

One Year Later ...

Rev. Thomas Dailey, OSFS

More than ironic in its telephone significance, 9/11 numbers a date that anyone will be hard pressed to forget. On its one-year anniversary, remembrances of our nation's "fieldtrip through hell" are legion: from television documentaries replaying the disasters and providing further analyses, to policy-makers planning various responses in terms of structural re-building and military recriminations. Looking back we remember heroic deeds and saintly lives. Looking ahead we wonder what turns the world will take.

Though by now a year old, perhaps it would do us well to recall the three-fold approach to the events of 9/11 that our Holy Father took on behalf of the Church and the world. By appropriating this faith strategy anew, we who are engaged in the work of Catholic scholarship may begin to formulate worthwhile answers to the cultural question he raised as this year began: *how do we restore the moral and social order subjected to such horrific violence?*

As the pope did then, so we must first be fearless in crying out against the violence that permeates our world. Our horror is both natural and necessary, seeing that no longer is anyone safe from the ravages of war. Running the gamut from continuing sorrow to patriotic outrage, human reactions to evil reflect the perilous power that aggrieves us, while at the same time disclosing our instinctual need to confront it with the power of goodness. John Paul II called those events "inhuman" – contrary to the sacred dignity of life that is the foundation for all human existence. What is at stake is who we are, individually and socially. Restoring human order demands that we try to understand and explain the force of evil as a real, though ultimately limited, power at work in human affairs.

This, in turn, demands a renewed evangelization in terms of salvation history and its implications for social teaching and the moral life. Each of us must again take up responsibility for ourselves, for our neighbors whom we are called to love, and for our social surroundings. The temptation to despair is a siren's voice in each one's soul. The tendency to hate is a lesson learned through faulty mind-sets. Teaching the next generation to choose life, to choose the sovereignty of God over mastery by one's self, is that challenge that we

(Continued on page 2)

O Timothee, depositum custodi, devitans profanas vocum novitates et oppositiones, falsi nominis scientiae, quam quidam profitentes circa fidem aberraverunt. Gratia vobiscum. 1 ad Timotheum 6

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face and that task that we must undertake on behalf of all if we are to convert the world from its culture of death.

To succeed at this daunting task of restoring the moral and social order, we must, as John Paul II insists, incorporate deeper spiritual activity into our work and our lives. The pope's insistence on prayer as essential to the theology of good and evil suggests that we must rise against current of contemporary society, which seeks to compartmentalize and privatize religious belief. Reacting to evil may provide a needed emotional outlet. Rational investigation of its root causes and social manifestations may serve as a beneficial intellectual enterprise. But without prayer, without recourse to the higher power of the divine, without humble acknowledgment of our own inability to eradicate evil and forthright confession of God's salvific act that has begun to do so, we are left with a mystery that will continue to confound us and to cause that profound anxiety which makes life even more

difficult than it is.

Our Fellowship of Catholic Scholars is founded on the principles of faith that the pope elucidates in his various teachings. We react, as our hearts are wont to do. We reason, as our minds know they ought to do. And we respond in prayer, as only our restless souls can do. And now, one year later, and as we celebrate our own 25th anniversary at our convention in Philadelphia (September 27-29), may we resolve to keep educating the world about the mystery of evil and about the God who redeems us from it, about the universal call to holiness and the God who draws us to it.

+ May God be blessed! +

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Will the Renewal of Catholic Higher Education Succeed?

Kelly Bowring

Since the beginning of his pontificate, Pope John Paul II has been calling for the New Evangelization, one which involves the re-Christianization of *Catholic* countries and institutions. The Pope's call has since ushered in a time of Catholic renewal. Seedlings of this new Catholic springtime of faith have perhaps not been more noticeable than on some of the campuses of Catholic universities in the United States. Besides the fact that Georgetown University recently restored crucifixes to its classrooms, examples of the restoration and growth of university Catholicism abound across our country. In Michigan, St. Mary's College of Ave Maria University has begun to apply the principles of Pope John Paul II's Encyclical *Fides et Ratio* (*Faith and Reason*) to form an integrated core curriculum whereby the truths of Catholic doctrine are utilized to inform all the other academic disciplines. Initiating an integrated core curriculum has confirmed the axiom that God's Self-Revelation is foundational to the pursuit of *all* truths, all of which are in turn connected with the supreme Truth, who is God. In Ohio, Franciscan University of Steubenville unabashedly requires its theology professors to obtain a *mandatum*. The *mandatum* is an acknowledgment by church authority that a Catholic professor of a theological discipline is teaching within the full communion of the Catholic Church. At many other Catholic universities, theologians are seeking the *mandatum* on their own initiative, and even refusing to teach without it. In the southern states, newer colleges like Our Lady of Corpus Christi College (Texas) and Southern Catholic College (Georgia) have prepared mission statements that particularly emphasize their Catholic identity and reflect the principles of *Ex corde Ecclesiae*.

Catholic university organizations have also been involved in the New Evangelization of Catholic universities. Organizations such as the Cardinal Newman Society and the Fellowship

of Catholic Scholars, known for being faithful to the Church's teachings, are gaining greater influence over their publicly dissenting counterparts, like the Catholic Theological Society of America, of which Cardinal Law stated "has become an association of advocacy for theological dissent." The 1967 Land O' Lakes decision by Catholic university presidents to secularize their institutions has for more than a decade now been overshadowed by the momentum-building implementation of John Paul II's 1990 Apostolic Constitution *Ex corde Ecclesiae*, which calls for a restoration of Catholic university culture and identity. The renewal of Catholic universities in the United States is indeed underway. And as time moves forward, more and more institutions and associations of higher learning are sure to continue joining the Pope's call for renewal.

While acknowledging the successes of the Catholic university renewal to date, now is also a good time for evaluation. Catholic university administrators should ask whether their efforts thus far toward a revitalization of Catholic higher education have fully encompassed the entire vision of the Holy Father's plan in *Ex corde Ecclesiae*. For if they have, then we must address the question raised recently by professor Gerard V. Bradley of Notre Dame as to why not a single Catholic university has as of yet completely succeeded in reorganizing itself according to the guidelines of *Ex corde Ecclesiae* since the 1990 document was issued.

The fact remains that Catholic universities have not yet fully realized the plan of renewal advocated by *Ex corde Ecclesiae*. This is perhaps an indication of just how much they have become secularized. Even within the renewal, some Catholic universities are still operating from the perspective of their secular counterparts. Instead of building the *city of God* that is at its core Catholic, some Catholic universities are still focused on building the *city of man* and calling it Catholic. Catholic renewal would per-

haps have greater success if it focused on building a university that is essentially a microcosm of the Kingdom of God, which is a kingdom of faith, one which successfully integrates *faith* with reason; *faith* with life, culture and society; *faith* with the different disciplines of human knowledge including science and technology; and *faith* with authentic Christian witness. Thus far, many of those in the renewal of Catholic higher education have been looking in from the outside, by focusing more on trying to renew their Catholic universities within the old framework of secularism instead of first removing the stains of secularism and then proceeding toward renewal within a truly Catholic framework. *Ex corde Ecclesiae* is not a call to simply re-badge secular higher education with a "Catholic" decal. It makes a radical call to a new form of higher education for the Third Millennium which is distinctively Catholic, inside and out, from top to bottom.

While some Catholic universities have been successful at reclaiming a few sectors of their universities and effectively making them Catholic, their efforts of Catholic renewal have thus far been restricted to one area or another (e.g., the theology faculty, the core curriculum, or the campus ministry program). Perhaps the reason for their limited success is that some of these Catholic universities engaged in the renewal are trying to succeed while maintaining their former secular administrative model. They have Vice Presidents of Academic Affairs, Student Affairs, Administrative Affairs and the like, to address each area of their university's secular and academic matters. But none have as of yet given a VP status to the *faith* aspect of their Catholic identity. What is still lacking in the renewal plans of many Catholic universities in the United States is the unification of faith and reason within the university administrations themselves, which can then enable the entire university to become revitalized.

For the Catholic renewal of higher education to be complete, the Catholic university perhaps needs to reorganize its administrative structure to include a qualified *Vice President of Spiritual*

Affairs, equal in authority with the Vice President of Academic Affairs. Such a Catholic administrative model would effectively combine faith and reason at the highest administrative level of the Catholic university. This new approach would make operational a truly Catholic administrative model that could then guarantee "the distinctive Catholic character of the Institution" (ECE 21) from the top down and on all levels. While Catholic university renewal begins with the university President, it must include more than just the theologian or campus minister along with him. The fact remains that having a pro-*Ex corde Ecclesiae* university president does not in itself guarantee that the university he directs will automatically become solidly Catholic, as is currently attested to by Catholic University of America and Gonzaga University. Besides, the university President is usually not hired primarily for his theological expertise. For not every Catholic college has a Cardinal Newman to put wind in its sails (as he did at the Catholic University of Ireland in the 1850s) or a charismatic president such as Fr. Scanlan (who beginning in 1974 turned around Franciscan University of Steubenville from a "party school" to a dynamically orthodox Catholic university) or a Catholic powerhouse such as Fr. Fessio (the new Chancellor of Ave Maria University of Florida). While not all Catholic universities may be privileged to have such leaders, all can assure their Catholic identity is permanently safeguarded and developed by restructuring their administrative bodies to include a permanent full-time senior administrator of Catholic Spiritual Affairs. The Catholic university would benefit from providing this clearly defined top-level of leadership to ensure effectiveness so that it could then successfully implement the *faith* component of *Fides et Ratio* and the Catholic Church component of *Ex corde Ecclesiae* in a unified fashion. Perhaps only within such a new administrative structure will "Catholicism [become] vitally present and operative" (ECE 14) on all levels of the university.

Just as the academic disciplines are overseen by an academic dean, the spirituality of a Catholic

university is best suited to an administrator of spiritual affairs. A Vice President of Spiritual Affairs, similar to a spiritual director of souls, would assure that the Catholic university as a whole keeps its spiritual course and maintains its Catholic identity. Thus, in the area of academics, the spiritual administrator would be responsible for guaranteeing that the entire academic curriculum is faithful to Church teaching. In the area of marketing, he would guarantee that the university's advertising and recruitment policies respect and foster its distinctively Catholic identity. He could also be responsible for approving commencement speakers and awardees to ensure they represent sound Catholic teaching. Overall, he would oversee the "formation of an authentic human community animated by the spirit of Christ" (ECE 21), particularly in the areas of student affairs and pastoral ministry. A director of Spiritual Affairs would also be responsible for educating the university's Board (often made up of business persons) and the President on the details of implementing university-related Church teachings at their particular university and on all its levels. Overseeing the whole spiritual revitalization of the Catholic university, the VP of Spiritual Affairs would give it the greatest hope of integral unity and success from the top down. Under the direction of the Spirit of truth and love, Vice Presidents of Spiritual Affairs could greatly assist "Catholic Universities and other Institutes of higher studies to fulfill their indispensable mission in the new advent of grace that is opening up to the new Millennium" (ECE 11). The Catholic universities of the United States, with their new Catholic administrative model, will continue to make an important contribution to the Church's work of evangelization at the service of both the Church and society. And as *Ex corde Ecclesiae* states in its Conclusion, "The renewal requested of Catholic Universities will make them better able to respond to the task of bringing the message of Christ to man, to society, to the various cultures."

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Why Do Catholic Scholars Neglect the Church's Devotional Life?

Msgr. George A. Kelly, President Emeritus

This question came to mind when an aging grandmother of many children bemoaned the lack of personal piety among her otherwise churchgoing offspring. Morning and evening prayers. Blessing themselves as they passed a Church. St. Christopher in the family auto. The rosary. A hurried prayer to St. Anthony when the house keys are missing. Visits to the Blessed Sacrament. Churcing, a blessing of a mother after childbirth. Carrying a relic or wearing a medal. Making the parish mission. The Miraculous Medal Novena. And so forth.

John Paul II, on the 25th anniversary of Vatican II's *Constitution on the Liturgy* (December 4, 1989), urged Catholics not to neglect or ignore popular devotions, those pious practices which are "rich in values and give expression to the religious attitude toward God." American Catholics, at World War II time, were well known for their tendency to marry Catholics only. But they were also recognized by their penchant for ashes on the first day of Lent or, if they worked in the business district, for running out on their lunch hour to catch the noonday novena nearby.

Unquestionably, when Catholics really have intense faith in Christ and in the Church, their sacraments do not meet all their felt needs at critical moments in their lives. So, with passionate faith, they are drawn to, or create, devotional, if private, responses to their particular human needs. (If private devotion is lacking, is Catholic faith in short supply?)

Although we have not taken a survey on the subject, we can readily give credit to that old grandmother's experience that devotional piety is scarcely found among her young progeny. Not surprising, since 1960 Sunday churchgoing

is down at least by half, perhaps two-thirds in some quarters.

And, while sacramental declines are evidence of serious religious disorder, viz. a large-scale withering of personal faith in Jesus Christ, even in God, the disappearance of pious practices is equally ominous. These pieties are outpourings of deeply held personal or parish feeling about God's and Christ's presence. They indicate a vital sense of the supernatural. Years ago mothers sent their school-age children to Saturday confession, not as a matter of Church law, but for their personal devotion. What old parish priest does not recall fondly leading scores, sometimes hundreds of his parishioners, to the nightly wake of a beloved Catholic gone to God? To say the Rosary.

Modern academics, particularly the real scholars, have a natural and sincere aptitude for cerebral questions about Christ and Christianity more than about people's state of grace. They write articles about whether Christ was really born in Bethlehem, or was 33-years-old when he died, whether Peter ever knew he was Primate of the Church, or Mary a Virgin to the very end. The decline and fall of Monday night novenas is outside their professional ken. However, some academics are snobs, however, looking down on the things the "simple faithful" prize, like a holy water font over a baby's crib. Dissenters even care less that they encouraged Catholics to use contraceptives, or denigrated private confession, or opposed the Holy See's demand (as a point of discipline) that first communicants go to confession first.

Attention will be paid here only to one facet of Catholic life, that which strengthens the piety of the Catholic family. During the period 1940-1965 family life was a fruitful apostolate for a parish priest. *The Catholic Marriage Manual* sold 250,000 copies in the 1950s, with royalties going, of all places, to New York's Foundling Hospital. Today the book would not pay its publishing costs. It is *too* Catholic.

A serious problem for the Church nowadays is the disintegration of the once strong Catholic family, the family that secularists ridiculed in the

1960s. The two-child family has become standard all over the Catholic world, as Planned Parenthood leaders prophesied fifty years ago. Such a family, among other things, will not provide priests or nuns to keep alive our vast works of charity and justice, piety especially. The patrimony of underpaid saints of old, who created Catholic Charities, Catholic schools, and the likes of the University of Notre Dame. All of these have frittered away that patrimony.

At one point, lay leaders of St. Monica's parish in New York, already involved in archdiocesan family life programs, suggested that we bless expectant mothers, much as we did new mother after childbirth – what was called "churching." Three of the curates said such a program would not work. Expectant mother would not come, nor would curiosity seekers who might like to see who was pregnant. On December 8, 1950 – Immaculate Conception Day – the first public blessing was held, and the audience was scant. But by 1952 when August 15th – Assumption Day – became the semi-annual blessing of expectant mothers, the middle aisle of a 2,000 seat Church was filled with pregnant wives, their husbands and their other children, the side aisles occupied to overflowing, not with mere curiosity seekers but with believing Catholic celebrating motherhood.

Looking back to those days, it may be easy to exaggerated Catholic devotion in a tenement-style parish. Yet a growing parochial spirit was noticeable, the number of parochial school children zoomed from 600 plus to 800 plus in a few years, converts also from ten per year to fifty. One mixed-marriage couple came to see the priest to straighten out their invalid marriage, enroll their two children simultaneously in our school. During the discussion the woman interjected: "George in not a Catholic." "Why not?" asked the priest "Because no one ever asked me," was the husband's response. "Consider yourself asked," said the priest. Not only did the couple become pillars of the parish, but before they were done they were the parents of eight children.

Then there were the "miracles," which every parish experiences at one time or another. There

was the last anointing of a man in early age, seemingly dying in his front room from a catastrophic heart attack, and three generations of his relatives surrounding the priest and sharing the final prayers. Only Tim McBride didn't die. He still talks eloquently about his "resurrection." Then there were the battling Rheinboths, whose association with parochial Pre-Cana activity turned them into the neighborhood's best known "lovey-doveys."

One particular miracle deserves special mention. It involves Gladys, Paul, and their best man "Chubby." Gladys came to her parish priest one day on the verge of tears. Married ten years, 34-years-old, and sterile. Would she adopt? Yes, still the Foundling Hospital rejected her request because State regulation considered her housing unsuitable. On Sunday the priest again suffered through her tears, instruction her to appear at the side altar on Monday at 10 a.m. There, the priest in proper cope, Gladys was solemnly blessed, with an invocation especially directed to St. Gerard Majella, an 18th century lay brother known for his miracles in life, and as the patron saint of mothers.

Not much more than a month later, Gladys called the rectory to say that she was pregnant. This pleased everyone, until Paul called from the hospital, some eight months later, telling the priest, "We're going to lose her, Father, maybe the baby, too". The priest grabbed his oils, hailed a cab, and within minutes was standing at the head of a bedstead with a white-robed Paul on his left and he ready to anoint. But the doctor was already slapping Gladys awake: "You're the mother of a beautiful nine-pound boy!" To which she, in a fog, kept repeating, "Thanks be to God!" The doctor told her, "Paul's here. Thank him!" No. No" she replied, "God, God, God! I thank Him!"

After the baptism the couple left the parish for Long Island, and the priest never saw them again. About a half-dozen years later, on a train from the nation's capitol to New York, the priest ran into Gladys; best-man Chubby sitting in the club car. Old-home-week, had arrived.

"How's Gladys?" brought the reply, "I was at their home only last week, and we talked about you." "How's the kid?" "Which one?" he replied, "She has three. As I was leaving the other night, the last thing she said to me was, 'If you ever run into him, tell him to turn off that blessing!'"

Ten years ago an Italian Mama asked me to visit her ailing husband whom she said had not been to Church for forty years. Signor had done nothing sinful in the last forty years, "so why do I need confession?" said he in the raspy voice that was giving him trouble. Recognizing failure, I stood up saying, "Well, if that be the case, there is no need to apply your namesake's relic to your throat." "Oh, that's different!" So the relic did its work, he did go to confession, and has not missed Mass since.

Sometimes pious practices run away with the liturgy, giving critics ample opportunity to criticize them as superstition, or an oversupply of sentimentality and subservience to custom. Certain nationalities have allowed this to happen. But Vatican Two said: "Popular devotions of the Christian people are warmly commended." So the time has come for scholars to help restore those practices which promote or deepen faith in God and Christ, of men by studying their reason for existence, their nature and their contribution to the worship of God and people's holiness.

Nothing is too good for the faithful. Not even a priest's blessing.

The reason "popular devotions" are so much a part of ecclesial history, and of Catholic life, is that from the beginning the apostolic fathers of the Church understood that all followers of Christ cooperate with him in working out their eternal salvation. Early in the Church, a heresy called Manicheism, later Albigensianism, spread the word that the body was evil, matter itself was evil, and salvation, therefore, was the result only of Christ's direct contact with the human soul. Not from anything associated with bodily activity. In that view, fornication might

not be the best thing in the world, but marriage was worst. For a while St. Augustine fell for that line forgetting that, while early disciples walking from Emmaus recognized Christ “in the breaking of the bread,” their faith in him undoubtedly was first enkindled when they devoutly visited this empty tomb. Fifteen centuries later, Martin Luther ended up out of the Church, in part because he could not abide “the worship of Mary” – a mere woman, a mortal. In the 19th century, when the man who became Ireland’s John Cardinal Cullen, was sent during the “potato famine” to Armagh by Pius IX, as Apostolic Delegate, to reform the corrupt clergy of St. Patrick’s patrimony, and to upgrade Sunday Mass attendance among “the pre-famine generation of non-practicing Catholics, if they were Catholic at all” (Emmet Larkin), he re-introduced discipline to cranky bishops and priests. But also devotion to St. Patrick, the rosary, visits to the Blessed Sacrament, and parish missions among the laity. When in 1878 he died, three decades later, 90 percent of the Irish were at Mass every Sunday, the same Irish who in the twentieth century contributed so much to the politics, and culture, and the railroads of the United States.

James V. Schall, S. J.

“BEYOND DESCRIPTION”: ON THE “MOST WONDERFUL BOOK”

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“At seven in the morning we reached Hannibal, Missouri, where my boyhood was spent. I had a glimpse of it fifteen years ago, and another glimpse six years earlier, but both were so brief that they hardly counted. The only notion of the town that remained in my mind was the memory of it as I had known it when I first quit it twenty-nine years ago. That picture of it was still clear and vivid to me as a photograph. I stepped ashore (from the fast boat of the St. Louis and St. Paul Packet Company) with the feeling of one who returns out of a dead-and-gone generation.... I saw the new houses – saw them plainly enough – but they did not affect the older picture in my mind, for through their solid bricks and mortar I saw the vanished houses, which had formerly stood there, with perfect distinction.”

– Samuel L. Clemens, *Life on the Mississippi*.¹

I.

If someone has the privilege of attending grammar school and high school in the Napa valley, he probably knows more about grapes and wine than anyone else of his own age except perhaps those from Bordeaux in France or the Chianti region in Italy. My friends, Jim and Kay Kline, tell me that, within fifteen miles of downtown Healdsburg, where they live, there are sixty-five wineries, a statistic, in their case, that derives, I believe, from no book. Nor is it a fact learned from their respective youths in Joplin, Missouri, or Alliance, Nebraska, where other things besides grapes, like corn and wheat, were there to be observed just by looking around within fifteen miles of downtown Joplin or Alliance. And Mark Twain, in the passage I cited in the beginning, reminds to “see,” at least in our

memories, even those things that have disappeared in the town in which we were born and raised.

Yves Simon remarked somewhere that if we are the son or daughter of a doctor, it is more likely that we will know something of, say, biology or anatomy, than if we grow up in a home of a Buick or Toyota dealer, wherein we probably would know something more of workings of automobiles than how to turn on the ignition key. In other words, it is perfectly all right to learn something from your family, from the place in which you live. In fact, many, if not most, of the important things that one most needs to know about life are probably to be found within his own household or within his own city limits or within fifteen miles of the city's center. We should not be entirely surprised that someone, even our parents, learned something before we came along. One of the burdens of being young is that it takes someone, as Plato calculates it in the seventh book of *The Republic*, until he is about fifty to figure out most of the essential things he needs to know, when, alas, he is too old to appreciate it if he did not get started correctly. Not a day passes in which we did not learn something we might have learned. There is nothing tragic about this, unless we think we are gods, somehow.

Aristotle has something even more fundamental to say on this point of the need of a proper upbringing before we can really understand what we are capable of knowing. We need to be brought up in "fine habits, if we are to be adequate students of what is fine and just, and of political questions generally," Aristotle tells us.

For the origin we begin from is the belief that something is true, and if this is apparent enough to us, we will not, at this stage, need the reason why it is true in addition; and if we have this good upbringing, we have the origins to begin from, or can easily acquire them. Someone who neither has them nor can acquire them should listen to Hesiod: "He who understands everything himself is best of all; he is noble also who listens to one who has

spoken well; but he who neither understands it himself nor takes to heart what he hears from another is a useless man" (1095b4-12).

So, we do not want to be useless men. We do not want to be those who have not understood the simple fact that "something is true," which he should learn at home. Someone who cannot figure such a principle out or learn it from another simply cannot begin to understand what his life is about. Aristotle suggests that we do not need to know everything from the beginning. But we do need to accept the premise that "something is true" from which all-valid things flow. This original principle, again, is that "something *is* true." Much of modern thought and much of modern academic life are built on a denial of this position. There usually follows from this denial that "something is true" an effort to extricate the very idea of truth from students who have learned it, as Aristotle says, by their upbringing.

It was Bernard Shaw, I believe, who once quipped that "adolescence is such a wonderful time, it is too bad that we have to waste it on the youth." But if we do not waste any time at all in our lives, especially when we are young, we probably have never really been youths of the human species. The Little Prince, in a book I hope you have already read, affirms that it is only the time that we "waste" with our friends that matters. Getting to know one another is not a question of science; it has a lot to do with just being together with nothing "to do." If we are always "busy," always preparing for something else, we will never be able to attend to the important things, to which someone, besides Plato, should tell us to attend. On second thought, perhaps Plato is sufficient to tell us these things. Much of what is called education is the realization that Plato has already told us most of what we need to know.

II.

On October 25, 1944, in England, J. R. R. Tolkien wrote a letter to his son Christopher. In it, Tolkien in turn cited a letter that he had himself received from a young man by the name of John Barrow, who at the time was twelve years old and attended "West town School, West town, Pa." Tolkien was then in the process of writing his famous Ring trilogy, of which I am sure you all are aware, and, if not, you should be.

This is the letter: "Dear Mr. Tolkien, I have just finished reading your book, *The Hobbit*, for the 11th time and I want to tell you what I think of it. I think it is the most wonderful book I have ever read. It is beyond description.... Gee Whiz, I'm surprised that it's not more popular.... If you have written any other books, would you please send me their names."² Notice that the title of this address – "beyond description" and the "most wonderful book" – stem from this very letter. In a footnote, Tolkien remarks that he was quite surprised to learn that American boys really used the expression, "Gee Whiz!" I must doubt, however, that it is still much used among you. We need not add that, in retrospect, young Mr. Barrow did not have to worry about the future popularity of Tolkien, whose tales have become the most widely read books in the 20th century and probably, so far, in the 21st Century.

Over the years, I have had two students in my classes at Georgetown who have told me that they read the whole of the Lord of the Ring trilogy ever year since they were ten or eleven years old. They would agree with the young man from West town, Pa., that this book – I will here assume *The Hobbit* and the Ring trilogy are one – is "the most wonderful book." It is no mean thing, I think, to encounter such a book when one is under twelve, even if he does not fully know what it is all about. The book's very charm is enough to alert us to something of fundamental significance. I do not think that I read these books until I was in my sixties, in my dotage. I am just in the process of rereading them in lieu of seeing the movies on them. I fear that the movie will deprive me of the actual

book that Tolkien wrote. One of my ex-students advised me against the movie. He did not think it retains the sense of joy that suffuses and underlies the book. I suspect he is right. Tolkien himself, however, admitted to his son that he was a bit vain to receive such a letter from the young man in Pennsylvania telling him it was "a most wonderful book." Something powerful had happened to this boy because he read Tolkien's book. "What exactly is it that happened to him?" we might ask. "Can it happen to us?" How do we find something that is "beyond description," and yet still try to describe it?

One of the most famous books of antiquity is Plutarch's *Parallel Lives of the Noble Greeks and Romans*. This book is the source of several of Shakespeare's plays and indeed a treasure for all subsequent generations since it was first written in the early part of the second century A. D. (45-120 A. D.). Probably no book gives us more graphic examples of how we ought or ought not to live than Plutarch does. In his "Life of Cato the Younger" (95-45 B.C.), for instance, we read that

Cato's natural stubbornness and slowness to be persuaded may also have made it more difficult to him to be taught. For to learn is to submit to have something done to one; and persuasion comes soonest to those who have least strength to resist it. Hence young men are sooner persuaded than those that are more in years.... In fine, where there is least previous doubt and difficulty, the new impression is more easily accepted. Yet Cato, they say, was very obedient to his preceptor, and would do whatever he was commanded; but he would also ask the reason, and inquire the cause of everything. And, indeed, his teacher was a very well-bred man, more ready to instruct than to beat his scholars. His name was Sarpedon.³

Though we doubt whether any of them bear the first name "Sarpedon," we certainly do presume that the instructors here at Trinity are distinctly "well-bred" and "more ready to instruct than to

beat” young scholars! We also hope that these same young scholars themselves, though manifesting considerable stubbornness in being persuaded, have shown themselves ready to “inquire the cause of everything.” We shall see shortly that the young Socrates revealed this very quality of wondering about the cause of everything.

III.

Linus and a very cute little girl by the name of Lydia are seen walking back from the ice cream shop. Lydia is in front of Linus and over her shoulder politely tells him, “Thank you for the Chocolate Sunday, Linus.” This intriguing response naturally encourages a smitten Linus, who responds perkily, “You’re welcome.... Maybe we can do it again sometime.” But Lydia suddenly turns on poor Linus, now completely deflated, to tell him, “I don’t think so.... I don’t find you very interesting.”

In the next scene, a forlorn Linus is seen in the yard sitting against a tree understandably depressed that charming Lydia finds him dull. But soon we see Lydia comfortably seated in a big couch in her home. She is on the telephone. We hear her say, “Hi, Linus.... This is Lydia.” Linus, still crushed, replies, “If you don’t find me very interesting, why did you call me?” Finally, we see Lydia, before her TV set, still on the phone to Linus, explaining to him, “There’s nothing on TV.”⁴ Given a choice of nothing or Linus, even Lydia chooses Linus. This is what I will call “the Lydia academic principle.” When it comes to things that really count, “there is nothing on TV.” Almost anything, even poor Linus, is better than the nothing on TV. Always first go the “the most wonderful book that is beyond description,” however much occasionally we might learn or mislearn something from TV. Always seek to “find the cause of everything” before you find there is “nothing on TV.” Nothing, strictly speaking, will teach one precisely nothing.

IV.

Earlier, in citing the young man in Water town, Pa., on his reading Tolkien, I remarked, “What is it that happened to him?” “Can it happen to us?” In Psalm 119, we read, “I have no love for half-hearted men: my love is for your law” (113-14). I have long been struck by that phrase, “half-hearted men.” Allan Bloom, in his *Closing of the American Mind*, has spoken of college students with “flat souls.” That is a devastating phrase. “Half-hearted men with flat souls” – what could be worse? Would believing that what is false to be true be worse? Plato said that truth is to know “of *what is* that it is, and of what is not, that it is not.” Error is to affirm of *what is* that it is not. Thus, at first sight, we seem to be worse off if we have a head full of errors than if we are “half-hearted” or have “flat souls.”

Yet, it seems, in a paradoxical way, that it might well be worse not to care about knowing anything important than to have a mind full of lively errors that we think are true. One of the seven capital sins was called “sloth.” This sin did not mean laziness. It rather indicated never trying to face what we are in our existence, never asking ourselves any objective question about our purpose in reality. We consistently avoid ever having to live according to what we ought to be, on the basis of what we are and our purpose. In this sense, it is quite possible to be enthusiastic about many things and still be “half-hearted men” when it comes to the higher things. Indeed, pleasure and business, even education, have long been seen to be a kind of escapism, an escapism from our selves lest, as Socrates would say, we examine our lives.

In his last day in jail, Socrates spends his time discussing with young men, the potential philosophers, the reasons why he does not escape or show signs of unsettlement about his dire condition. At one point he talks to Cebes about his own youth. “When I was young,” he tells Cebes, “I had an extreme passion for that branch of learning which is called natural science; I thought it would be marvelous to know the causes for which each thing comes and ceases and continues to be” (97a). Here we

have this same effort to know the causes of things. But Socrates admits that he never really could solve these sorts of questions. The ordinary answers given for them, about earth, air, fire, and water, did not satisfy him. Finally, however, in his perplexity, he tells us that "I once heard someone reading from a book (as he said) of Anaxagoras, and asserting that it is Mind that produces order and is the cause of everything" (96e). This explanation, Socrates adds, "pleased me." We have here no "flat soul," no "half-hearted man," but one that was passionately interested in finding the truth of things he could not understand.

V.

Henry Adams entered Harvard College in 1854. Henry was the grandson of John Quincy Adams, the sixth president of the United States, and the great-grandson of John Adams, the second president of the United States. The family on both sides had gone to Harvard before him. At the time, about a hundred students in Adams' class at Harvard, one of whom was the son of a Colonel in the Second United States Cavalry by the name of Robert E. Lee. The nickname of Lee's son was "Roony." Though at first Adams thought the handsome young Lee to be a leader, but by the end of the four college years, he changed his mind. "He was simple beyond analysis; so simple that even the simple New England student could not realize him. No one knew enough to know how ignorant he was; how childlike, how helpless before the relative complexity of school."⁵

But Adams was even harder on Harvard in those days and he was witty. "Four years of Harvard College, if successful, resulted in an autobiographical blank," Henry Adams remarked, a mind on which only a water-mark had been stamped. The stamp ... was a good one. The chief wonder of education is that it does not ruin everybody concerned in it, teachers and taught. Sometimes, in after life, Adams debated whether in fact it had not ruined him and most of his companions, but, disappointment apart, Harvard College was

probably less hurtful than any other university then in existence. It taught little, and that little ill, but it left the mind open, free from bias, ignorant of facts, but docile.⁶

Surely, we do not want our education to ruin us. We prefer to be taught "little" than to be taught falsehoods. And our minds should not be so open or free of bias that we stand for nothing and recognize no distinction in things. We do want to be "docile."

In Latin, this word "docile" is *docilitas*. It means the virtue of being able to be taught. The very name of this striking virtue implies that we must at some point choose to be taught. Thus, we can refuse to know. Only the proud cannot and will not be taught. Pride means, quite literally, that we are closed to everything but ourselves. We allow ourselves to learn nothing because we think we already know everything, or perhaps better, only what we know is worth knowing. This is the worst of human conditions. If sloth is the capital sin that refuses to examine what is our purpose in this world, pride is that capital sin at the heart of all other sin and disorder of soul. It wants not to discover what is worth knowing, but positively to decide whether anything is worth knowing, even when it is worth knowing.

Samuel L. Clemens tells of reaching his old hometown of Hannibal, Missouri, on the packet boat of the St. Louis and St. Paul Lines, at seven in the morning. It was a Sunday. He walked through the town. He felt like "a boy again." In his memory, all things were again fresh. Clemens encountered an old gentleman who had been in Hannibal for twenty-eight years, that is, he arrived the year after Clemens left. He told the old man his name was Smith. He inquired of his old school friends. Of the first one, the old gentleman replied, "he graduated with honor in an Eastern college, wandered off into the world somewhere, succeeded at nothing, passed out of knowledge and memory years ago, and is supposed to have gone to the dogs."

Of the brightest lad in the village, the man recalled, "he, too, was graduated with honors, from an Eastern college; but life whipped him in every battle, straight along, and he died in one of the Territories, years ago, a defeated man." Cautiously, Clemens inquired of the girls, especially of his early sweetheart. "She is all right," the man reflected, "been married three times, buried two husbands, divorced from the third, and I hear she is getting ready to marry an old fellow in Colorado somewhere. She's got children scattered around here and there, most everywhere."

This was clearly not too promising a beginning. Another friend had been killed in the Civil War. Finally, he mentioned another boy. And this boy presented one of the most curious enigmas of our nature. This is the man's observation of what happened to this young man: "There wasn't a human being in this town but knew that that boy was a perfect chucklehead; perfect dummy; just a stupid ass, as you may say. Everybody knew it, and everybody said it. Well, if that very boy isn't the first lawyer in the State of Missouri today, I'm a Democrat." This information startled Clemens and he wanted to know of the old man how to account for it. "Account for it? There ain't any accounting for it, except that if you send a damned fool to St. Louis, and you don't tell them he's a damned fool, *they'll* never find out. There's one thing sure -- if I had a damned fool I should know what to do with him: ship him to St. Louis -- it's the noblest market in the world for that kind of property."

Finally, Clemens slyly got around to asking the old man about himself, if he knew anything about what happened to one Samuel Clemens? "Oh, he succeeded well enough," the man told him, "another case of a damned fool. If they'd sent him to St. Louis, he'd have succeeded sooner." To this amusing observation, Clemens concludes, "It was with much satisfaction that I recognized the wisdom of having told this candid gentleman in the beginning, that my name was Smith."⁷

One would be hard pressed to find out how many valuable lessons about life and docility and humility and humor, about not being "damned fools" or perfect "chuckleheads," are to be found in this short passage from *Life on the Mississippi*. No doubt the citizens of St. Louis, in the meantime, have come to find out that their greatest natural resource was explained to Samuel L. Clemens, alias Smith, by an old gentleman one Sunday morning in Hannibal, Missouri. If you send a smart young man to an Eastern college, three things may happen to him, either he will go to the dogs to die unknown in the Territories or he will be elected to the state legislature but remain a "damned fool," or he will come back home as Mark Twain, alias Smith, enjoying a certain wisdom listening to candid gentlemen telling him he too should have been sent to the market in St. Louis.

One final story is worth recounting to you today. I frequently recommend to students that they should haunt used bookstores. A student I had in class a couple of years ago is now studying, law, I think, in San Diego. He wrote to me recently that he happened to be in a used book store where purchased eight books. Among these used books purchased, one was a volume of Churchill's *History of England*, one a book on the Goths, one a biography of Dr. Johnson And one was entitled *Mt. St. Michel and Chartres* by none other than Henry Adams, whom we have already met at Harvard in 1858. I once used this wonderful book of Henry Adams in a medieval political philosophy class.

My young friend in San Diego was delighted with the Adams book. He was especially surprised to discover what Adams said of Thomas Aquinas. It is with this reflection on Aquinas that I will conclude:

I was particularly taken by his (Adam's) comparison of Aquinas as a Norman to men like Abelard and Bonaventure as Bretons. The former always undertakes less than he can accomplish, but later wishes he had done more, while the latter assumes more than he

can do, and later regrets it. It is difficult to look at the *Summa* of Aquinas and say, "This man undertook too little – he really ought to have been more thorough." Nevertheless, Thomas himself recognized the paucity of his own work in comparison to the Divine Perfection. This does not discourage me: I find it rather comforting that the Divine Perfection is inexhaustible to the finite human person. Boredom is hellish.

Joseph Pieper in his book on Aquinas says the same thing, that the *Summa* is an unfinished book, that Aquinas in a vision at the end of his own life realized that in comparison to God, all that he had written is but straw.

So, what I want you to recall from these recollections from Linus, Henry Adams, my young friend in San Diego, Samuel Clemens, Plutarch, Plato, Aristotle, and J. R.R. Tolkien are the following propositions:

- 1) that boredom is indeed hellish,
- 2) that you can go to fine Eastern colleges and still return home a damned fool,
- 3) that nothing is on TV,
- 4) that the chief wonder of education is that it does not ruin everyone, teacher and taught,
- 5) that we do want to know the causes of things,
- 6) that something at least is true,
- 7) that within fifteen miles of the downtown center of Healdsburg, there are sixty five wineries,
- 8) that you may be fortunate to have a tutor named Sarpedon, who is more ready to instruct than to beat his scholars,
- 9) that you learn to waste time with your friends,

10) that some charming Lydia or handsome Linus may find you "interesting,"

11) that your souls may not be "flat" or your hearts "half-hearted,"

12) that you be not a perfect "chucklehead," either in Hannibal or St. Louis,

13) that you manage, for starters, to avoid the capital sins of pride and sloth,

and finally 14) that the you are blessed if, at least once in your life, even in Water town, Pa. or in the Napa Valley, you discover "a most wonderful book," one "beyond description" and are hence incited to write to its author in London to see if he has written anything else.

Footnotes

¹Samuel L. Clemens, *Life on the Mississippi* (New York: Lancer, 1968), 456-57.

²Charles Schulz, "*Could You Be More Pacific?*" (New York: Topper Books, 1988).

³Plutarch, *The Lives of the Noble Grecians and Romans*, trans. J. Dryden, revised Arthur Hugh Clough (New York: Modern Library, n. d.), 918

⁴Charles Schulz, "*Could You Be More Pacific?*" (New York: Topper Books, 1988).

⁵*The Education of Henry Adams: An Autobiography* (New York: Time, 1964), 62

⁶*Ibid.*, 59.

⁷Samuel L. Clemens, *Life on the Mississippi* (New York: Lancer Books, 1968), 459-62.

Comments on *Reflections On Covenant and Mission* issued by the U.S. Bishops' Committee on Ecumenical and Interreligious Affairs [BCEIA] and the National Council of Synagogues [NCS].

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Both the Jewish and the Catholic members of this joint consultation are to be commended for their efforts towards theological dialogue and mutual understanding. There are many valid insights given by members of both faith traditions. The reflections of the Jewish participants are especially valuable for Catholics who might lack an appreciation of the Jewish concepts of covenant and mission.

In terms of my competence, I should limit my comments to the "Roman Catholic Reflections." I will, though, mention one reservation regarding the section on "Christians and Jews" found in the "Jewish Reflections." Here it is asserted that both religions "share the belief that we live in an unredeemed world that longs for repair." For Christians, this needs qualification. We believe that Christ, through his death and resurrection, has already redeemed the world in an objective sense. As *Lumen Gentium*, 3 teaches: "By His obedience [Christ] brought about redemption...the kingdom of Christ now present in mystery, grows visibly in the world through the power of God." On the other hand, Christians believe that the kingdom of God, although already here, still awaits fulfillment (cf. *Catechism of the Catholic Church* * 671).

My reservations regarding the "Roman Catholic Reflections" fall under three main categories:

1) lack of historical balance; 2) obfuscation of the one salvific economy realized in Christ, 3) obfuscation of the Church as necessary for salvation and her universal missionary mandate.

1) **Lack of historical balance:** The document gives the impression that the "forced conversion" of Jews was once official Catholic doctrine and practice. There should be a more balanced presentation of the historical record in this regard. Certainly, there have been times in which Jews, living within Catholic countries, were unjustly subject to direct or indirect forms of religious coercion. From what I can tell, though, such efforts were always opposed to official Catholic doctrine.

In 602, Pope Gregory I wrote to the Bishop of Naples warning against any efforts to force the Jews of that city to convert. Rather, "they should have complete freedom to observe and celebrate all of their feasts and holy days as up till now...they have possessed" (Denz. -Hün. [37th ed., 1991]*480). In a similar vein, Canon 8 of Nicea II (787 A.D.) taught that Jews should be allowed to practice their religion openly and their children should not be baptized. A summary of Catholic teaching in this regard is provided by Pope Leo XIII in his encyclical, *Immortale Dei* (1885): "And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for as St. Augustine reminds us, "Man cannot believe otherwise than of his own will" (Denz.-Hün.* 3177).

1) **Obfuscation of the one salvific economy realized in Christ.** In the "Roman Catholic Reflections," it is stated that "the Catholic Church regards the saving act of Christ as central to the process of human salvation for all..." But it is also asserted that the Catholic Church "acknowledges that the Jews already dwell in a saving covenant with God." It is true that *Lumen Gentium*, 16, citing Rom. 11:28-29, teaches that the Jewish people "on account of their fathers, remains most dear to God, for God does

not repent of the gifts He makes nor of the calls He issues." While God does not repent of the special gifts He has bestowed upon the Jewish people, it is also clear that any saving power found in the original covenant with Israel must be rooted in the one salvific economy realized in Christ (cf. *Dominus Iesus*, 12).

The authors of the "Roman Catholic Reflections" give the impression that the "saving covenant with God" in which the Jews now dwell is a type of parallel covenant with the "new covenant" [put in quotations by the Catholic authors] in Jesus Christ. This obscures the unicity and universality of the salvific mystery of Jesus Christ expressed so lucidly in these words of *Dominus Iesus*:

There is only one salvific economy of the One and Triune God, realized in the mystery of the incarnation, death and resurrection of the Son of God, actualized with the cooperation of the Holy Spirit, and extended in its salvific value to all humanity and to the entire universe: "No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit" (*Dominus Iesus*, 12; cf. John Paul II, *Redemptoris Missio*, 5).

The Catholic participants to the consultation do not adequately root the spiritual gifts of contemporary Judaism in the saving mystery of Christ. To be sure, *Dominus Iesus*, 14 affirms the theological task of seeking to know how the positive elements of the various religions "may fall within the divine plan of salvation." Likewise, *Dominus Iesus*, 21 encourages theologians to investigate the mystery of how the saving grace of God "comes to individual non-Christians." The committee report, however, does not seem to locate present-day Judaism as a "participated mediation" in the unique mediation of Christ (cf. *Dominus Iesus*, 14 and *Redemptoris Missio*, 5). This strikes me as a serious theological deficiency.

1) Obfuscation of the Church as necessary for salvation and her universal missionary mandate. The "Roman Catholic Reflections"

openly state that the Church's evangelizing task "no longer includes the wish to absorb the Jewish faith into Christianity" and that the Jewish witness to the kingdom "must not be curtailed by seeking the conversion of the Jewish people to Christianity." There is likewise the suggestion that the missionary mandate of Matthew 28:19 was directed to the *goyim*, i.e. the nations other than Israel. Assertions such as these stand in direct contradiction to many teachings of Scripture and Tradition. Some of these authoritative sources should be noted:

- In Luke 24: 47 and Acts 1:8, Jesus directs his disciples to preach repentance and forgiveness of sins in his name "in Jerusalem and in all Judea and Samaria and to the ends of the earth" (Acts 1:8). The rest of Acts shows that the first disciples of Jesus did not exempt Israel from preaching of the Gospel. Rather, the "men of Israel" were directed by Peter on the day of Pentecost to "repent and be baptized...in the name of Jesus Christ for the forgiveness of sins" (cf. Acts 2:22 and 38).
- Romans 11:28-29 does show that the Jewish people are "very dear to God, for the sake of their patriarchs, since God does not take back the gifts he has bestowed or the choice he has made." This same passage in Paul, though, describes the Jews who have rejected Jesus as those with darkened eyes (11: 10) who have broken themselves off from the olive tree (11:17) and have become "enemies of God" with respect to the Gospel (11:28). Paul does teach that God has used the disobedience of the Jews as a means for showing mercy to the Gentiles (11:31-32) and God likewise has the power to graft the Jews back into the "olive tree" of salvation (11:24). However, nowhere in this passage does Paul suggest that the rejection of the Gospel by the Jews is something good or indifferent in itself. God, in his "unsearchable and inscrutable" ways (cf. 11:33), can bring good out of the disobedience of the Jews. This, however, in no way suggests that they are exempt from the preaching of the Gospel.

- In *Dominus Iesus*, 20, we are told that “it must be *firmly believed* that ‘the Church, a pilgrim now on earth, is necessary for salvation....’” This dogma, which is affirmed by Vatican II in *Lumen Gentium*, 14, is likewise proclaimed by Lateran IV in 1215, (Denz.-Hün. *802), by Florence in 1442 (Denz.-Hün. *1351) and by numerous popes, most especially Boniface VIII (Denz.-Hün. *870) and Pius IX (Denz.-Hün. 2865-2866). However, as *Dominus Iesus*, 20, explains, this doctrine “must not be set against the universal salvific will of God” (cf. 1 Tim. 2:4). Thus, in affirming the necessity of the Church for salvation, it is still affirmed that salvation is possible for those who, “through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience” (*Lumen Gentium*, 16). From these doctrines, it seems clear that the “Roman Catholic Reflections” fail to place the possible salvation of the Jews within a proper ecclesial and dogmatic framework. Such a framework demands the acknowledgment that, in the objective sense, baptism and membership in the Church are necessary for salvation.
- The Church’s missionary mandate is to preach the Gospel to all human beings. This missionary mandate is upheld by Vatican II in *Ad Gentes*, 1-2 and in *Lumen Gentium*, 13, where we are told that “all men are called to be part of the catholic unity of the people of God....” *Ad Gentes*, 7 balances the missionary mandate with God’s universal salvific will in these words: “Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, *the Church still has the obligation and also the sacred right to evangelize all men*” (emphasis mine). Vatican II in no way exempts the Jews from this evangelizing mission.

Concluding Reflections:

While more can be said, I have tried to highlight three areas that, in my judgment, were not given adequate attention by the Catholic members of the consultation that produced *Reflections On Covenant and Mission*. It might be true that, for reasons of prudence and pastoral sensitivity, there should not be special organizations dedicated to the conversion of the Jews. In my experience, many Jewish people suffer from deep fears of being assimilated into the general cultural or religious ethos. Many others manifest signs of a “wounded psyche” that emerges out of a long history of persecution and misunderstanding. Catholics should be encouraged to show greater appreciation for the spiritual patrimony of the Jewish people, a patrimony that we, to a large extent, also share. Such pastoral considerations, however, should not obscure the need for faithful witness to the truths of our faith passed on by Scripture, Tradition and the Magisterium of the Church. In my opinion, evangelization of Jewish people should be done in a context of friendship and personal dialogue. As Pope Gregory I wrote to the Bishop of Naples in 602, we should “be earnestly engaged in signs of courtesy not harshness” towards them so that they, “stimulated more by reason and gentleness, are to wish to follow not flee from us” (Denz.-Hün. 480).

I do not doubt that God, out of “the depth of [his] riches and wisdom and knowledge” (Rom. 11:33) will make use of the Jewish people of today to promote his kingdom. This, though, we should leave to divine providence. For our part, we must be faithful to the truths revealed to us. In regard to non-Christian religions, salvation and evangelization, these truths have been clearly summarized and articulated in *Dominus Iesus*. If the Catholic members of the consultation had paid more attention to this document of the Congregation for the Doctrine of the Faith, many problems would have been avoided.

Membership Matters

By Christopher M. Janosik

The annual election of new members to the Board of Directors took place this past August. Thirty-seven percent of eligible members participated in the election. Replacing outgoing directors Dr. Stephen Krason (Franciscan University), Rev. James Schall, SJ (Georgetown University), & Rev. John Rock, SJ (Gonzaga University) are:

REV. JOSEPH KOTERSKI, S.J., Ph.D., S.T.L., Associate Professor of Philosophy at Fordham University. Father Koterski is director of Fordham's graduate program in Philosophical Resources, editor-in chief of *International Philosophical Quarterly*, and editor of the annual conference proceedings of the University Faculty for Life.

GLENN OLSEN, Ph.D., Professor of History at the University of Utah. Dr. Olsen is a specialist in medieval intellectual and ecclesiastical history. He is a consulting editor of *Communio: The International Catholic Review*.

JOSEPH VARACALLI, Ph.D., Professor of Sociology at Nassau Community College, SUNY. Dr. Varacalli is founder and director of the Nassau Community College Center for Catholic Studies. He is co-founder of the Society of Catholic Social Scientists.

J. BRIAN BENESTAD, S.T.L., Ph.D., Professor of Theology at University of Scranton, and current board member of the Fellowship was elected to a second term.

Since April, thirty-one applications have been received for regular membership. Fifteen applications for associate membership are pending review, and ten inquiries have been received. Thanks to all who have encouraged interest in the Fellowship.

Thanks also to the hundreds who returned membership update forms enclosed with the summer mailing. This information is essential to helping us keep accurate records. It will be included in the new edition of our membership *Directory*, which will be available in September. If you did not order a copy, but would like to have one, please submit your request with a payment of ten dollars to Alice Osberger, P.O. Box 495, Notre Dame, IN 46556.

Over the summer the Fellowship's web site underwent major redesign. Our new address is <www.catholicsholars.org>. The site is now hosted by the Ridgefield Group of Steubenville, Ohio.

The search function of the site is in the process of being "re-indexed." When complete, visitors will be able to search the entire site not only for topics, authors, and titles contained in the *Quarterly*, but for any item on the web site

Long-range plans include providing full text access to the content of the *FCS Quarterly*. Volume 25, numbers 1-2 have already been posted to the site. Previous issues may appear in PDF format.

Additional features are under consideration and will be discussed at the upcoming Board of Directors meeting. Please visit the site frequently, and let us know how the site could be made more useful to you.

Members of the Fellowship continue a distinguished contribution to Catholic scholarship.

BRUCE BEAVER, Ph.D., published "Molecules to Morals," in *Catholic Rural Life*, (Spring, 2002).

REV. BASIL COLE, S.T.D., published "Catholic Bioethics: Three recent studies" in *Thomist* (January 2002); "Trinity: A Necessity for Catechetics?" in *The Priest*, (May, 2002); and "Prospects for Xenotransplantations: A

Brief Commentary" in *National Catholic Bioethics Quarterly* (Autumn, 2002).

REV. MARIO D'SOUZA, Ph.D., has been granted tenure and was promoted to the rank of associate professor at the University of St. Michael's College. He recently published "Jacques Maritain's Seven Misconceptions of Education: Implications for the Preparation of Catholic School Teachers," in *Catholic Education: A Journal of Inquiry and Practice* (June, 2002).

FRANK J. FORLINI, JR., MD., FACC, presented a research paper entitled "Chronic Lower Body Negative Pressure as a Means of Improving Syncopal Intolerance" at *Cardiostim 2002* in Nice, France. *Cardiostim*, celebrating its 25th year, is the largest gathering of international experts in the field of cardiac pacing and electrical problems. It is sponsored by the European Pacing Society and 11 other similar international professional societies.

JOHN GRONDELSKI, Ph.D., published "Scheduling Sunday Masses," in *Homiletic and Pastoral Review* (June, 2002).

MSGR. GEORGE A. KELLY recently published "Francis J. Spellman: New York's 'Little Man'" in *Homiletic and Pastoral Review* (August, 2002).

REV. LEONARD KENNEDY, Ph.D., has published *The Catholic School in an Age of Dissent*, published by Life Ethics Centre (2002) and two articles, "Homosexuality Among Catholic Clergy" in *Catholic Insight* (March, 2002) and "Fighting Back" also in *Catholic Insight* (April, 2002).

REV. THOMAS KOYS, S.T.L., recently published *The Ashes That Still Remain*. CMJ Books. (2002).

MARK LATKOVIC, S.T.D., published "Capital Punishment: Church Teaching, and Morality: What is John Paul II Saying to

Catholic in *Evangelium Vitae*?" in *Logos: A Journal of Catholic Thought and Culture*, (Spring, 2002).

GEORGE MALOOF, MD., recently traveled to St. Petersburg, Russia to attend an international conference on "Bridging Eastern and Western Psychiatry". While there, he presented a paper on Sabina Spielrein, a famous Russian psychoanalyst.

WILLIAM E. MAY, Ph.D., has been invited to offer a paper for the Pontifical Academy for Life at its upcoming plenary session in February 2003. He has also recently published three articles, "The Mission of Fatherhood," *Josephinum Journal of Theology*, (Winter/Spring, 2002); "Dio, la vita morale e la coscienza," *Rivista Teologica di Lugano* 7.1 (2002) and "Nuevas Tecnologías Reproductivas y Enseñanza Católica," in *Vivir y Morir con Dignidad: Temas fundamentales de Bioética en una sociedad plural*, eds. Ana Marta Gonzalez Gonzalez, Elena Postigo Solana, Susana Aulestiarre Jimenez. Pamplona: EUNSA, (2002).

JOHN QUINN, Ph.D., has published *Father Mathew's Crusade: Temperance in Nineteenth Century Ireland and Irish America*. University of Massachusetts Press. (2002).

REV. LOUIS ROGGE, Ph.D., co-edited *Mother, Behold Your Son: Essays in Honor of Eamon R. Carroll, O. Carm.* published by The Carmelite Institute. Father Carroll was a long time member of the Fellowship. The text honors his 80th birthday.

REV. JAMES V. SCHALL, S.J., Ph.D. published "On the Problem of Philosophic Learning," in *Logos: A Journal of Catholic Thought and Culture* (Winter, 2002).

CATHERINE BROWN TKACZ, Ph.D., published "The Key to the Brescia Casket: Typology and the Early Christian Imagination." in *Christianity & Judaism in Antiquity Series*. University of Notre Dame Press.

MICHAEL TKACZ, Ph.D., published "Faith, Science, and the Error of Fidelism" in *Logos: A Journal of Catholic Thought and Culture*, (Winter, 2002).

DAVID WAGNER, JD., published "Balancing 'Parents Are' and 'Parents Do' in the Supreme Court's Constitutionalized Family Law: Some Implications for the ALI Proposals on De Facto Parenthood," in *Brigham University Law Review* (2001).

REV. THOMAS WEINANDY, Ph.D., published "Doing Christian Systematic Theology: Faith, Problems and Mysteries" in *Logos: A Journal of Catholic Thought and Culture*, (Winter, 2002).

All members of the Fellowship are encouraged to submit news of appointments, awards, and publications directly to the executive secretary for this column.

Preference will be given to events that have already taken place, and publications that are available in print, subject to limitations of space in each issue of the *Quarterly*.

If you know of contributions, or if you would like to help "scan" Catholic periodicals to help ensure timely recognition for our members, please contact christopher.janosik@villanova.edu

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BOOK REVIEWS

Timothy Drake, *There We Stood, Here We Stand*. (1st Books Library, www.1stbooks.com, 2001), xii + 140 + xxx pp.

This is a very readable book which presents accounts of how eleven Lutherans quite recently became converts to Catholicism. Besides the author himself there are ten others who tell of their lives, among whom are six former pastors, two men and four women. The book's foreword was written by Father Richard John Neuhaus, who says that he converted in order "to be more fully who [he] was as a Lutheran," and this is the common thread of the stories. All the writers are very respectful of the Lutherans with whom they were associated. They found, however, that their misconceptions of Catholic teachings, or their opposition to Lutheran stands, finally led them to embark on a journey of study, consultation, and prayer which forced them to face an agonizing decision to consider head-on whether God was asking them to become Catholics. Many of them recount the trepidation with which they sought out a priest. The former pastors, in particular, had to wonder how they would be able to make a living or support their families (one of the two male pastors did become a priest).

Some of the converts found fault with certain aspects of Lutheranism. For example, the lack of an authoritative interpreter of Scripture; the permission of contraception, abortion, and homosexuality; the general abandonment of

personal confession and absolution; or the denial of transubstantiation. It was after these problems were satisfactorily dealt with that they could learn to appreciate prayer to the saints, devotion to the Blessed Virgin, or the existence of Purgatory.

Some of the Catholic writers mentioned as helping to lead the Lutherans to the Church are Karl Adam, Augustine, Bouyer, Chesterton, Scott and Beverley Hahn, Guardini, Thomas Howard, Knox, Newman, Aidan Nichols, Ratzinger, Scheeben, and von Balthasar. The *Catechism of the Catholic Church*, *Butler's Lives of the Saints*, and other books telling of conversions, were also mentioned.

Of special note is that it was very important what priests the Lutherans encountered after they had decided to investigate the matter of conversion. Most of them were successful at first try in meeting with orthodox clergy, usually because a Catholic friend had directed them, but some were successful only on a second try.

The book's appendix contains the Joint Declaration of Justification by the Lutheran World Federation and the Catholic Church, with other statements connected with it.

Leonard A. Kennedy, C.S.B.

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BOOKS RECEIVED

Angrosino, Michael V. **Talking About Cultural Diversity in Your Church**

(AltaMira Press, 2001)

108 pp. ISBN 0-7591-0179-5

Caterine, Darryl V. **Conservative Catholicism and the Carmelites Identity, Ethnicity, and Tradition in the Modern Church**

(Indiana University Press, 2001)

122 pp. ISBN 0-253-34011-X

Deggs, Sister Mary Bernard, Edited by Meacham Gould, Virginia & Nolan, Charles E.

No Cross, No Crown,

Black Nuns in Nineteenth-Century New Orleans

(Indiana University Press, 2001)

199 pp. ISBN 0-253-21543-9

Edited by Dovre, Paul J. **The Future of Religious Colleges**

(William B. Eerdmans Publishing Co., 2002)

362 pp. ISBN 0-8028-4955-5

Durand, Dave. **Time Management for Catholics**

(Sophia Institute Press, 2002)

174 pp. ISBN 1-928832-57-1

Epie, Chantal. **The Scriptural Roots of Catholic Teaching**

(Sophia Institute Press, 2002)

278 pp. ISBN 1-928832-53-9

Fisher, James T. **Communion of Immigrants, A History of Catholics in America**

(Oxford University Press, 2002)

166 pp. ISBN 0-19-515496-7

Edited By Ford, David F. & Higton, Mike.

Jesus

(Oxford University Press, 2002)

525 pp. ISBN 0-19-289316-5

Goodier, S.J., Archbishop Alban.

The Meaning of Life, The Catholic Answer

(Sophia Institute Press, 2002)

185 pp. ISBN 1-928832-61-X

Hayamim, Behoref. **In the Winter of Life, A Values-Based Jewish Guide for Decision Making at the End of Life**

(Reconstructionist Rabbinical College Press, 2002)

186 pp. ISBN 0-938945-06-8

Jaki, Stanley L. **A Mind's Matter, An Intellectual Autobiography**

(William B. Eerdmans Publishing Co., 2002)

258 pp. ISBN 0-8028-3960-6

Kaczor, Christopher. **Proportionalism and the Natural Law Tradition**

(The Catholic University of America Press, 2002)

209 pp. ISBN 0-8132-1093-3

Montgomery, Marion. **Romancing Reality, Homo Viator and the Scandal Called Beauty**

(St. Augustine's Press, 2002)

138 pp. ISBN 1-58731-725-7

Edited By Stravinskias, Rev. Peter M.J., and Reilly, Patrick, J. **Newman's Idea of a University: The American Response**

(Newman House Press, 2001)

102 pp. ISBN 0-9704022-3-6

Perrin, O.P., Fr. Joseph-Marie. **The Little Manual of Perfect Prayer & Adoration**

(Sophia Institute Press, 2002)

232 pp. ISBN 1-928832-58-X

If you are interested in reviewing one of the **Books Received** please contact:

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