly*.

With NCCB's recent adoption of the *Guidelines Concerning the Academic Mandatum in Catholic Universities*, it appears that the eighteen-year journey to implementation of canon 812 is finally at an end. And, there is much for which to be thankful. Among these, one must certainly count the new spirit of dialogue and cooperation between our Bishops and the Catholic colleges and universities of the United States. In some dioceses, the dialogues surrounding the implementation of *EcE* marked the first real contact between the bishop and college academics at work in his diocese. This has been possible because *EcE* provided a new (or rather, a restored) paradigm for understanding the relationship between a Catholic college and the Church, both universal and particular. In doing so, *EcE* overcame of the politicized *Land o' Lakes Statement* of 1967, which pitted academic freedom and ecclesiastical integrity against one another as mutually exclusive. These new *Guidelines*, together with "*Ex corde Ecclesiae: an Application to the United States of America*," provide bishops and Catholic colleges and universities with structures and principles of action which will, hopefully, continue this dialogue and strengthen the organic relationship between the two important participants in the common Christological mission: the preaching of the Kingdom of God.

While being thankful to our Bishops that the *mandatum* will now be required in the 235 Catholic colleges and universities in the U.S., there do appear to be several points of difficulty in the *Guidelines*. To make note of these difficulties is not ungracious or overly critical. Rather, it is the action of a devoted son asking

the USCCB to consider these while practicing the *mandatum* and when the quinquennial review begins. And so, with respect, I propose the following points to the members of our Fellowship to consider.

At paragraph 6, a, the *Guidelines* have this seemingly innocuous clause, "Because the decision to withhold or withdraw the *mandatum* touches on the rights of theologians...." However, this clause contains the two major issues which the *Guidelines* should have addressed and chose not to, leaving disturbing presumptions to remain standing. The first of these is the precise identity of theologians, the second the question of rights.

In the Church's long history of higher education, the *licentia docendi* (the historical predecessor to the *mandatum*) came into being precisely to answer both of these questions. But, the structure of the recent debate and the language of the *Guidelines* have reintroduced these questions and skirted an answer. The *Guidelines* seem to assume that any Catholic individuals teaching religious studies in higher education can lay claim to the title theologian. In conceding this point, the *Guidelines* fail to question whether a public profession of faith should be expected of persons who wish to be theologians or professors. *The Code of Canon Law* at canon 833, 7° requires this of those who "teach subjects which deal with faith and morals, at the beginning of their term of office;" yet the *Guidelines* make no mention of the requirement. Some in CTSA, whom we suppose to be believers and, thus practical Catholics who offer this profession each Sunday, have stated their positive opposition to making the Profession of Faith and Oath of Fidelity. Is it possible to steadfastly refuse to make a public profession of the Church's faith and still present one's self as a Catholic theologian? Likewise, no consideration is given to whether the individual has been formed or educated in the Catholic faith. It is not hard to imagine, par-

ticularly in the United States, an individual receiving his or her undergraduate and graduate theological education entirely from non-Catholic Christian or even secular institutes. Of course, this assumes that the formation of a theologian is not merely the acquisition of a technique but the apprehension of the content of the faith. A Harvard masters and doctorate would certainly indicate that one is well versed in the area of religious studies, but does it make one a Catholic theologian? As much as there is a Catholic imagination, there is also a Catholic habit of thought when approaching the deposit of faith and it seems that the Church ought to expect her theologians to be formed in this habit of thought before permitting them to teach others. Additionally, no attention is given to whether the individual's past writings and lectures are consistent with the Catholic faith. Finally, this leaves untouched the whole issue of theologian as a ministry in the Church, part of the Church's mission to reflect upon, preserve, and propound the deposit of the faith. As *Apostolicam Actuositatem* acknowledged, all the faithful are called to participate in the Church's evangelical apostolate, but also gave specific ways in which the faithful enter into ecclesial ministry and undertake an apostolate within the Church. The Council fathers specifically stated that "the hierarchy entrusts (*committit*) with certain charges (*munia*) more closely connected with the duties of pastors: in the teaching of Christian doctrine, for example, in certain liturgical actions, in the care of souls" (AA 24). The doing of theology is surely a *munus* more closely connected with the duties of pastors; therefore, it should be the pastors of the Church who decide who is and who is not a theologian, not the individual or the hiring institution.

In future revisions of these *Guidelines*, a concerted effort should be made to avoid equivocating the titles 'professor' and 'theologian'; the title 'professor,' 'instructor,' or 'teacher' or the canonical phrase "those who teach ..." should be used in order to avoid any confusion. As they now stand, the *Guidelines* use the term 'theologian' and the term 'professor' inter-

changeably, giving the impression that a theologian is any Catholic professor of religious studies who says that he or she is a theologian. By doing so, the much larger issue of the cooperation between theologians and the Magisterium, which is not really the object of this document, creeps in and muddies the water.

A second question is raised by the words, "rights of theologians." It is clear from the context that the *Guidelines* are inferring a putative right to teach. I would like to address two facets of this putative right: questioning whether it truly exists and questioning its attendant duty. With regard to the existence of a right to teach, I have written to the Fellowship before (Letter to the Editor, *FCS Quarterly*, 22:2 [1999] 2-3) about the treatment of the *munus docendi* in the NCCB's "Ex corde Ecclesiae: an Application to the United States of America." The concerns I raised there continue to be present in the *Guidelines*, only heightened. The *munus docendi* is entrusted to the Church as both a right and a duty (can. 747 §1); within the general *munus*, "the duty and the right of educating belongs in a unique way to the Church" (can. 794 §1). In the area of Catholic education, regardless of level, only the Church as a whole and parents for their own children (can. 793) are understood to have a right to teach. If all the baptized possessed this right, or laid claim to it, the consequences would be disastrous. When Saint Paul says that "some people God has designated ... teachers" (2 Cor 12,28), he recognizes both that not all are teachers and that to be a teacher arises not from a right but from designation. Since the Church as a whole possesses the duty and the right of educating, it logically follows that the Church, in the persons of the sacred pastors, has the duty to "arrange all things so that the faithful may enjoy a Catholic education" (can. 794 §2). In other words, bishops have a duty to ensure that a truly Catholic education is imparted to the faithful. This is precisely why the *Code* provides for the episcopal sending of missionaries (can. 784), the episcopal nomination or approval of teachers of religion in elementary and secondary schools (can. 805), and, the

episcopal commissioning of those who teach theological disciplines in higher education (can. 812). At each level of education, there is a distinct intervention of the bishop required before one can assume to teach, in order to ensure that a Catholic education is truly being provided. Since, as the *Guidelines* affirm, "work as the teacher of theology is an important part of the Church's mission", those entrusted with care of the Church's mission should be involved in approving such teachers. The U.S. bishops themselves have elsewhere taught this: "Both bishops and theologians teach, but they teach in different ways. Bishops teach as pastors in the name of the Church. Theologians *can be designated to share in this ministry* when they receive the canonical mandate to teach" (NCCB, "The Teaching Ministry of the Diocesan Bishop: A Pastoral Reflection", *Origins* 21 [1992] 482; emphasis added). In other words, no individual can lay claim to the ministry of teaching within the Church as a personal right, such a claim being foreign to the very idea of ministry. The U.S. Bishop's Committee on Laity has recognized this, stating, "Identity as a lay ecclesial minister is partly a question of personal awareness and intentionality and partly a matter of recognition by official church authority. The two dimensions must converge" (NCCB, *Lay Ecclesial Ministry: The State of the Questions*, 7-8). Ministers are those who have responded to "an invitation", to whom a role "has been entrusted" or an office "has been conferred", or "who has been installed in a ministry" (*ibid.*, 8). Thus, there appears no way to substantiate a right to teach.

However, maintaining that individuals have a putative right to teach has direct consequences on how the *mandatum* is perceived in the *Guidelines*. It is no surprise, then, that the *Guidelines* have a flawed definition of the *mandatum*; it is not, as they state, "fundamentally an acknowledgement by Church authority that a Catholic professor of a theological discipline is teaching within the full communion of the Catholic Church." Rather, it is a commission to teach, as the very word *mandatum* implies. More specifically, it is a juridic episcopal com-

mission, communicating approval based on suitability, which grants one entry to the ministry of education. And it is *sine qua non* condition precisely because no one individual (save the Church herself and parents for their own children) has a native right to teach.

Whether or not a putative right to teach is conceded, our attention as an ecclesiastical community should be focused more upon the duty of teachers and the rights of their pupils, teaching being, after all, a ministry aimed at the spread of the Gospel and the common good of human society. The students have a right to be taught the faith of the Church by an individual qualified and properly prepared to do so. And they (and their parents) have a right to expect that Catholic teachers of theological disciplines in Catholic colleges and university will endeavor to faithfully impart the Church's teaching. Teachers of all subjects have a concomitant duty to impart the established truths of their field, explain the basic rules, and impart the habit of thought to their students. Teachers of theology have a more sacred duty to do the same, precisely because the material they teach is directly connected to the student's relationship with God and his or her salvation; theology and the teaching of theology within the Church is intimately linked to the proclamation of the Kingdom and is not merely one among many speculative endeavors. I think that much of the difficulty in the recent dialogue has arisen because the rights of student, the duty of the Church, and the nature of the teaching of theology as an ecclesial ministry have been left out of the equation, either inadvertently or purposefully. When the *Guidelines* are reviewed in five years, these elements should be brought to the foreground of the discussion.

A final area that the Bishops should address in the quinquennial review is the perfection of these *Guidelines*, in the legal sense. At present, this is an imperfect law: there is no penalty for failure to observe the law and, therefore, no coercive force to encourage compliance. A law which does not require compliance is no law at

all. Furthermore, an imperfect law encourages those who would hold the misguided opinion that their refusal to receive the law and live by it makes the law inapplicable to them. This does not work with such trivialities as speed limits and it should not work with such sublime matters as commissioning for the teaching of theology. The choice not to include a penalty in the *Guidelines* may be, in large part, a result of the putative rights of theologians, as well as a desire to avoid direct conflict on the matter. At the same time, with the pastoral office of the Episcopacy comes the sometimes hard task of vigilance and supervision of the practical exercise of ecclesial ministries. In their duty "to arrange all things so that the faithful may enjoy a Catholic education" (can. 794§2), the Bishops of the United States have a duty to Catholic students at Catholic colleges and universities and their parents, to Catholic professors of theological disciplines, and to the Christian faithful as a whole to commission properly qualified men and women to teach theological disciplines and to require compliance with these *Guidelines*. This is, in the end, an important element of the exercise of the *munus docendi* granted them by sacred ordination.

With every prayer and best wish for you and the other members of the Fellowship, I remain,

Affly yours in Christ,
Very Rev. Kevin Michael Quirk, JCD
Judicial Vicar

Editor's Note

Rev. Quirk received his doctorate at the Gregorian University in Rome in Canon Law. The title of his dissertation was: "The Mandate to Teach: Its development in History, Signification in *Lex Vigens*, and Application in the United States."

To the Editor:

I was singularly impressed by the thoughts so eloquently expressed by Professor Breen at the Baccalaureate Mass for Loyola's Law School. The only problem is that such "reflections" are illicit. Please understand that I impute no ill-will to Professor Breen, who is clearly a man of faith, however, the clergy ought to know better than to make such an invitation. In recent years, to evade the clear prohibitions against lay preaching during Mass, some liturgists and others have come up with an end-run approach: "It's not a homily; it's just a reflection!" Honesty compels one to admit that if it looks like a duck, and waddles like a duck, and quacks like a duck - - it's a HOMILY! All attempts at obfuscation to the contrary.

That a cleric might not have done half as well as a layman, I do not doubt, however, two points remain: We are a Church of law, which must live under the law - - all of us, whether we like the particulars or not. We are a Church which believes in the ontology of the priesthood; therefore, regardless of how brilliant or dull a priest is, he is qualitatively different from a layman, hence, his "aptitude" (in a literal sense) to break the Bread of the Lord's Body, as well as the Bread of His Word.

Perhaps this could be a "teachable moment" for all, even the perennially astute and faith filled members of the FCS.

Rev. Peter M.J. Stravinskis, Ph.D., S.T.D.
Editor, The Catholic Answer

The Inside Story of “The 50 Most Beautiful”

Sr. Renee Mirkes, OSF, Ph.D.
 Director, Center for NaProEthics
 Pope Paul VI Institute
 For the Study of Human Reproduction

In May of 2001, the editors of *People* magazine released their annual special issue of “The 50 Most Beautiful People in the World.” In the hard copy and its online version, promoters of the event promised their readers “a virtual feast for the senses.” Admittedly, they pulled out all the stops with photos of the winner celebrities, a quiz to determine one’s own “beauty personality,” the “10 Most Beautiful People” chosen by online-only pollsters, and an online discussion of the contest results. It is evident that the magazine’s editorial board, in what amounts to a stroke of marketing genius, thoroughly understands the substantial returns on an annual project that capitalizes on one of the most enduring of human past-times: the quest for beauty and the beautiful.

Assessing our culture’s mainstream notion of beauty means wading through a good deal of untutored sentiment and notoriously muddled logic. However, not everything of current populist aesthetics is wrongheaded. Take, for example, the congruity—as welcome as it is unexpected—between the medieval aesthetics of Thomas Aquinas and the minority populist view of human beauty that surfaced in the aftermath of the *People* contest.

A philosophical affinity of this sort, though infrequent, is not completely anomalous. After all, Aquinas’s theory of aesthetics is a watershed in classical models of art and beauty. As such, its philosophical ballast has the inherent capacity to inform, correct, and enlarge the intuitive aesthetic sense of any culture in any age. Five of the minority insights garnered from

“The 50 Most Beautiful” discussion are not only commensurate with Aquinas’s aesthetics but, with proper fertilization and pruning, grow to their native depth and height. **First, human beauty includes but extends beyond bodily beauty.** The judgment that human beauty exceeds the physical and external avoids the shortsightedness of conventional wisdom on the subject. Beauty gurus of our age are afflicted with a proverbial myopia that routinely confuses the part (physical beauty) for the whole (personal beauty). Admittedly, the majority of the online participants who attempt to answer the question posed by *People*, “What features really make celebrities beautiful?” fail to see beyond the physical and external. However, it is heartening to review the handful of responses that are right on the mark.

One person, for example, notes that inner beauty makes for outer beauty and usually presents itself in expressive people—in their eyes, their smile and the way they carry themselves. Another participant comments that a particular celebrity’s wide, hazel and dark brown eyes serve to remind her of the truth behind the adage that one’s eyes are the windows to one’s soul. In the same vein, two others describe the warm, expressive eyes of a “50 Most Beautiful” celebrity as nothing less than “soulful.” Yet another participant contends that the classic beauty of a favorite actress is essentially heightened by a calm and tender spirit. What many imply in their most frequently cited requisites of physical beauty—nice eyes, great smile, and a toned body—is the recognition that when these external features are genuinely natural (as opposed to artificially fabricated), they are intimately and mysteriously connected to the interior of the person possessing them.

Aquinas's aesthetics and anthropology corroborate the truth of this initial judgment. Invariably, Aquinas turns to the human body when he wants to explain how beauty on a metaphysical, transcendental level applies to the concrete or particular. Since, for Aquinas, "the form of a thing is its beauty," the human person—who presents *self* through the body—is the most beautiful of created forms. That is to say, the human being is the most complete of organisms with a complex hierarchical system of physical and spiritual powers—vegetative, sensate, affective and intellectual. For optimal natural functioning, the whole human being is meant to have what Aquinas calls "the harmony of its parts;" the entire human being is to be in proper proportion with all its components subordinated to a common good.

The beauty of the human person, Aquinas says, follows from the beauty of the body together with the "brightness of the soul." Human beauty arises from the harmony of the whole. When a particular human being's nature is able to manifest itself naturally—that is, the person is free from physical deformity due to accident or injury and from spiritual deformity due to sin—it is beautiful. This is true on a physical level where beauty is a manifestation of two underlying bodily qualities: good health and good habits of movement. Persons are physically beautiful when, first, they have good health, or as Aquinas calls it, a "harmony of organs" where the bodily organs and systems function harmoniously. Second, human bodies are beautiful when they are marked by good habits of movement, or when they are athletic, that is, possessing proportionate limbs that are trained to move effortlessly and in ways appropriate to their gender. A human being has physical beauty, Aquinas concludes, "because of a fitting proportion of members in size and position and because he possesses a brilliant or bright color."

But beautiful facial expressions and bodily movements are also shaped by an inner emotional order and harmony where elemental human desires and passions—love and hate, hope

and despair—have been brought into accord with reason. In addition, the beauty of a well-trained mind enlivens a person's features. Haven't we all witnessed a person's face and body come alive and energize in the throes of an intelligent conversation? And human goodness, the inner moral beauty that springs from the virtues of an ordered mind, will, and affections, expresses itself in the unforgettable radiance of a kindly face and noble body given over to words and deeds of love and justice. As Aquinas explains, such words and deeds are radiant because through them "shines the light of reason." In short, the more thoroughly we understand the substantial unity of the human being, an embodied spirit whose body reveals the person, the better we are able to appreciate why human beauty includes but cannot be limited to external comeliness.

Second, the spiritual component of human beauty is primary. *People* editors, in a sort of indirect-direct way, underscore the primacy of inner beauty. They introduce their beauty-personality quiz with the leading question, "Is your radiance external, polished by your exquisite wardrobe and makeup abilities? Or is it internal, a glowing reflection of your kind heart and witty mind?"

None of the online participants come that close to straightforwardly arguing for the preeminence of inner beauty. However, with the recognition that physical beauty divorced from an interior, spiritual counterpart always disappoints, a significant number do make that judgment indirectly. One participant, for example, recounts his disenchantment the day he met his favorite "Most Beautiful" celebrity on campus, *sans* makeup and designer clothes, looking very much "like a street bum." What the observer took to be inner beauty manifesting itself externally turned out to be a contrived menagerie of professionally-applied makeup and flattering choices in wardrobe and accessories. Commenting on the photo of one of the "Most Beautiful" females, another chat room critic opines, "her face just doesn't look real." A male celeb comes in for a similar criticism.

Since his beautiful body is wedded to a “crummy personality,” the discussant concludes that he is, for that reason, “less attractive” overall. Finally, another of the chat room pundits, in a disgusted huff, declares that many of the “so-called most beautiful” are a laughable contradiction and a “sham.”

Aquinas’s theory of human psychology helps us understand the foundational wisdom of such populist observations, and it explains why the online respondents recognize the fraudulency of celebrities’ “beauty” that has no spiritual correlate. Thomas insists that “beauty of soul is a quality even as beauty of body.” Hence, the unity of the human being and the beauty of its finely calibrated form requires that, when all is in accord with nature, the body serves the soul; the material component of the person is disposed toward the end or purpose of the spiritual part, that is, reason or intelligent freedom. Hence, Aquinas teaches that individual organs and powers of the body are hierarchized toward the concurrent, harmonious functioning of the body as a whole; the entire body is subordinate to the soul; the body-soul person is subordinate to reason, and the person of reason, that is, the person who is intelligently free, is subordinate to God. Short of such personal integrity and harmony, Aquinas counsels, each of us is no better than the unfaithful spouse, Israel, who “with a mere outward and superficial beauty” remained “polluted in her heart.”

“However much unity the human creature has,” Aquinas teaches, he has “from the power of beauty.” Personal or human beauty, the beauty of the human being as a whole, arises, then, from the unity of body and soul with its implied harmonious, integrated, and proportional functioning. A human being’s beauty has splendor and radiance when the person freely participates in her “spiritual beauty,” in the beauty of her soul. In sum, the truth and goodness of the person’s interior life, the fullness of its being, is writ large on the person’s bodily and facial features.

Third, human beauty attracts, fascinates, and pleases its observer. According to an online contributor, the mysterious quality of the beauty of a certain female superstar demands another’s attention and inextricably draws the observer toward that person. Another participant admits that the facial beauty of one “star” invites the observer to “look and look” without tiring or without exhausting that fascinating “something”—call it radiance—that “makes a celebrity beautiful.” Almost all participants agree that the sight of a beautiful human being gives pleasure and evokes wonder in the observer.

Such insights about the fascinating and captivating character of the beautiful make sense, first, against the backdrop of Aquinas’s insistence that *omnis homo amat pulchrum* (everyone loves the beautiful) and, second, against his definition of beauty, [*p*]ulchra . . . dicuntur quae visa placent (beautiful things are said to be those that please [us] when seen [visa]). The notion of *visa*—an aesthetic way of seeing—interjects into the discussion of beauty the important character of a knowing subject. The beautiful, Aquinas says, “is something pleasant to apprehend.” The apprehension of beauty does not exist until an observer sees another’s beauty, that is, intellectually intuit its truth and goodness. Seeing in this sense involves a *contemplative looking* at the person of beauty until the observer understands the nature of the beautiful one. And, understanding that, the appreciator delights in the intense degree of perfection shining through the person’s body. As Aquinas helps us see, “the contemplation of spiritual beauty or goodness is the beginning of spiritual love.”

Aquinas enumerates the three essential characteristics of beauty. “For beauty includes three conditions, integrity or perfection . . . , due proportion or harmony, and lastly, brightness or clarity” Human beings find pleasure in seeing other human beings in proportion to their integrity, harmony, and clarity. Thus, the one who looks contemplatively at the beauty of another takes great delight, first, in the clarity

of the other's human beauty, in the radiant power that transfuses the body and reveals the hidden mystery of the person. Second, the one who looks long and lovingly at the beauty of another rejoices in the proportion or consonance of a multi-dimensional person who is harmoniously dedicated to the pursuit of truth and goodness. Third, the one who aesthetically looks at or sees the beauty of another human being is elated by the body-soul integrity of the other, by the other's psycho-somatic perfection.

Fourth, Hollywoodesque "beauty" is very often a poisonous myth rife with disproportion, disintegration, and darkness. One online participant adamantly rejects what she calls Hollywood's rancid brand of beauty with its fixation on "breasts that are out of proportion to the rest of the body" and on lips so large that they are now "competing with oversized breasts." Such facial and bodily exaggerations, the person insists, are "very ugly." Another chat-room member acknowledges that the disproportionate results make the "idea of inflating the lips and breasts just gross." One of the celebrities, opines a discussant, is "uninteresting" despite her near flawless beauty. It's as if her exquisite face is a mask, and there's no one home underneath it all. Other respondents register disgust with a movie industry that promotes forms of "beauty" that encourage paranoid obsessions and bad moral and physical health. In the entertainment industry's obsession for body beautiful, it is axiomatic for the sexes to "lust after" each other and then to view each other as "trophies" to be discarded when someone younger and fresher comes along. It is notoriously pornographic, declares another participant, for Hollywood celebrities to worship at the altar of anorexic-thin female figures and muscle-bound male torsos and then to commercially package the body beautiful as an invitation to sex-for-pleasure-only.

Aquinas's theory of human nature helps to contextualize the responses of those who recoil at disproportionate breasts, lips and body weight. Each part of the body is beautiful insofar as it functions properly for the sake of the entire body; the whole body is beautiful insofar as all of its parts are functioning concurrently in a way

that is adequate to the spiritual pursuit of the true and the good. So, Aquinas explains, since "[t]he beauty of the body consists in a man having his bodily limbs well proportioned," there would be ugliness (lack of beauty) on a bodily level if the person were missing an arm or a leg or had a defective limb. In such cases, there is a "defect of form" because bodily parts are not in proper proportion to the whole bodily form. Reasoning in a similar manner, Aquinas insists that the harmony of the whole body is damaged if a person were to spend an inordinate amount of time making a single part of the body beautiful. This practice would make for a lack of symmetry, and a lack of symmetry makes for an ugly rather than a beautiful body.

Aquinas describes a crippled or maimed person's body as ugly in objective terms of bodily symmetry, but his vision of human beauty forbids us to stop there, as Hollywood beauty gurus might. For, if crippled persons, for example, were to demonstrate courage and serenity in the midst of their disabilities, their enhanced inner beauty, like that of the holy martyrs, would leave its transforming effects on their entire person, including their bodies.

For an antidote to Hollywood's deformed view of the body as a sex object, we need to appreciate Aquinas's understanding of man's dignity. He argues that the very capacity for aesthetic pleasure is indicative of the dignity of the human being. "Whereas the other animals take delight in the things of sense only as ordered to food and sex, man alone takes pleasure in the beauty of sensible things for its own sake." The important contrast, Aquinas teaches, is this: While animals use their senses only for bodily pleasure, the human being has the capacity to use his senses for knowledge. Several important deductions follow: Only the human person is capable of taking pleasure at the knowledge of beauty; only the human person takes pleasure in the beauty of a concrete human body for its own sake; only humans are capable of respecting rather than possessing another beautiful human being. In sum, only human beings who acknowledge their own and others' dignity will be free from the degradation and dehumanization of animal-like reactions toward

their own body and that of others. Intemperance toward sex, food, or drink is disgraceful, Aquinas says, "because it is most repugnant to men's clarity or beauty," that is, it "dims the light of reason from which all the clarity and beauty of virtue arises."

Fifth, no one human being is perfectly beautiful. In one way or another, the online participants recognize that, while the "Most Beautiful" celebrities are always trying to enhance their own beauty, they only manage to approximate perfect bodily beauty. So, in the end, the most we can say is that each of us is physically beautiful in his or her own way; each of us is only more or less beautiful.

Aquinas's theology of the Trinity helps to uncover some critical suppositions of this last popular insight. First, there is an objective ideal of personal beauty. Or, more to the point, there is a body/soul Person who is perfectly beautiful, and who is the ideal to which all humans strive whether knowingly or unknowingly. Jesus Christ, Son of God, is the "express Image of his [all-Beautiful] Father" and "has in Himself truly and perfectly the nature of the Father." As the perfect manifestation of the light and splendor of the Father, Jesus is perfect Beauty, the fullness of Divine Beauty's integrity, proportion, and light. Even in the place of his wounds, the crucified, risen Christ, victor over suffering and death, manifests "a special beauty." Second, since human beings are created in the image of the all-Beautiful God, each human person participates in Divine Beauty. In Aquinas's view of humanity, each person is "a kind of irradiation coming from the divine brilliance." Such participation causes the universal human fascination with beauty and the enduring desire to be more beautiful. Since all human beings are captivated with, and desire ever more, beauty, we are continuously reminded that our beginning and end, our source and fullness of good, is nothing less than ecstatic union with the infinitely Beautiful God. On the journey we call life, God ineluctably draws us, through the radiant power of Incarnate Beauty, ever more deeply into the fullness of his Divine Being.

Therefore, the question, posed by the editors of *People* magazine—What features really make human beings beautiful?—has an answer that defies mere human understanding. In the vision of Aquinas, the features that make real, live, flesh-and-blood human beings beautiful are those radiating from the Person and Nature of God-made-man.

Reflections on the Santa Clara Address of Father Peter-Hans Kolvenbach, S.J.

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During an early fall conference at Santa Clara University on the commitment to justice in American Jesuit higher education, the Rev. Peter-Hans Kolvenbach, the General of the Society of Jesus, articulated the question facing the conference participants in these words: "How can the Jesuit colleges and universities in the United States express faith-filled concern for justice in what they are as Christian academies of higher learning, in what their faculty do, and in what their students become?" (1) Fr. Kolvenbach then said that his remarks would help conference participants formulate a response to this key question.

Since October, Fr. Kolvenbach's address has been a subject of conversation at the 28 Jesuit universities in the United States. Interest in the talk or the subject has no doubt been sparked by delegations of faculty and staff sent to the Santa Clara conference by each Jesuit university. At my own institution, the University of Scranton, we now have a committee on justice that has set as its goal to promote justice both within and outside the university. What exactly they will do is not clear.

After discovering the existence of Fr. Kolvenbach's address, I studied it and tried to discern the underlying vision of Catholic social teaching and education therein. In my presentation this morning I will let the document speak for itself, add some clarifying commentary and then show how Augustine and Aquinas could contribute to the realization of Fr. Kolvenbach's goals. By examining the thought of these two theologians in the context of the Jesuit General's address, I hope to bring out their enormous importance both for clarifying the meaning of justice and its relation to the other cardinal virtues, and for shedding light on education to justice.

Fr. Kolvenbach first explains that the 32nd General Congregation of the Society of Jesus (henceforth GC 32), held in 1975, declared, "the overriding purpose of the Society of Jesus, namely 'the service of faith,' must also include 'the promotion of justice.'"(2) The latter is henceforth to guide every single Jesuit and every Jesuit work, not just Jesuits working in the so-called social apostolate. The Jesuit General can claim that work for justice is a "new direction" for the Society because he believes GC 32 is endorsing a new understanding of justice, one focused predominantly on changes in the political and social order. Fr. Kolvenbach explains that the word "promotion" has the "connotation of a well-planned strategy to make the world just." Because St. Ignatius wanted love expressed in words and deeds, "fostering the virtue of justice in people was not enough," says Kolvenbach. "Only a substantive justice can bring about the kinds of structural and attitudinal changes that are needed to uproot those sinful oppressive injustices that are a scandal against humanity and God.."(3) While "substantive justice" is not a term used in the Catholic philosophical or theological tradition, Fr. Kolvenbach seems to mean that view of social justice prevalent in many Catholic circles, which is not usually understood to be a personal virtue, but a set of political and social conditions brought about by law, service, and public opinion.

Fr. Kolvenbach's reference to needed "attitudinal changes," on the other hand, seems to imply some kind of interior transformation in the souls of individuals. Since Fr. Kolvenbach acknowledges that attitudinal changes are indispensable in the struggle against injustice, he is implicitly directing his readers' attention to the virtues. Christian virtues are all about transforming hearts and inclining people to do the right thing, including work for good public policy.

In reading about the newness of the Jesuit promotion of justice, I couldn't help thinking of the many Jesuits, especially their martyrs and other saints, who labored to instill the virtue of justice in the lives of an untold number of individuals since the time of Ignatius. I also thought of the Jesuit educational institutions that did an admirable job explaining the nature of justice and the common good to their students, with beneficial consequences for the life of society. Surely, many Jesuit alumni throughout the world have made the world more just because of their Jesuit education. Obviously, Fr. Kolvenbach knows better than I the great work done by Jesuits to promote faith and justice in the last 460 years. The promotion of justice advocated by Fr. Kolvenbach and GC 32, therefore, can only be reasonably described as a "new direction" in a limited sense, insofar as the Society of Jesus and Jesuit institutions are directed to focus on making the world more just through the promotion of structural changes in the political and social order.

This emphasis on uprooting "sinful, unjust structures" has become so common today that many Jesuits and other Catholics would be puzzled by Pope Paul VI's lukewarm response to GC 32's treatment of faith and justice in Decree 4. The pope's reflections, printed in a document published by the Jesuits, was critical in two important respects. Writing on behalf of Pope Paul VI, J. Cardinal Villot, the Secretary of State, said "the promotion of justice is unquestionably connected with evangelization,"(4) but then implied that GC 32 didn't

make the all proper connections. To make his point Cardinal Villot quoted from a key passage in a papal address to the 1974 Synod of Bishops. It reads, "Human development and social progress in the temporal order should not be extolled in such exaggerated terms as to obscure the essential significance which the Church attributes to evangelization and the proclamation of the full Gospel."⁽⁵⁾ Cardinal Villot then added, "This applies to the Society of Jesus in a special way, founded as it was for a particularly spiritual and supernatural end. Every other undertaking should be subordinated to this end and carried out in a way appropriate for an Institute which is religious, not secular, and priestly."⁽⁶⁾ The second criticism of the decree at least implied that distinctions between the roles of the clergy and the laity in the promotion of justice were not sufficiently clarified. "Moreover, we must not forget that the priest should inspire lay Catholics, since in the promotion of justice theirs is the more demanding role. The tasks proper to each should not be confused."⁽⁷⁾ Pope Paul VI and Cardinal Villot undoubtedly understood that the promotion of justice recommended by GC 32 would necessarily involve the Jesuits and their institutions in the kind of lobbying for social reform that would be more properly and efficiently carried out by the laity. In other words, Paul VI was asking the Society of Jesus to think more carefully about the way it was planning to promote justice. On the basis of these two criticisms I would have to conclude that Pope Paul VI thought that GC 32 was attempting to give the Society of Jesus a new direction without an adequate compass.

While Fr. Kolvenbach's Santa Clara address makes no reference to Paul VI's critical observations, the Jesuit General also seems to make a critical comment on GC 32, though some of my colleagues say that he was just giving a neutral description of the famous decree 4. Fr. General said, "Just as in 'diakonia fidei' [the service of faith] the term faith is not specified, so in the 'promotion of justice,' the term justice also remains ambiguous."⁽⁸⁾ The General Congregation meant to combine an "almost

ideological" form of social justice, he argues, with the Gospel understanding of justice "which embodies God's love and mercy."⁽⁹⁾ The first ambiguity lies in GC 32's decision not "to clarify the relationship" between the two forms of justice, namely, Gospel justice and social justice. Despite the ambiguity about the meaning of justice, Fr. Kolvenbach says that GC 32 maintained its radicality by simply juxtaposing the service of faith and the promotion of justice. This adds another ambiguity, the uncertain relationship between faith and justice. To be ambiguous about such important matters, in my mind, is a deficiency. It is possible, however, that Fr. Kolvenbach may not think so, since he praises GC 32 for its radicality.

Kolvenbach's forthright statement that the Society of Jesus has taken a new direction on the basis of an ambiguous notion of justice is a helpful clarification as is his acknowledgment that in the last 25 years "the promotion of justice has sometimes been separated from its wellspring of faith."⁽¹⁰⁾ Two extremes emerged in the Jesuits, he argues. On the one hand, "Some rushed headlong towards the promotion of justice without much analysis or reflection and with only occasional reference to the justice of the Gospel. They seemed to consign the service of faith to a dying past." (This admission shows that Paul VI's comments were right on target). On the other hand, "Those on the other side ... gave the impression that God's grace had to do only with the next life, and that divine reconciliation entailed no practical obligation to set things right on earth."⁽¹¹⁾ As for the headlong rush of some Jesuits "towards the promotion of justice without much analysis or reflection," this should not be surprising if the Jesuit leadership gave them an ambiguous notion of justice as their lodestar. The neglect of justice by other Jesuits is also understandable because the Jesuit leadership did not sufficiently clarify either the meaning of justice or its relation to faith.

Fr. Kolvenbach's address prompted me to take a closer look both at the famous decree 4 of GC 32 and at selected decrees of the 34th and

last General Congregation, promulgated on September 27, 1995. I cannot do justice to them in my short essay, but will simply direct attention to several passages, which shed more light on Fr. Kolvenbach's talk. GC 32 does say that "Injustice must be attacked at its roots which are in the human heart by transforming those attitudes and habits which beget injustice and foster the structures of oppression." (12) This dovetails nicely with Fr. Kolvenbach's emphasis on the necessity of "attitudinal changes." But GC 32 also sounds like a utopian political tract in making the following judgment about the world: "it is now within human power to make the world more just—but we do not really want to. ... We can no longer pretend that the inequalities and injustices of our world must be borne as part of the inevitable order of things. It is now quite apparent that they are the result of what man himself, man in his selfishness, has done." (13) Otherwise stated, injustice is the result of sin. The solution to the problem is to "preach Jesus Christ and the mystery of reconciliation" (14) and to exert an influence on the economic, social and political structures of the world, which influence must be understood as "service according to the Gospel." (15) GC 32 writes as though the political importance of uprooting selfishness or sin is a new discovery, and not a longstanding Biblical teaching, eloquently expounded in the fifth century by St. Augustine and again in the thirteenth by Thomas Aquinas. Because of the persistence of sin and ignorance and the failures of Christian persuasion, Augustine argued, human efforts to make the world more just will more or less succeed depending on the extent and depth of conversion.

GC 34 reaffirms the teaching of GC 32, but with added nuance. Like Fr. Kolvenbach it admits that "the promotion of justice has sometimes been separated from its wellspring of faith." In seeming response to Pope Paul VI and other critics it firmly links faith and justice, though still without sufficient explanation. "In the light of Decree 4 [of GC 32] and our present experience, we can now say explicitly that our mission of the service of faith and the pro-

motion of justice must be broadened to include, as integral dimensions, proclamation of the Gospel, dialogue, and the evangelization of culture." (16) This last Jesuit Congregation emphasizes the indispensability of evangelization and faith in the work of justice, quoting part of the Formula of the Institute on the purpose of the Society: "to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine." (17)

While the aim of the Jesuit mission is the service of faith, "the integrating principle of [the] mission is the inseparable link between faith and the promotion of the justice of the Kingdom." (18) GC 34 argues for the evangelization of cultures, "since the roots of injustice are embedded in cultural attitudes as well as economic structures." (19) The dialogue recommended is with people in other religious traditions.

After looking at various Jesuit approaches to faith and justice, we can now turn to Fr. Kolvenbach's application of the new thinking to the field of education. He first quotes Fr. Arrupe's well known statement delivered at the 1973 International Congress of Jesuit Alumni of Europe: "Today our prime educational objective must be to form men for others [now men and women for others and also with others]; men who will live not for themselves but for God and his Christ, for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue in justice for men is a farce." (20) While not initially well-received Fr. Arrupe's focus on "men and women for others," according to Fr. Kolvenbach, provoked thought and the eventual transformation of Jesuit educational institutions. Another statement considered influential by the Jesuit General is that made by Fr. Ignacio Ellacuria in 1982 at Santa Clara University. That statement reads in part, "the university should be intellectually present where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do

not have the qualifications to promote and legitimate their rights." Fr. Ellacuria further affirms that the university must pursue academic excellence "in order to solve complex social problems." (21) Fr. Kolvenbach sees these two statements guiding the Jesuit university between the Scylla of a "disincarnate spiritualism" and the Charybdis of a "secular social activism." (22)

Fr. Kolvenbach points out that the great divide between the haves and the have-nots "has its root cause in chronic discrepancies in the quality of education." While this deprivation of the poor remains a fact of life, because of science and technology "human society," argues Fr. Kolvenbach, "is able to solve problems such as feeding the hungry, sheltering the homeless, or developing more just conditions of life," (23) but, nevertheless, fails to do so for an obvious reason. "Injustice is rooted in a spiritual problem, and its solution requires a spiritual conversion of each one's heart and a cultural conversion of our global society so that humankind, with all the powerful means at its disposal, might exercise the will to change the sinful structures afflicting our world." (24) This statement is, first of all, a reminder that the cause of injustice is disorder in the soul which can only be remedied by the practice of the all the virtues, including justice. A conversion of the culture, of course, will depend on enough individuals undergoing conversion and practicing the virtues and, therefore, is an enormous task that may or may not be successful. This emphasis on conversion also implies that every effort to educate people in the faith has implications for the promotion of justice in society.

In the last part of his paper Fr. Kolvenbach spells out ideal characteristics of Jesuit higher education manifested in three complementary dimensions of university life: "in who our students become, in what our faculty do, and in how our universities proceed." (25) The goal of education is to form the "whole person" of the students, "intellectually and professionally, psychologically, morally and spiritually." This has been the goal for over 450 years. Today's

whole person, however, "is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the 20th Century." In the future the whole person must be educated to be in "solidarity" with others, "especially the disadvantaged and oppressed." (26) Fr. Kolvenbach's remark seems to imply that education to solidarity with others was a concern missing from prior Jesuit education. In my mind, excellent Jesuit institutions had to give this kind of education albeit under other names, such as love of neighbor, justice, and the common good. Since Fr. Kolvenbach certainly knows this, he must see contemporary injustice as unique, demanding a kind of solidarity that Jesuit educators of the past, however dedicated and competent, could not have imagined

According to Fr. Kolvenbach, the best way to teach solidarity to students is through "contact" rather than "concepts." The Jesuit General believes that personal involvement with the poor and marginalized and the experience of the injustice others suffer "is the catalyst for solidarity, which then gives rise to intellectual inquiry and moral reflection." He further believes that campus ministry is especially able to instill compassionate solidarity in students, so that they will "choose and act for the rights of others." (27) Other helpful educational tools are hands-on courses and all the service programs sponsored by Jesuit universities, which "should not be optional or peripheral, but at the core of every Jesuit university's program of studies." (28) While these suggestions will no doubt reinforce Jesuit commitment to solidarity, they are already accepted by those interested in promoting the Jesuit identity on campus. Unfortunately, Fr. Kolvenbach did not choose to discuss his thoughts about the kind of curriculum and courses that would help students understand the meaning of justice, solidarity and the common good. He may, of course, presume that good curricula are already in place or that it is not his role to address curricular questions. He writes, however, as though experiences outside the classroom are the main ingredients of educating students to solidarity. In my judgment, Jesuit universities

in the United States could benefit from hearing Fr. Kolvenbach explicitly endorse the study of such authors as Plato, Aristotle, Augustine, Aquinas, Ignatius, Shakespeare, Lincoln, Dorothy Day, Mother Teresa et al. as aids for helping students to understand and love solidarity. Upon sufficient reflection most students will recognize that Lincoln would not have understood the problem of slavery better if he simply visited plantations instead of spending a lot of time steeping himself in Scripture and Shakespeare. They will also come to see that Martin Luther King made better arguments against legally-sanctioned racial discrimination because he was well versed in Scripture and the tradition of natural law. In short, the personal experience of injustice and the study of concepts such as justice, solidarity and the common good are both important. In my judgment, Jesuit institutions intent on the promotion of justice must now find a way to persuade students that this study is crucial. I believe that the authoritative promotion of the serious study of masterworks is necessary to convince many that the way to the heart is often through the mind. Combining a serious liberal education with personal experience of the needs of others is a good way to graduate students who will intelligently fulfill their responsibilities toward their neighbor and the wider world. But this is still not sufficient for educating students to a love of justice.

As Father Kolvenbach said in the beginning of his address, the education to faith cannot be omitted. According to the logic of Fr. Kolvenbach and the teaching of the Thirty Fourth General Congregation, students need an education in the whole faith, including doctrine, morals, sacraments, and prayer. Unless the faith takes root in the souls of students, they will not sustain a commitment to a Catholic understanding of justice throughout their lives. In 1998 the U. S. bishops addressed this subject in a document entitled *Sharing Catholic Social Teaching, Challenges and Directions*. They wrote, "Our commitment to the Catholic social mission must be rooted in and strengthened by our spiritual lives. In our relationship with God we

experience the conversion of heart that is necessary to truly love one another as God has loved us."(29) This means that understanding and living Catholic social teaching depends on living the whole Christian faith. It cannot be underlined enough since most people learn about the meaning and dimensions of justice and solidarity from their faith. Pope John Paul made the same point in his address on 28 January 1979 to the Latin American bishops at Puebla, Mexico: "We shall reach justice through evangelization." Vatican Council II's *Declaration on Religious Freedom (Dignitatis humanae)* had previously said that "society itself will benefit from the goods of justice and peace which result from people's fidelity to God and his holy will" (no. 6). This Vatican II teaching dropped off the radar screen for a number of reasons that cannot be discussed in this short paper. Suffice it to say that "social justice," as understood in many circles, has no need of the Catholic faith for its agenda.

In addition, education to justice must not remain focused exclusively on such things as Third World debt and the suffering of the poor in developing countries. Young people need to learn about being just in their everyday lives as students and then as employees and citizens after they graduate. The habitual practice of justice toward one's immediate neighbors is the sine qua non of an education to promote justice away from home and neighbor. Furthermore they need to see that living justly depends on the practice of the other cardinal virtues, namely, courage, temperance and prudence. While Fr. Kolvenbach doesn't mention these two points, they are suggested by the ends and means he does propose.

Finally, students must come to see that justice includes a broader range of subjects than they ever imagined. For example GC 34 teaches that the Jesuit mission to promote justice includes the life questions:

Human life, a gift of God, has to be respected from its beginning to its natural end. Yet we are increasingly being faced with a 'culture of death' which encour-

ages abortion, suicide and euthanasia; war, terrorism, violence, and capital punishment as ways of resolving issues; the consumption of drugs; turning away from the human drama of hunger, AIDS, and poverty. We need to encourage a 'culture of life.'(30)

This is an very important official statement, since some Catholic advocates of social justice don't usually include opposition to abortion and euthanasia on their agenda. Fr. Kolvenbach could have profitably mentioned this official Jesuit statement on the culture of death. I am sure that many faculty and students at Jesuit universities are unaware of its existence and relevance in thinking about the meaning of justice.

After discussing the education of students, Fr. Kolvenbach proceeds to address the mission of the faculty: "Their mission," he says, "is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world."(31) As an aid for this mission, Fr. Kolvenbach encourages all faculty to engage in an interdisciplinary dialogue. Then, he suggests, that every discipline, besides pursuing its own proper subject matter, must cultivate "moral concern about how people ought to live together."(32) How this could be well done by faculty in every discipline is not explained? Many faculty at comprehensive Jesuit universities have never had the kind of education that would enable them to address questions pertaining to the common good of society.

To promote justice, all faculty at Jesuit universities, argues Fr. Kolvenbach "need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek justice." Where feasible, faculty should gravitate toward "projects of the Jesuit social apostolate" such as "poverty and exclusion, housing, AIDS, ecology and Third World debt."(33) Professors absolutely need such partnerships, Fr. Kolvenbach maintains, in order to do research on justice and to teach soli-

arity to their students. That some faculty could profitably choose to concentrate all their efforts on studying the best books on justice and solidarity doesn't enter into Fr. Kolvenbach's description of life at Jesuit universities. At the very least, it should be said, I believe, that social involvement by faculty needs to be balanced by the study of justice from a theological and philosophical point of view.

The third dimension of Jesuit higher education concerns the character and procedures of universities. The character is the mission to serve faith and to promote justice. This was first done by "affirmative action for minorities and scholarships for disadvantaged students."(34) More telling, argues Fr. Kolvenbach, is hiring and promoting for mission. He concludes by urging Jesuit institutions "to shed university intelligence" on social reality and "to use university influence to transform it."(35) This latter recommendation is in accord with Fr. Kolvenbach's vision of an activist university focused on devising and promoting policy solutions to the world's political, economic and social problems. In response to Fr. Kolvenbach's recommendation I must say that Jesuit institutions are more credible advocates of justice in the world when they are able to promote justice in their own internal procedures. For example, many Jesuit universities have not yet found a way to pay a just wage to part-time faculty. Catholic social teaching indicates that what the market allows as compensation should at times be modified by a higher standard of justice. The limitations of the justice produced by the market, of course, are usually more clearly perceived in the affairs of others than in one's own. An academic administrator, who enthusiastically voted for George McGovern, could very easily sound like the most conservative republican in rejecting a part-time faculty member's request for a more just wage. Of course, the most serious justice question at any Catholic University is whether the students receive a fine Catholic liberal arts education and a formation in the Catholic faith to complement an excellent pre-professional education. After all, students deserve to receive what Catholic

universities promise to give in exchange for tuition. If Catholic universities are truly just to their students, many of them will have the knowledge and inclination to promote justice in every dimension of their lives. Unless Catholic universities are just to their students, Fr. Kolvenbach's vision cannot be realized.

CONCLUSION

Jesuit universities owe a debt of gratitude to the Jesuit General for noting both that the Jesuits have been relying on an ambiguous concept of justice as well as an unspecified understanding of faith, and that they have not clarified the relation between the service of faith and the promotion of justice, but have even tended to separate the two. Fr. Kolvenbach has also done a service by emphasizing the unfashionable view that injustice is rooted in a spiritual problem. This is the teaching of Augustine, Aquinas and many others, downplayed or rejected today in favor of "social justice," which is incorrectly interpreted to mean that good public policy or volunteer work is enough to change the unjust structures of the world. The General's emphasis on forming students to solidarity is continually necessary because of the prevailing individualism in today's culture. Students need an education that directs their minds and hearts to the common good. Having a personal experience of injustices will serve students well, if accompanied by rigorous courses requiring mastery of the great thoughts on justice, solidarity and the common good. Finally, Fr. Kolvenbach's preference for the expression "the proclamation of the faith" rather than "the service of faith" does highlight the importance of bringing "the counter-cultural gift of Christ to the world" by word and deed.(36)

As a response to Fr. Kolvenbach's address many Jesuit universities will emphasize service learning, work among the poor and oppressed, advocacy of public policy and other similar initiatives. I would suggest that they also try to insure that their graduates receive a complete education, including a deep understanding and love of faith, justice and the other virtues. It is

virtue that produces the attitudinal changes desired by Fr. Kolvenbach. Jesuits should encourage theologians and philosophers to clarify the notion of justice upon which the Society of Jesus is staking its future. Leaving the understanding of justice ambiguous is harming the Jesuits and the cause of justice at their institutions. In order to do this work properly the Jesuits should also clarify the meaning of faith and its relation to the promotion of justice. Furthermore, Jesuit universities need to be more effective in teaching students and professors that serious dedication to justice depends on the practice of the whole faith, including prayer and the reception of the sacraments. If Christians know and love their faith, they will continually try to be just on the basis of a true and high standard. With the proper education and favorable opportunities, zealous Christians will transform the world and committed Catholic faculty will promote the Catholic identity of their universities.

Finally, the language of Fr. Kolvenbach's talk could be interpreted as support both for diminishing the theoretical dimension of the Jesuit university and for hiring faculty who share those political opinions deemed most likely to promote whatever ambiguous notion of justice happens to prevail at a particular Jesuit institution. Consequently, the scholarly aims of the Jesuit university must be highlighted in various ways. I believe that Fr. Kolvenbach has a more scholarly vision of the Jesuit university than he puts forth in his Sant Clara address. He may have thought it was unnecessary to reiterate what he considers to be obvious, namely, that universities are, first of all, places of scholarly inquiry before they become advocates of social justice. In the present climate, however, dedication to the promotion of justice in American Jesuit universities could easily give short shrift to the laborious effort to understand all the various aspects of justice, especially social justice, in favor of a social activism not informed by thoughtful inquiry. Familiarity with the writings of Augustine and Aquinas on justice would convince any open-minded reader that academic study is indispensable for under-

standing the meaning of the various kinds of justice discussed in the Catholic tradition. February 6, 2001, Feast of St. Paul Miki, S.J. and his companions, martyrs of the faith.

1 Rev. Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice," (<http://fmwww.bc.edu/SJ/kolvenbachspeech.html>), 6. The Superior General of the Society of Jesus delivered this address on October 6, 2000 at a conference on the Commitment to Justice in Jesuit Higher Education, held at Santa Clara University in California.

2 Kolvenbach, 2, quoting General Congregation 32, Decree 4, no. 2.

3 Kolvenbach, 4.

4 *Documents Of The 31st And 32nd General Congregations Of The Society Of Jesus* (Saint Louis, MO: The Institute of Jesuit Sources, 1977), 547.

5 *Documents Of The 31st And 32nd General Congregations Of The Society Of Jesus*, 547.

6 *Documents Of The 31st And 32nd General Congregations Of The Society Of Jesus*, 548.

7 *Documents Of The 31st And 32nd General Congregations Of The Society Of Jesus*, 548.

8 Kolvenbach, 4.

9 Kolvenbach, 5.

10 Kolvenbach, 5.

11 Kolvenbach, 5.

12 GC 32, Decree 4, no 32.

13 GC 32, Decree 4, no. 27.

14 GC 32, Decree 4, no. 27.

15 GC 32, Decree 4, no. 31.

16 *Documents Of The Thirty-Fourth General Congregation Of The Society Of Jesus* (Saint Louis, MO: The Institute of Jesuit Sources, 1995), Decree 2, no. 20.

17 GC 34, Decree 2, no. 32.

18 GC 34, Decree 2, no. 34.

19 GC 34, Decree 2, no. 42.

20 Kolvenbach, 6.

21 Kolvenbach, 6.

22 Kolvenbach, 6.

23 Kolvenbach, 7.

24 Kolvenbach, 7.

25 Kolvenbach, 8.

26 Kolvenbach, 8.

27 Kolvenbach, 8.

28 Kolvenbach, 9.

29 U.S. Catholic Bishop, *Sharing Catholic Social Teaching: Challenges and Directions* (Washington, DC: United States Catholic Conference, 1998), 2.

30 GC 34, Decree 3, no. 8.

31 Kolvenbach, 9.

32 Kolvenbach, 9.

33 Kolvenbach, 10.

34 Kolvenbach, 11.

35 Kolvenbach, 11.

36 Kolvenbach, 4.

MEMBERSHIP MATTERS

Membership Matters

by THOMAS F. DAILEY, O.S.F.S.
(Executive Secretary)

"You have mail" -- it's not just the little ditty that an electronic service provider chimes. It's also the reality in this office during the summer. Many, many members have responded to the summer mailing asking for updated information. Thanks to all of you!

The **Board of Officers & Directors** will be meeting again at the time of the annual convention. During that meeting, a new President and Vice-President will be seated, as will four new Directors. Results of the summer balloting are not yet completed; a report will appear in this next issue of this column. At that time we will also summarize the results of our annual business meeting, which takes place at the Convention.

In this column, we share a brief list of the many activities reported by our members in the response to the summer mailing. Please note that this list is not extensive! More activities were mentioned than could be included in this short up-date. We've restricted this report to those publications and presentations that have taken place during 2001 in scholarly contexts. Any works "forthcoming" will be noted in a later issue.

Books recently published by our members:

A Catholic Guide to Medical Ethics, by Dr. **Eugene F. Diamond** (Linacre Institute)

Mother Teresa: Essential Writings, in the "Modern Spiritual Masters Series," by **Jean Maalouf** (Orbis Books)

Henri de Lubac's *Medieval Exegesis*, volume 2: *The Four Senses of Scripture*, translated by **E.M. Macierowski** (Wm. B. Eerdmans Publishing Co.)

Christian Marriage: A Historical Study, edited by **Glenn W. Olsen**, who also contributed chapters on the patristic and medieval periods.

The Key to the Brescia Casket: Typology and the Early Christian Imagination, in the "Christianity and Judaism in Antiquity Series," by **Catherine Brown Tkacz** (University of Notre Dame Press).

Elizabethan News Pamphlets: Marlowe, Shakespeare, Spenser, and the Birth of Journalism, by **Paul J. Voss** (Duquesne University Press).

Articles in scholarly journals include:

Two from **Fr. Mario D'Souza**: "Experience, Subjectivity and Christian Religious Education: Canadian Catholic Education in the 21st Century," in *The Journal of Educational Administration and Foundations*, 15/2 (2001): 11-25 and "Maritain's Philosophy of Education and Christian Religious Education," in *Catholic Education: A Journal of Inquiry and Practice*, 4/3 (March 2001): 375-395.

Dr. Luz G. Gabriel, "The Fertilization of a Human Life, The Conception of a Human Person," in *The Catholic Faith* (July-August 2001).

Patrick A. Metress, "New Religious Communities for Men: Hope for the Future," in *Homiletic & Pastoral Review* (June 2001): 25-30.

Two from **Glenn W. Olsen**: "Why and How to Study the Middle Ages," in *Logos* 3/3 (2000): 50-75 and "The Changing Understanding of the Making of Europe from Christopher Dawson to Robert Bartlett," in *Actas del V Congreso "Cultura Europea"* (Pamplona, 2000): 203-210.

Ronald Rychak, "Catholic Answers about Pope Pius XII," in *The Catholic Answer* (March/April 2001).

Two from **Paul J. Voss**: "The Catholic Presence in English Renaissance Literature," in *Ben Johnson Journal*, 7 (2000): 1-26 and "The Making of a Saint: John Fowler and Thomas More, 1573," in the *Journal of English and Germanic Philology* (October 2001): 492-512.

By way of **Conference** presentations, we note:

Prof. Scott FitzGibbon, on "ALI Principles of Corporate Dissolution," at a conference at Brigham Young University.

Dr. Judith Hughes, on "Personhood and the Pursuit of Happiness: A Catholic Perspective," as part of a symposium entitled *The Role of Religion in the Lives of Our Patients: Clinical Approaches*, at the 2001 American Psychiatric Association Annual Meeting in New Orleans.

Finally, we note that **Dr. Clara Sarrocco** is the editor of a new publication of the Council on National Literatures. Called *Book Digest*, it reviews books that explore authors, works, and historical backgrounds of literatures not in the traditional mainstream, unusual literary studies, and art books.

As always, questions about any Membership Matters, or information about activities, should be directed to the Office of the Executive Secretary (call 610-282-1100 ext. 1464 or fax to 610-282-2254 or send email).



AROUND THE CHURCH

In "Around the Church" for the Spring issue, several erroneous statements were made, due to the haste with which I compiled the material prior to leaving the country for a month. The claim that a new editor of the National Catholic Reporter was formerly an editor of Playboy is inexplicable except for my haste. I read that he had been editor of Praying and misread that as Playboy. I am deeply sorry for the error and apologize for the embarrassment it has caused the editor. The statement by Dominican Father Paul Philibert - that the Church is "locked into the most tedious kinds of liturgical franchises" - was not made at the Los Angeles Religious Education Congress, as reported. Father Philibert was quoted in a story about the Congress which appeared in the National Catholic Reporter. A book on homosexuality was erroneously attributed to Father Philibert but was in fact written by Father Richard Peddicord, Father Philibert's confrere at the Aquinas Institute, St. Louis. I apologize for these mistakes and regret the embarrassment they have caused Father Philibert.

* * *

Archbishop Rembert Weakland of Milwaukee has rejected instructions from the Holy See that he cease

remodelling St. John's Cathedral pending settlement of a dispute over plans to reshape the cathedral's sanctuary and nave and remove many of its historic furnishings. The Congregation for Divine Worship issued the instruction following a petition from lay people opposed to the \$4.5 million renovation. Archbishop Weakland said he answered all questions sent to him by the Congregation and that the Congregation's involvement in the issue was an infringement of his rights as a bishop. He has, he said, received expressions of support from many bishops. "There is no doubt that this has been seen around the world as an example of the extreme centralization of the Church," the archbishop asserted. Noting that many Catholics are bothered by such things as the decline in Mass attendance and of religious vocations, lack of reverence at Mass, erosion of belief in the Real Presence, and other things, the archbishop said that such concerns are "based on false analysis." Those opposed to the remodeling of the cathedral include people attempting to "humiliate" him, he charged, as well as those who do not accept the Second Vatican Council. On a recent visit to Rome, the archbishop reported, he was approached by a retired cardinal who hailed him as the last of the Vatican

II bishops are urged him to continue fighting for change in the Church.

* * *

The diocese of Limburg, Germany, will continue to give certificates to women seeking abortions, according to Bishop Franz Kamphaus. Earlier the Holy See had objected to the practice, which fulfils a German law requiring that women seeking an abortion undergo some kind of counselling. In response to the Holy See's objections the rest of the German hierarchy agreed last year to cease granting the certificates.

* * *

The Institute for Religious and Pastoral Studies, a program of theological education operative in various parts of the United States, has disaffiliated with the University of Dallas and joined Ave Maria College, Ann Arbor, Mich. Douglas Bushman, director of the program, said that Msgr. Milam Joseph, UD president, is "sympathetic to those who have difficulty with our emphasis on doctrine as the foundation of all pastoral activity in the Church." Msgr. Joseph has accused some members of the UD community of "having made an idol of the past" and of having "an infatuation with death." Bishop Charles V.

Grahmann of Dallas expressed relief that the IRPS was leaving the diocesan-owned university, because of what he called the program's "overemphasis" on doctrine. Jesuit theologian Mitchell Pacwa has also left UD for Ave Maria, reporting that Msgr. Joseph questioned the appropriateness of his presence at UD because of his appearances on the Eternal Word television network. Another theologian, Janet Smith, has taken temporary leave from UD and will teach both at Ave Maria and at Sacred Heart Seminary, Detroit.

* * *

Father James Coriden, professor of Canon Law at the Catholic University of America and former president of the Canon Law Society of America, asserted that Ex Corde will lack binding force if it is not "received" by the academic community. "On the rare occasions when laws are not received, it is because they do not suit the community," Father Coriden argued.

* * *

Holy Cross Father Michael Baxter of the University of Notre Dame, told CTS members that criticism of ecclesiastical authority over Catholic institutions is inconsistent, because universities have long accepted the influence of government and private corporations in academic affairs.

* * *

Archbishop William Levada of San Francisco has been asked by the Holy See to mediate a dispute at the University of San Francisco involving the Jesuit university's St. Ignatius Institute. The director of the Institute was fired last Spring, and the university president, Jesuit Father Stephen Privett, announced that the SII would be "integrated into the mainstream" of the university," a plan which SII faculty claim will rob it of its identity. SII offered students a core curriculum centered on the Catholic intellectual tradition.

* * *

The homosexual group Dignity has the full support of the diocese of Lansing (Mich.), according to the web site of the organization's Lansing chapter. Michael Liberato, director of the diocesan Peace and Justice and Catholic Charities offices, told Dignity that Bishop Carl Mengeling supports the "full integration" of homosexuals into parish life and the diocese hopes to establish a homosexual support group in every parish, according to the web site. Father Mark Ingot, pastor of the student parish at Michigan State University, said he intends to work closely with Dignity. Dignity secretary Jim Toczynski said that Msgr. Michael D. Murphy, chancellor of the diocese, suggested that the organization change its name, because

it has become controversial. Toczynski said he would be willing to do so, "but not if it is Courage/Encourage," an apparent reference to a Catholic organization which encourages homosexuals to practice chastity. "The gift of celibacy does not automatically come with the gift of a homosexual orientation," Toczynski said. He recalled that in 1986 the Holy See's Congregation for the Doctrine of the Faith ruled that Dignity should not be allowed to meet on Church property. Barb Potts, who signed a pro-abortion statement in the New York Times last Fall, has been appointed to head the Lansing diocese's Campaign for Human Development and Catholic Relief Services.

* * *

Auxiliary Bishop Carl Moedel of Cincinnati told the national convention of Catholic Diocesan Lesbian and Gay Ministers that the archdiocese is moving rapidly towards programs in all Catholic schools designed to make students more accepting of homosexuals.

* * *

The prioress of the Benedictine Sisters of Erie (Pa.) refused to convey to Sister Joan Chittester, a member of the community, a Vatican document forbidding Sister Joan to speak at a conference on women's ordination held in Dublin. Sister Christine

Vladimiroff explained her refusal by saying that the Benedictine concept of obedience is "dialogical" and does not involve the exercise of disciplinary authority. Notre Dame Sister Myra Poole of London also defied the Vatican order by addressing the conference, telling delegates that the refusal to ordain women to the priesthood "is tied into violence against women." A Vatican spokesman said no disciplinary action was being contemplated against the two nuns. Mairead Corrigan Maguire, cofounder of the Community of Peace People of Northern Ireland told the Dublin conference that the Church's teaching about ordination constitutes "spiritual violence against women."

* * *

The annual conference of Pax Christi USA, a group which purports to promote Catholic principles of peace and justice, was cancelled after the host of the meeting, Christian Brothers College of Memphis, objected to the fact that the keynote speaker was pro-abortion. Methodist minister James Lawson, who was invited to address the conference, has long been active in pro-abortion activities. Some Pax Christi members objected to Lawson as a speaker and urged the group to find an alternative. However, Nancy Small, national coordinator of the organization, said Pax Christi "has no

litmus test of any single issue" and that the group's entire board, which includes Bishop Walter Sullivan of Richmond (Va.), agreed that the meeting should be cancelled rather than replace Lawson as a speaker. Lawson told the media that the pro-life movement is composed of white racists who have no interest in social justice.

* * *

The archdiocese of Denver has terminated all financial support of the Colorado Council of Churches, because of the council's acceptance into membership of an avowedly homosexual church. An archdiocesan spokesman said continued support of the council "would have a misleading effect on the church's teachings about marriage and family life."

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The American bishops have adopted directives prohibiting Catholic hospitals from offering sterilization services even indirectly. The directives were designed to prohibit a practice whereby such services are offered at non-Catholic hospitals which are affiliated in some way with Catholic institutions.

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Cardinal Francis George of Chicago told a group of Chi-

cago priests that he will present to the Holy See the priests' argument for the legitimacy of general absolution, even though he thinks the argument is inadequate. The late Cardinal Joseph Bernardin at one time forbade communal penance services, but they continued to be held openly in a number of Chicago parishes, including Holy Name Cathedral. Recently it was revealed that before his death Cardinal Bernardin had intended to inform the Holy See that he was giving permission for the penance services.

* * *

A homosexual organization called the Rainbow Sash Movement claimed that the same group of priests rebuked Cardinal George for refusing to allow communion to be given to homosexuals who appeared at Mass wearing the rainbow sash in protest against the Church's teachings about sex. The priests reportedly contrasted Cardinal George's action unfavorably with that of Archbishop Harry Flynn of St. Paul-Minneapolis, who permitted protestors to receive communion, on the grounds that he had no reason to think that they rejected Church teaching. The Chicago priests accused Cardinal George of "racism and homophobia," according to Rainbow Sash.

* * *

Catholic University of America banned a scheduled conference on campus for homosexuals who have overcome their homosexuality, accusing the group of "fraud" in not revealing the nature of the meeting, which was titled "Healing for the Homosexual." The meeting was instead held at Trinity College, Washington.

* * *

The bishops of South Africa have condemned reliance on condoms as a way of fighting the AIDS epidemic, stating that the use of condoms encourages casual sex and thus makes the dangers even worse. The bishops' AIDS office, with the support of Bishop Kevin Dowling, had urged the bishops to endorse condom use, a recommendation also endorsed by retired Archbishop Denis Hurley of Durban.

* * *

Cardinal Wilfrid Fox Napier of Durban criticized Liturgiam Authenticam, the Holy See's recent decree on the liturgy, as "unrealistic" in Africa, because there are no translators who know both Latin and the various African languages. Cardinal Roger Mahony of Los Angeles questioned the document on the grounds that "We [bishops]

know better how language is used in our own areas."

* * *

Auxiliary Bishop Reginald Cawcutt of Capetown announced that the Catholic Church does not support a campaign to suppress prostitution and other aspects of the "sex trade," because that trade is "very complex." The Church will not lend itself to tactics which he dismissed as "role-playing." The campaign against the sex trade in Capetown was initiated by Protestant, Jewish, and Muslim leaders. Last year Bishop Cawcutt was revealed as a participant in the web site called St. Sebastian's Angels, where homosexual priests regularly exchange messages. Among other things, Bishop Cawcutt used the web site to condemn Cardinal Josef Ratzinger, the head of the Congregation for the Doctrine of the Faith, and to anticipate the deaths of both Cardinal Ratzinger and of Pope John Paul II, as means of relieving homosexuals from Vatican "oppression." Bishop Cawcutt claims to have the full support of the South African hierarchy and of the papal nuncio to South Africa.

* * *

A group of scholars appointed by the Holy See to investigate charges that Pius XII failed to take action against

the Holocaust during World War II has ceased meeting, claiming that they were denied access to necessary archival material. Jesuit Father Peter Gumpel, the postulator of Pius XII's cause for canonization, accused members of the group of acting in bad faith. Father Gumpel claims that he offered full cooperation but that members of the group leaked stories to the media charging that the investigation was being hampered. Scholars cannot have access to all documents because many of the 3,000,000 pages of Vatican records since 1922 remain uncatalogued, he said.

* * *

The decision by Senator James Jeffords of Vermont to switch from the Republican to the Democratic parties in some ways bodes well for the Catholic Church, according to an article by Patricia Zapor of Catholic News Service, the bishops' official news agency, which supplies information to the diocesan press. Tom Shelbarger of the United States Catholic Conference told Zapor that the accession of Senator Patrick Leahy of Vermont to the chairmanship of the Senate Judiciary Committee means that much of the legislation which the U.S.C.C. favors has a better chance of being enacted. While referring to issues like the minimum wage as "bills on which

the church has been lobbying," Zapor designated pro-life bills as merely "the agenda of U.S.C.C.'s Secretariate for Pro-Life Activities." Such bills may suffer as a result of Jeffords' switch, she acknowledged. Leahy is a Catholic who is strongly pro-abortion and has long had a close working relationship with the U.S.C.C. staff. Zapor noted that pro-abortion Senator Edward Kennedy of Massachusetts is now also in a better position to advance some of the legislation which the U.S.C.C. favors.

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Auxiliary Bishop Thomas Curry of Los Angeles has been appointed "ombudsman" for complaints about C.N.S., following claims that the bishops' news service inaccurately portrayed Vice-President Albert Gore as pro-life during the 2000 election. Bishop Curry earlier this year urged the pro-life movement in California to eschew political activity.

* * *

The Catholic Church is "fascist," Pope John Paul II has harmed Christianity, the late Cardinal Thomas Winning of Glasgow was "a fool," abortion is morally acceptable, the Church's teaching on homosexuality is "disgusting," contraception should be universally welcomed, and the Church itself should dissolve and "start

again from scratch," according to Father John Fitzsimmons, former rector of the Scots College in Rome.

* * *

A former chairman of the Advisory Committee for the International Commission for English in the Liturgy, (I.C.E.L.) and now a pastor in Scotland, Father Fitzsimmons termed *Liturgiam Authenticam* "ill-informed, negative, and heavy-handed." In interviews and letters to the press at various times Father Fitzsimmons has said: "The Church has got to get rid of the baggage the Pope has brought. It has failed to live up to my expectations of it." "The trouble with the hierarchy is that they won't cough, sneeze, or fart without Rome's permission." "The Church has done nothing but suffer under the present pope." Without contraception, "Women are doomed to work in factories, give birth to child after child, and die young and poor." Concerning a British law forbidding schools to promote homosexuality, "It is the most malicious piece of legislation ever placed on the statute books in a civilized country." Scottish lay people have long complained about Father Fitzsimmons, but he was regularly appointed to important positions by Scottish bishops who defended him against criticism.

* * *

Pope John Paul II is a "conflicted individual," according to Jesuit historian John W. O'Malley. "Deep, deep, deep down, his heart is in the right place. But he's caught in his own conservative culture."

BOOK REVIEWS

Archbishop Charles J. Chaput, O.F.M., Cap., *Living the Catholic Faith* (Ann Arbor, Servant Publications, 2001) 159 pp.

The First time I met Bishop Chaput, then in Rapid City, I was smitten. The young face, the eternal smile, a natural gift of gab perfect for the preacher he turned out to be. And now he has written a book in character. Not about Christian abstractions, but about living Christ. His opening line describes the pedagogy:

Ideas are always easier in the thinking than in the doing, and this book proves the point. The idea behind these pages was to help people understand their Catholic faith a little more clearly, and to live it a little more eagerly. Faith for me is like oxygen; I can't imagine a world without it. The presence of Jesus Christ in the lives of my family and friends, and in my own life, gives meaning to everything else. Yet, experiencing that and arguing it persuasively are two very different things.

This book is designed to help people encounter the Lord and the Church, not merely to help them talk about either.

Archbishop Chaput, now in

Denver, provides eleven chapters for a reader to absorb -- from "Becoming a Christian" to "Make Disciples of All Nations." Covering in the process -- the tug of truth, finding your vocation, and the meaning of family. It is fascinating to follow how he manages to weave doctrine about the Sacraments into tales of his experience and life. One could swear he was hearing a good preacher, not reading a good book.

Living the Catholic Faith is a welcome gift for a convert, even for a young aspirant. The only thing the book needs is a better cover.

Msgr. George A. Kelly

McInerny, Ralph. *Characters in Search of Their Author* (The Gifford Lectures, Glasgow 1999-2000). Notre Dame, IN: University of Notre Dame Press, 2001. Pp. xii + 138.

Recently I had the opportunity to visit for the first time a land of renown. Not Scotland, unfortunately, but a place that one local resident describes as "Catholic Disneyland" -- the campus of the University of Notre Dame! There, in the palatial bookstore, I located on a back shelf the published works of the ND faculty, among which was this new publication of the most recent Gifford Lectures. With book in hand, I moseyed along to a quieter and more reflective locale, finding a park bench adjoining a cemetery of the

Holy Cross sisters. It was then (in the book, not the place!) that I enjoyed meeting Ralph McInerny once again.

Many have encountered Professor McInerny through his voluminous writings. This book captures the character of those encounters. The poet who recently penned his own sonnets in honor of the bard (*Shakespearean Variations*) spices these ten lectures with verses of ancient wisdom from the likes of Dante and Ovid and Virgil. The philosopher whose deservedly high reputation is built on his own acquaintance with the language and thought of Aquinas and his intellectual descendants intersperses his own words with quotes from these masters in their original Latin. The popular writer known for Fr. Dowling and other mysteries here prompts the imagination of the listener/reader with such vignettes as Wittgenstein riding a bus, Sartre writing the equivalent of Nietzsche Lite, and Descartes acting like the Wizard of Oz.

But let not these literary luxuries mask the true wealth of the book. Here one finds a tour de force of philosophy, a sweeping and insightful analysis of the history of philosophy from a master practitioner reflecting on its essential task. The ten lectures now in print are arranged in two parts. The first -- *Whatever Happened to Natural Theology?* -- reflects upon how the modern turns in epistemology

and metaphysics have led philosophy to cast doubt upon our ability to know anything at all, while the second – *The Recovery of Natural Theology* – begins to remove those obstacles that have been placed in the path of our pursuit of truth and have thus impeded natural theology.

McInerny begins the series by acknowledging that these lectures encompass a *Personal Prejudice and Natural Theology*. To the question whether antecedent convictions (of believers or non-believers) preclude true philosophical answers, he posits the analogy that gives the title to this publication: “We are to God as characters are to their author” (p. 4). He goes on to defend philosophy against the claim that natural theology is relativistic: “Whatever the personal reasons for pursuing a given question, whatever expectations one might have as to its solution, the position he arrives at and the arguments he formulates are appraisable by criteria which float free of the various and conflicting antecedent attitudes of philosophers” (p. 11).

The second lecture reintroduces us to *Friends and Foes of Natural Theology*. Here the professor guides the reader through several turns in modern philosophy: the epistemological turn away from Idealism (which “ushered in a succession of attempts to relate mind to matter, thought to reality,” p. 25); the linguistic

turn toward Logical Positivism (“when thought as representation is set aside and efforts are made to put language into relation with the world without the intermediary of mind,” p. 25); and the nihilistic turn that results from both (in which “The history of modern philosophy since Descartes becomes increasingly a history of received opinions – received and then rejected,” p. 27).

Having brought us this far, McInerny turns back in the third lecture to argue that *Atheism Is Not the Default Position*. Contrasting among others Descartes and Pascal, Anselm and Nietzsche, he supports the *gaudium et spes* of Vatican II over and against the loss of faith that is a consequence of the starting point of modern philosophy. Recognizing that atheism is a negation that presupposes an affirmation, he avows that a demonstration of the fallacy of the nihilistic position is “the most difficult and important task confronting the modern mind” (p. 42).

This demonstration, on the problem of the very possibility of philosophy, continues in the fourth lecture, where McInerny confronts the *Radical Chic* of skepticism that passes as sophistry. Noting how “Logic and epistemology recapitulate ontology” (p. 49), he decries the slothfulness of nihilism and defends the possibility of the first principles of truth, which are likewise

foundational to any natural theology. Here he explains that “it is by reflection on the basis of consistency, the principle of contradiction, that one regains a correct understanding of the relation between words and thought and things in themselves” (p. 56).

The final lecture in the first part, on *Natural and Supernatural Theology*, contrasts two books of Kierkegaard (the *Fragments*), in which a rejection of natural theology comes to the fore, and the *praeambula fidei* of Thomas Aquinas, for whom natural theology is not only a possibility but a fact. Seeking to show that a subjective approach can avoid fideism, McInerny concludes with Thomas that “Knowledge of God is wisdom and thus is the culminating task of philosophy, of human learning” (p. 67).

The second set of lectures begins with *Aspects of Argument*. Since any natural theology is constructed on the possibility of proving that God exists, McInerny here returns to the classical thought of Aristotle and moves the thinking listener/reader from observation to manifestation to proof in the process by which one seeks to acquire a truth. The distinction between theoretical and practical knowledge that he makes will be foundational to the question of whether changing one’s mind requires, also, changing one’s life.

Acknowledging that philosophical convictions in the mind do not always or necessarily lead to corresponding modes of behavior, our Gifford Lecturer explains this disjunction as a mode of *Intemperate Reasoning*. Here he differentiates between speculative and practical thinking, as he also distinguishes knowing from willing, in an attempt to answer the question: If a proof for the existence of God is a good one why does it not change the life of the one who accepts it? And he reminds us of a simple but profound truth: "The life of a human being is a task in a way that the life of no other creature is. The rational direction of our various impulses and inclinations is the most fundamental and abiding instance of that task" (p. 93).

This human task is pursued within the parameters of *Truth and Subjectivity*. Discussing how both Kierkegaard and Newman consider the human or existential setting in which we relate to God, McNerny argues that "Subjectivity is not the immediate source of objective truth, but there is a kind of subjective disposition that is open to objective truth and another that is closed even to its possibility" (p. 107). Relating this to the realm of belief that one encounters in natural theology, he concludes that "The assent of faith is given accordingly because of an impetus of the will moved by grace" (p. 108).

Having entered the realm of

faith, lecture nine considers the proposition fundamental to natural theology, namely *That God Exists*. Here McNerny considers the world of experience, what science explains, and pre-scientific knowledge in their respective contributions to the philosophical claim. Commenting on both theories (Aristotle's argument from "motion") and shortcuts (Anselm, Pascal), he also highlights the "ordinary" feature of philosophy, namely that "Although they do not know their philosophical labels, everyone knows what is labeled by self-evident principles and first principles of practical reasoning" (p. 119). In words reflecting the thought of the Master, this contemporary Thomist concludes that "it is relatively easy for people to come to knowledge of God and that such ordinary knowledge is woefully inadequate to its object" (p. 120).

This acknowledgment leads to the final lecture, on *Faith and Reason*. Recalling the Thomistic distinctions between thinking (*cogitatio*) and assent (*assensus*), and the methodological difference between philosophy and theology (i.e., in their starting points), McNerny sides with John Paul II in his defense of reason and the reasonableness of faith, for "if some of what has been revealed can be known to be intelligible and true, it is reasonable to accept the rest as intelligible and true" (p. 127). Demonstrating his own religious and philoso-

phical humility, in his claim that these lectures have been but "a modest task, modestly performed," McNerny leaves his audience with the confession of his own identity as a Christian philosopher.

With sufficient humility on my own part, especially as a theologian rather than philosopher, I hastily retreat at the thought of offering any critique of these lectures. Suffice it to say that in these pages the reader will find a thorough-going survey of philosophy, with both the perils and promises that attend such a journey into the world of thought. Intended by Lord Gifford for a "cultivated but non-professional audience," these lectures reflect the depth of knowledge (philosophical, religious, poetic, etc.) and breadth of communication (in Latin lore and English vocabulary) for which the lecturer is well-known. But, if one is willing to give these pages the effort of attention which they deserve, he/she will come away with three things: a clearer picture of how philosophy thinks, a comforting assurance that "natural" and "theology" are not opposites, and a convincing encounter with one who is truly a Christian philosopher.

It occurred to me as I closed the back cover, there in the quiet surrender of a graveyard with humble markers identifying religious who dedicated their lives to this God about whom we all can and should think, that there before me

were many Characters who had concluded a search for the Author. Thankfully, Prof. Ralph McNerny, through these Gifford Lectures, offers us a sure and certain guide for our own search ... without yet having to pass on to the next life!

Thomas F. Dailey, O.S.F.S

Kassel, Bill, **Holy Innocents**, (Ann Arbor, Michigan: company Publications, 2001). Pp.203. Pp \$16.95. ISBN 0-938984-04-7.

If it is true that all great books explode their genres, we might also claim that good ones stretch theirs. This is certainly true of Bill Kassel's debut novel *Holy Innocents*, a murder mystery, but one that hardly conforms to the comfortable peer-found-in-the-library formulas. Eminently readable, peopled with vivid characters, and blessed with a gripping plot, this is no ordinary whodunit, because it is no ordinary murder.

The corpse is that of a baby boy, the victim of a partial birth abortion, found in the trashcan of what had been a Catholic school. Part of the poignancy of this tale is that in this mystery, unlike the generic model, there is a victim but no villain. In this case, there can be no legal punishment, but only a revelation of evil's source in prior evil done. It is this quality of

complex reflection, this willingness of entertain moral complexity, that makes the book worthy, and significant beyond the entertainment value it also, fully, supplies.

Alan Kemp is a divorced, former Air Force M.P., and now serving as music director at a small-town parish. He is asked by the bishop to investigate who dumped the baby. A history of anti-Catholic vandalism in town, and a pastor with a past make the situation delicate. Kemp's investigations plunge him into a soup of diocesan plottings, school reform politics, the debate over abortion, and small town Catholics/Protestant tensions.

Kassel's keen eye for characterization offers us a vivid group of suspects: an able, ambitious nun, her lapsed Catholic feminist friend, a charismatic high school teacher with a strong hatred for the Church, pro-choice and pro-life activists, evangelicals with attitude, and, most enjoyable of all, a slightly demented local eccentric who Kemp calls "Popeye". Each serves not only as a possible solution to the mystery, but as a means of deepening the perspective in this richly painted portrait of how big issues play out in small places.

Kemp's himself makes for an unusual sort of gumshoe. This gentle musician is no Philip Malowe tough-guy, but they share something of the

same emptiness and isolation that marks the American detective as anti-hero. His search for the baby's provenance is interwoven with a personal search for love and community, and the tightness of this linkage is one of the novel's greatest strengths.

Holy Innocents rejects the simplistic right vs. wrong *agon* of Romance in favor of the more mature vision of Greek tragedy: the conflict of right against right. The book's thunderous conclusion, deftly handled, leaves the reader both satisfied at the revelation of the proximate enigma – who dumped the baby – and unsatisfied in not telling us what cannot, in the end, be told: where cycles of violence begin, and where they can possibly end.

In short, Kassel's book is a good read, but it is something more. It is a testimony to a thinking Catholic's viewpoint. There are many tracts advancing the Church's prolife position. *Holy Innocents* does what polemic cannot do: depict with sensitivity and nuance the irreducible complexity of moral judgement.

Eloise Knowlton

Bonnette, Dennis *Origin of the Human Species* (Rodopi: Amsterdam, 2001)

The past few weeks at the dinner table I've been reading out loud to my children "The Last Battle," the final installment in C. S. Lewis's *Narnia Chronicles*. In the book the scheming ape Shift dresses up the dumb-but-well-intentioned donkey Puzzle in a lion skin, and passes him off as the great lion, Aslan himself, the Christ figure. Shift wants to gain such creature comforts as bananas and oranges by selling the other talking animals into slavery. The problem the other animals face is how to see through Shift's glib banter that the shabby donkey in lion's clothing (who only appears at night at a distance) is the mighty Aslan (whom they have never seen) and that Shift is his designated mouth-piece. After all, the fake Aslan's uncharacteristically harsh orders—to kill talking trees, to cooperate with enemy Calormene soldiers—might be the result of his anger with them for something they did, though no one can think what that might be. Unfortunately, except for Shift the animals are all somewhat slow-witted and they never do catch on. Even Tirian, the young human Narnian king, is taken in for a while.

The relevant point here (yes, there is one) is that some very desirable empirical knowledge, with potentially life or death—or even eternal—

consequences, might be well-nigh impossible for the average person to Puzzle out by himself. Pertinent "facts" might be false, misleading, misinterpreted, or unknown. At that point the best one might be able to do is to rely on fundamental philosophical principles. When Shift claimed Aslan and Tash, the demon-god of neighboring Calormen, were one and the same, Tirian knew at once it was a hoax—good and evil cannot be the same.

An important subject which concerns many people in our present age, where information is often false, incomplete, or misleading, is the status of theories about the origin of the universe and of life, and in particular of human origins. As Pope John Paul II pointed out in a letter to the Pontifical Academy of Sciences in 1996, "The church's magisterium is directly concerned with the question of evolution, for it involves the conception of man." However, even for experts the true story is hard to discern, and presuppositions about what kind of universe we live in play larger roles in the kinds of theories which are permitted than the skimpy hard data does. For the layman, solid knowledge can be very difficult to come by. As John Paul II wrote in *Fides et Ratio*, "there are in the life of a human being many more truths which are simply believed than truths which are acquired by way of personal verification. Who, for in-

stance, could assess critically the countless scientific findings upon which modern life is based?" Who, indeed.

As the pope further warned, "Another threat to be reckoned with is scientism. This is the philosophical notion which refuses to admit the validity of forms of knowledge other than those of the positive sciences; and it relegates religious, theological, ethical and aesthetic knowledge to the realm of mere fantasy.... The undeniable triumphs of scientific research and contemporary technology have helped to propagate a scientific outlook, which now seems boundless, given its inroads into different cultures and the radical changes it has brought." Yet what is a layman to do if many of the experts whose views of origins are promulgated through science popularizations, becoming the de facto "way we see the world", are themselves materialists, whose basic presuppositions are inimical to the Church? A mixture of scientism with ambiguous facts can easily lead to unwarranted conclusions, even by supposedly authoritative sources, which could mislead the public about the state of our knowledge of the origin and unfolding of life.

The dreary truth is that definite answers to some questions about origins, which many people strongly desire to have, simply are unavailable. And some Shift-y materialists use their positions as mouthpieces for science to browbeat the lay public into submission. "Darwin made it possible to be an intellectually fulfilled atheist," proclaims Oxford biologist Richard Dawkins, and that line is pushed, explicitly or implicitly, in many science popularizations. What's a layman to do? Again, the best recourse is to rely on fundamental philosophical principles.

In *Origin of the Human Species* Dennis Bonnette, professor of philosophy at Niagara University gives a philosophical analysis of Darwinian claims for the origin of humanity. He develops the concept of "philosophical species", observing that "The number of natural philosophical species is as small as the number of biological populations is immense." As a philosopher he is not interested in the differences between mice and elephant, as a biologist certainly would be, but in the appearance of that rationality which characterizes humans—a distinct philosophical species. He points out that, no matter the biological details or the route God took in forming humans, human rationality requires a soul which must be immediately created. In support of his claims he

casts a skeptical eye over recent studies of chimps that purport to show the animals have a rudimentary ability to actually comprehend abstract concepts, as well as debunking evidence supposedly supporting a gradualistic account of the development of rationality in purported human ancestors. He also goes to the philosophical defense of the reality of Adam and Eve and monogenesis.

Despite this Bonnette acknowledges that "if God eternally so chooses, life's totally natural Earthly origination is possible." He points out that Aquinas himself thought that a higher causal power in nature (such as the sun) could cause life to develop. Other than ensoulment of humans, no direct intervention by God is required in the development of life. Thus a fully naturalistic account of life is possible with the exception of human rationality. Nonetheless, this exception is fatal to the materialistic view espoused by Dawkins, Daniel Dennett and their many colleagues.

But saying that the standard Darwinian account is compatible with Christianity (or at least the Catholicism that Bonnette argues from) is not at all the same as saying it is true, and he expresses his clear skepticism of the standard evolutionary story. The enigma of the origin of life persists after fifty years of research. The enormous complexity discovered in the cell,

the foundation of life, in the past fifty years has yet to receive any Darwinian explanation beyond Just-So stories. The history of evolutionary studies is rife with unfounded speculation and outright fraud. Bonnette concludes that there is certainly no rational compulsion to accept Darwinism, and many reasons to keep an open mind.

At a time when scientism is the ruling attitude of most of the media, when solid scientific answers to questions about human origins are missing and materialistic philosophical speculations are dressed up in scientific garb, *Origin of the Human Species* cuts through much fog to address itself to basic philosophical questions. It will be an effective tool in teaching students about the follies of scientism.

Michael J. Behe

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Contact: Professor Anne-Marie Rhodes, Chair, Law School Committee on Faculty Appointments, Loyola University Chicago School of Law, One East Pearson Street, Chicago, IL 60611.

BOOKS RECEIVED

Drake, Timothy. **There We Stood, Here We Stand, Eleven Lutherans Rediscover Their Catholic Roots.** (1st Books Library, 2001) 140 pp. ISBN 0-75961-320-6

Kelly, George A. **The Second Spring of the Church in America.** (St. Augustine's Press, South Bend, Indiana, 2001) 178 pp. ISBN 1-890318-79-5

Olsen, Glenn W. (ed.) **Christian Marriage - A Historical Study** (The Crossroad Publishing Company, New York, NY 2001) 359 pp. ISBN 0-8245-1886-1

Clarification

In the Spring issue of the Quarterly two books were mentioned by William F. May. Many readers may have confused William F. May with William E. May. William F. May is a Protestant who teaches at the University of Indiana. William E. May is a Catholic who holds the McGivney Chair of Theology at the John Paul II Institute for Studies in Marriage and the Family, and a long-time member of the Fellowship. Apologies for any confusion this may have caused.

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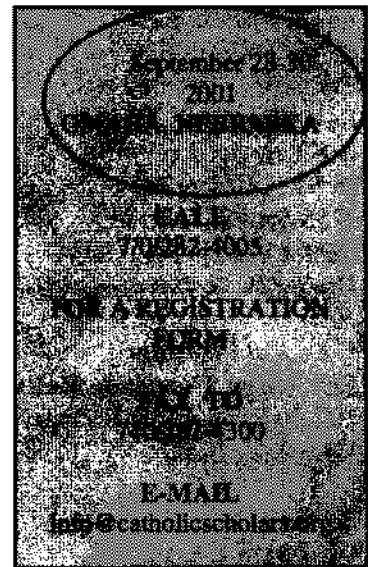
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