

In Defense of Homophobia

Ralph McInerney

Historians could no doubt tell us much about what the rise of homosexual ideology means for a society. Even I have read accounts of the fall of Rome which cite sexual license, especially perverted sex, as a symptom of precipitous decline. A few seasons ago, *I, Claudius*, the television series, unabashedly linked homosexuality with the general imperial unraveling.

When I was in the minor seminary of the Archdiocese of St. Paul, Nazareth Hall, in the early 1940's, I recall but one whisper about such matters, and that in connection with the sudden absence of one of the students. The Marine Corps, where I next found myself, instilled a healthy disgust for perversity and dealt harshly with it, both officially and unofficially.

During most of my long university career, it would have been inconceivable to hear homosexuality referred to, in *wertfrei* tones, as an alternative life style. Quite recently, as it seems to me, things have changed.

Colleagues publish plangent pages in campus publications inveighing against homophobia — a neologism which requires linguistic as well as moral illiteracy. (Think of the implications for homonyms and homogenization.) Students follow suit, urging this Catholic university to apply Catholic doctrine and acknowledge that the Church “does not distinguish between homosexual and heterosexual persons.”

The other night I went to Mass, expecting to commemorate the Chair of Peter, and found myself involved in a liturgy devoted to the “victims of AIDS” and a patchwork quilt students had been stitching together to prove they were open and flexible in the matter of sexual perversion.

The university, in short, has allowed itself to be recruited into an ideological campaign whose aim is to celebrate homosexuality and treat any misgivings about it as somehow, well, perverse.

Of course, the enemy has long been within the walls in the form of wobbling on the part of moral theologians.

Homophobia has come to mean the principled judgment that perverted sex is a serious sin, that its practitioners lead hellish lives and nowadays run the risk of a horrendous disease. In short, disease apart, the natural as well as the Christian attitude toward homosexuality up until yesterday.

If this is indeed what homophobia means, let's have more of it. ☩

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The Problem with “Englising” the Catechism

Most Reverend William J. Levada
Archbishop of Portland

IN THE SUMMER 1993 ISSUE of *The Living Light*, dedicated to the new *Catechism Of the Catholic Church*, Fr. Douglas Clark identified himself as the translator of the Catechism into English from the French original text (“On ‘Englising’ the Catechism,” pp. 13-28). His explanation of the principles of translation he developed for this daunting task give evidence of a knowledgeable and dedicated craftsman who has taken care to produce an English text which is contemporary and readable.

It is now clear, however, that this English translation did not satisfy all the requirements for it to be approved by the Holy See as an appropriate translation of the original text. Many have wondered why there has been such a delay, and when the English text will finally appear. I believe that the reasons for the delay of the appearance of the English translation of the Catechism can be found in the very principles and criteria which Clark outlined in his article in *The Living Light*. My own reading of these principles and of the translation Fr. Clark has provided suggests that a thorough review and revision of this translation was necessary.

The process of producing the English translation should probably have involved a wider consultation, especially with those to whom the Holy Father has entrusted the responsibility for approving the Catechism. An initial discussion about the principles and criteria which would govern the translation project, and a periodic review of the text as it progressed, would have prevented the unfortunate situation of delay that has now emerged.

As one of the seven bishops appointed to serve on the international Editorial Committee

responsible for preparing the various drafts of the Catechism, which finally resulted in the French text approved and promulgated by Pope John Paul II with his Apostolic Constitution “Fidei depositum” on December 8, 1992, I would have to say that the principles of translation adopted by Fr. Clark and his advisors did not serve well in the preparation of a translation which is entirely faithful to the original text.

One can imagine projects for which a freer translation, even a paraphrase, might be desirable. The Catechism is not one of them, if it is to be true to its purpose of being a “bishop’s” catechism: a “compendium of all Catholic doctrine regarding both faith and morals ...[which] might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various regions,” which the *Final Report* of the 1985 Synod of Bishops called for.

In “Fidei depositum,” Pope John Paul II called the Catechism, which he approved and promulgated, “a statement of the church’s faith and of Catholic doctrine, attested to or illumined by sacred Scripture, apostolic tradition and the church’s magisterium. I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith.” In order for these purposes to be fulfilled — ecclesial communion and the norm of faith — the Catechism must be the same in every language, and it must be exactly what has been approved as an exercise of the ordinary magisterium of the Pope.

A review of the principles of translation Clark developed permits one to see that at times his criteria for style actually touch the substance of the text, and that, unfortunately, fidelity to the substance of the Catechism’s text was not held as the fundamental principle, having priority over other considerations. In saying this I should also state that I do not intend to impugn anyone’s motives; as Clark’s article so clearly demonstrates, the team was prompted by “the search for a good, idiomatic, contemporary English style.”

Fr. Clark indicates that the principles he adopted were “essentially those formulated by the

Consilium for the Implementation of the Constitution on the Sacred Liturgy and expressed in its Instruction 'Comme le prévoit' (*On the Translation of Liturgical Texts for Celebrations with a Congregation*) of January 25, 1969." This document is the charter under which ICEL (International Commission for English in the Liturgy) has operated in preparing the common English translations of the *Roman Missal* for use throughout the English-speaking world.

My own reading of the Clark translation compared with the French approved text has shown me that the application of these criteria has frequently produced an English text which substantially alters the original.

In retrospect I would have to say that the choice of *Comme le prévoit* as the source of the principles of translation for the Catechism was not a happy one for two principal reasons. First, ICEL has explained and defended their English translations which depart from the Latin original texts of the *Roman Missal* (often through the omission of words or phrases) as necessary to produce a prayer which could be proclaimed in the liturgical assembly in good English. This explanation for the translation of liturgical texts, however, would not be equally applicable to the translation of the Catechism, whose primary purpose is to serve as a reliable doctrinal resource. For this latter purpose, an exact translation without editorial omissions or additions is indispensable.

Second, ICEL is currently producing a revised set of translations of the *Roman Missal* texts, according to new internal guidelines; in the review I have been able to do thus far, I can say that many of these new translations are substantially superior to the previous ones. They are still not, however, entirely faithful to the Latin texts of the *Roman Missal* which they translate. Nevertheless this new ICEL work remains under the charter of *Comme le prévoit*, and thus demonstrates that this Instruction has allowed for considerable creative latitude in addressing the translation of liturgical texts. Such latitude in the principles of translation has not been helpful to the Clark team in

producing a faithful translation of new Catechism.

Among the "Further Criteria of Style and Clarity" adopted by the translation team one finds several which permit or even recommend departures from the French original text. For example, he says "Headings should be shortened for the sake of crispness;"..."Moving text from one part of a paragraph to another part may be allowed when it would improve the clarity of the text overall;"..."The text should reflect the language of the RSV/NRSV even when not quoting but merely citing a scriptural reference;"..."The summary paragraphs ('In Brief') normally recapitulate the paragraphs to which they refer. The same English phrases were used in the body of the text and in the 'in briefs,' even when the French phrases may differ."

My own reading of the Clark translation compared with the French approved text has shown me that the application of these criteria has frequently produced an English text which substantially alters the original. With the team's emphasis on a rather elusive contextual "meaning" in preference to a literal translation, the text too often merges sentences, revises the plan of paragraphs, introduces new material by way of explanation; sometimes words are substituted, for example, "God" for "Father," "Jesus" for "Christ" or vice versa. But an English translation of the Catechism which is different from the other language versions would not be acceptable, and would not fulfill the purposes for which the Catechism was developed and approved by our Holy Father.

One of the criteria Clark presents is particularly problematic. He states: "There are three distinguishable levels of authority with which an item of teaching is proposed (cf. paragraphs 891, 892), viz.: (I) items solemnly defined, or their equivalent; (II) items not solemnly defined, but requiring belief on the authority of the Church

(‘ordinary magisterium’); (III) the overall content of the Church’s teaching, referred to comprehensively, but not in a technically precise way. To make these levels clear, the English committee suggested a consistent use of terminology as follows: (I) confesses/professes; solemnly/definitively teaches...a dogma of the faith; (II) teaches...a doctrine; (III) commonly teaches/holds...faith/doctrine (in a general sense). We have tried to make these distinctions clearly and consistently.”

There are many who lament the disappearance of “theological notes” from the active discussions of theologians — the theological manuals used to identify a “thesis” as “de fide divina et definita,” or “de fide catholica,” or “proxima fidei,” or “theologicum certum,” etc., according to the manner in which it could be “proved” from the Scriptures, the councils and the magisterium, or from theological reasons. But the Catechism is not the place to reintroduce these theological notes, even in the more informal system devised by Clark and his advisors.

By its very nature, the Catechism excludes theological opinions, and has for its task the straightforward presentation of Catholic doctrine precisely without introducing the sort of qualifications of doctrine this translation has undertaken to do. Even without judging whether his endeavor is successful or not, it should be clear that it would produce an English version different from the original text.

Clark devotes the final pages of his article to the question of inclusive language. He should not be faulted for attempting an inclusive language English translation; as I recall, the earliest discussions of the translation project did not object to such an attempt. It is clear to me now, however, that the translation of a doctrinal text such as the Catechism into an “inclusive” English translation is always difficult and may not even be possible. The Catechism’s use of abstract philosophical and theological categories poses unique problems for such a task.

In my reading, the decision to produce a (horizontal) inclusive-language translation took on

a priority to which even the principle of fidelity to the original text was sacrificed. It was raised to an absolute. It required the translator, moreover, to change the order of sentence structure, and systematically to change the singular into the plural, as devices to avoid using masculine nouns and pronouns like “man” and “his” when the text referred to everyone (all people, humanity, humankind). It prompted a retranslation of ICEL texts, like Eucharistic Prayer IV (cf. no. 55), which ICEL itself has not yet authorized. It further prompted a decision to use the recently-translated, inclusive language *New Revised Standard Version* (NRSV) for Biblical quotations, with implications for the Church’s liturgical and doctrinal tradition which only became apparent to me as the work of translation progressed.

In addition, to be consistent, Clark often retranslated existing English translations of patristic and conciliar texts, as well as the documents of the second Vatican Council and even recent texts of the papal magisterium, since standard English until the past few years consistently used “non-inclusive” language. (I note parenthetically that this should not be confused with “sexist” language, that is, language demeaning to women.) Published inclusive-language English translations of source documents are practically-speaking non-existent.

The translation of the Scriptures is a case in point. The use of the NRSV has at times obscured the doctrinal sense of the Catechism’s original text. Nor does the NRSV correspond completely with the “Criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts Proposed for Liturgical Use” adopted by the National Conference of Catholic Bishops in 1990. Clark cites these criteria at length, although with the disclaimer that the position of those responsible for the translation “was similar to, although not exactly the same as” the NCCB Criteria (P. 22).

To author an original text using inclusive English is common practice today, and is seen as part of the ongoing development of a living language. For many, it would not necessarily be a

concession to "political correctness," especially if it were not elevated to an absolute principle. But many draw the line at sanitizing or "translating" the monuments of tradition in the English language -- Shakespeare, the great English poets, the Declaration of Independence, Lincoln's Gettysburg Address, Martin Luther King's "I Have a Dream" speech, and so on, into inclusive language.

It is a formidable task to translate a familiar text like the Bible, or the new Catechism, into an inclusive English rendition. The inclusive-language revised New Testament of the New American Bible is the most successful attempt I have seen. In my view, however, the NRSV has sacrificed textual accuracy to the principle of inclusivity, with results that have serious liturgical and doctrinal implications. For example, in their translation of the Psalms, the NRSV consistently changes the singular to the plural in order to avoid masculine nouns and pronouns.

This principle of translation has unfortunate implications for the Church's liturgical prayer. The "General Instruction of the Liturgy of the Hours" presents the liturgical tradition of the use of the Psalter in the prayer of the Church: "The Fathers, and the liturgy itself could legitimately hear in the singing of the psalms the voice of Christ crying out to the Father, or of Father conversing with the SonA Christological meaning is by no means confined to the recognized messianic psalms but is given also to many others" (no. 109).

Take Psalm 1 as an illustration. Throughout its history the Church has seen this Psalm with which the Psalter begins as a reference to Christ at prayer, in whose name and in imitation of whom she prays continuously: "Beatus vir qui timet Dominum" —the Revised Standard Version (RSV) reads, "Blessed is the man who walks not

in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night."

But the NRSV does not allow this traditional liturgical sense of the Church praying the Psalms with Christ when it changes the singular person of the Hebrew original text to the plural, as a means of providing an inclusive English version, on the basis of a judgment that the "man" in question really stands for everybody: "Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the Lord, and on his law they meditate day and night."

The elevation of this practice to the level of a principle of translation throughout the Psalter would seriously affect the meaning of the Liturgy of the Hours for those who pray this prayer of the Church in English. Approval of an English - language version of the Catechism which follows a similar principle of translation would have the effect of canonizing this principle among English speaking peoples in the Church. It is not difficult to see why the Holy See might find such a translation unacceptable.

Another illustration with doctrinal implications will perhaps illustrate the problem concretely: the NRSV translations of the phrase "son of man." In the New Testament synoptic gospels, the title "Son of man" is the most common one used of Jesus; he even uses it of himself. Its use is unexpected and has been the subject of much

theological speculation, and it is a factor in our understanding of the development of the Christology of the New Testament. In accord with the classic principle of theological interpretation of the Scripture (Novus latet in Vetere, Vetus patet in Novo), Catholic theology necessarily considers how the phrase "son of man" is used throughout the Scriptures, and how the New Testament

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authors may have seen it applied to Jesus in the light of its Old Testament antecedents.

One finds the classic texts for this theological discussion in John 3:13-14 and Mark 13:26. John 3 says: "No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life." Mark 13 says: "And then they will see the Son of man coming in clouds with great power and glory. And then we will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven." The citations are from the RSV, but the NRSV is not different here.

But notice the difference in the NRSV translation of Daniel 7:13, the Old Testament text which is commonly understood as the antecedent to which these texts allude. In the RSV translation Daniel 7 reads: "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." But the NRSV changes the text, and inserts an interpretation about what the phrase "son of man" means in the Old Testament book of Daniel, instead of giving the actual English translation of the phrase: "As I watched in the night visions, I saw one like a **human being** coming with the clouds of heaven. And he came to the Ancient One and was presented before him"

The passage from Daniel is important for a full understanding of the Christological title "Son of man" as used in the gospels. In the NRSV translation, that full understanding is impeded for English-speaking readers, since Daniel no longer refers to "the

son Of man." A similar difficulty arises with the translation of Hebrews 2:6-9, which quotes Psalm 8. Here is the RSV version of Psalm 8:35: "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is **man** that thou art mindful of him, and the **son of man** that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor." Now the NRSV version: "When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are **human beings** that you are mindful of them, **mortals** that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor."

The Letter to the Hebrews which quotes Psalm 8 begins by saying that "in these last days [God] has spoken to us by a Son. ... he sat down at the right hand of the Majesty on high, having become as much superior to angels and the name he has obtained is more excellent than theirs. For to what angel did God ever say, 'Thou art my Son'?..." The logic is continued in chapter 2:5: "For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, 'What is **man** that thou art mindful of him, or the **son of man**, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned **him** with glory and honor, putting everything in subjection under his feet.' Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one."

But note the NRSV version of Hebrews 2:6ff. "But someone has testified somewhere, 'What are **human beings** that you are mindful of them, or **mortals**, that you care for them? You have

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made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet.' Now in subjecting all things to **them**, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone."

It would seem clear from this comparison that there are serious implications for a proper doctrinal understanding of "son of man" Christology. While the suitability of the use of the NRSV is another issue, these problems taken from the NRSV translation do illustrate why the issue of inclusive language is a problem for the English translation of the Catechism.

Inclusive language has undoubtedly been a consideration in judging the Clark translation of the Catechism unacceptable; but it has not been the only reason, as the above reflections on the principles and criteria Clark adopted clearly demonstrate. In my view, the principles of translation adopted by Clark, including the principle of producing an 'inclusive' English translation, did not produce a text sufficiently faithful to the original text to be judged suitable to fulfill the purposes of the Catechism. For that purpose a text which is a faithful translation, without editorial changes by the translator, is a necessity.

To be sure, the efforts of Fr. Clark and his advisors deserve the gratitude and appreciation of all. Unfortunately, the time constraints now for publishing the Catechism do not allow a resolution of all the issues involved in the use of inclusive language. For now fidelity to the text approved by the Holy Father must be the norm. In the years ahead we may hope that careful research and discussion will bring greater clarity and consensus on the issues related to inclusive language, both in Church and society.

The *Catechism of the Catholic Church* is indeed a precious gift to the Church, as Pope John Paul II has asserted. I am confident that, despite

the problems in the translation process discussed above, once the approved text is in the hands of the English speaking audience, its own beauty and power as a comprehensive expression of the Church's faith will win for it an enthusiastic and fruitful reception. In this way it will be the vehicle for that authentic renewal of catechesis and of the Church for which so many of us have hoped.

— November 9, 1993

(Article accepted for publication in the Spring, 1994, issue of *The Living Light*)

Home Thoughts Abroad

Marvin R. O'Connell

James Bulger was only two years old when he died. He had accompanied his mother to a shopping mall in a suburb of Liverpool, and, when she was distracted for a moment, the toddler had been abducted. His mangled body was found later along a railroad spur. Those who had tortured and then murdered little Jamie were eventually apprehended, tried, and convicted. The presiding judge commented on the heinousness of the crime and confessed himself perplexed that the perpetrators of it appeared to be in all respects quite normal. The culprits were two boys, aged ten and eleven.

Britain—where I have been living during the past year—is statistically not nearly so violent a nation as our own. Even in Northern Ireland, where terrorism has become a way of life, the death toll pales in comparison with that in many an American city. But the Bulger case has had a sobering, not to say a harrowing, effect upon this

country, in every section and among all classes. How can one explain an act of such brutish depravity committed by pre-pubescent children? What has gone wrong with this society that boasts almost two thousand years of civilized development? This, after all, is the venerable United Kingdom, not Zaire or Angola. The pundits, predictably, were not slow to fix responsibility. Films saturated with horror and mayhem, decided one. Neglectful parents who drink too much, opined another. The inevitable consequence of pervasive consumerism and hedonism, said another, rather more thoughtfully. And, of course, the Church of England.

It has been truly an *annus horribilis* for the Established Church. The Bishop of Durham celebrated Christmas by declaring on national television that the gospel accounts of the Nativity were a mythical mishmash. The Archbishop of Canterbury chided his colleague for such views, but insisted upon his right to promulgate them. The archbishop himself pursued his campaign in behalf of "family values," until, having been reminded that two of his children have just passed through the divorce courts, he decided to spend his Christmas in the Sudan. A prominent archdeacon asserted in an interview in the *Times* of London that Charles, Prince of Wales and heir to the throne and to the title "Defender of the Faith," was unfit to succeed his mother as sovereign because of a continuing and notorious adulterous relationship (a curious opinion given the overall record in this regard of princes of Wales). This outburst led to scornful rejoinders from all sides, including one in the same prestigious newspaper titled, with scant regard for subtlety, "To Hell with the Church of England."

Two vicars recently announced that they had become atheists, but they neither intend nor are they required to give up their pastorates. "Oh, I couldn't do that," one of them observed. "I would miss presiding at the Sunday service." Not that the vicar in question presides over the worship of more than a handful of people in his charming fifteenth century church: it is estimated

that in the Diocese of London about two percent of those who call themselves Anglicans attend services on any given Sunday. Indeed, the latest statistics show that in England and Wales more people will be found in Catholic churches on Sunday than in Anglican ones. Given the long and particularly bitter anti-Catholic tradition in Britain, there is a certain sweet irony in such a comparison. But be not deceived: the proportion of Catholics who practice their religion has decreased dramatically here as everywhere else in the First World, including the United States, but not quite so drastically as among Anglicans. And of course there lurks just ahead—when, in February 1994, the Church of England ordains its first women-priests—a massive schism which may result in as many as a thousand Anglican clergymen, upwards of ten percent of the total, resigning their charges both in sorrow and in anger.

But to return to the case of Jamie Bulger and its national implications. On the floor of the House of Commons MPs vented their wrath against the Established Church. Why, they asked in chorus, do churchmen waste the prestige of their office in vapid economic and social theorizing when their clear mandate is to proclaim the gospel of Christ? And in that gospel, are there no moral absolutes? Is there no obligation for a Christian religion to insist in its formal teaching upon the difference between right and wrong? Has the ancient Judeo-Christian imperative "Thou shalt not kill" been abrogated because addled churchmen are afraid to take a stand on anything so explicit? What is being taught in Anglican schools and preached from Anglican pulpits aside from the pap of post-Marxist "social awareness" and pop-psychology? The notoriously leftist bench of Anglican bishops did themselves little good, at least in the forum of public opinion, by responding that "we are all guilty" of the murder of Jamie Bulger, that "societal circumstances" led to this calamity, that the state must provide more money so that young killers may receive "therapy" and "counseling" and not be made victims of an "atavistic culture of punishment." It is always a sad day when

patently self-serving politicians can seize the higher ground from those who by definition hold the position of moral teachers.

To be sure, the Church of England has proved to possess more lives than the proverbial cat, and it will probably survive in some form or other. But *cui bono*? The dragon seeds sown four centuries ago have now come to full flower, and this spectacle of chaos and collapse prompts me, from abroad, to think about home, to think specifically about the prospects of the American Catholic community. It seems to me we are coming perilously close to imitating the Anglican model. Our religion is not, of course, established by law, but, forming as we do by far the largest and most affluent Christian body in the United States, we bear an analogous responsibility. And so it is troubling that the classic Anglican division into High, Low, and Broad factions appears to have taken hold of us, not only in forms of worship but also in the most sensitive areas of belief. Our anointed leaders refuse to lead, and, instead of shouting from the rooftops the values and principles of the gospel, they dabble in economics and foreign policy, fields in which they possess neither competence nor a mandate. Not unlike their Anglican counterparts, they even refuse to rule, as witness their failure to rein in maverick and sometimes perverse clergy, and their pathological fear of every pressure group, from extreme feminists to badly educated academic theologians, who proclaim themselves, absurdly, a second magisterium.

We American Catholics are enduring a colossal loss of nerve, alarmingly similar to that which has gripped the Church of England for so long. We have not needed a Henry VIII to destroy our religious orders; they have disintegrated by themselves. Our colleges and universities have become pale imitations of secular institutions, in-

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creasingly of places like Trinity College, Oxford, where nobody believes in the Holy Trinity. From a lack of clear and consistent teaching, American Catholics have become more and more susceptible to that enticing but ruinous Anglican practice of picking and choosing, by whim rather than by informed conviction, among the data of revelation found in scripture and tradition.

But perhaps the most significant and worrisome sign of this fatal Anglican attraction reveals itself in attitudes toward the papacy. The Church of England was born out of a quarrel with the See of Peter, and it has tried, off and on, to forge a Catholicism without the pope. The predictable result has been theological incoherence and, more lately, moral bankruptcy. Today American Catholics of the chattering classes seem poised to attempt the same mission impossible. If history teaches anything, it teaches that the continuation within the church of the Petrine office is not a matter open to compromise. The pope is not just another specialist whose opinions must be weighed against those of other specialists. His solemn injunctions cannot be consigned to what is, in other contexts, the perfectly legitimate liberal-conservative dichotomy. Which is why the recent statement of the president of my own university, as quoted in *The New York Times*, is so appalling, both in form and substance: "If a Pope who's already a conservative issues an encyclical that says 'I was right before,' who's that going to have an effect on?" *O tempora, o mores.*

The original "Home Thoughts Abroad"—I have plagiarized the title of this little essay—was a rather wistful evocation of the Church of England and its prospects written a century and a half ago by a young and ardent Anglican clergyman on holiday in Italy. Some years later, after a gruelling process of prayer, study, and self-examination, John Henry Newman, no longer young but no

less ardent, sorrowfully left the church of his baptism and became a Catholic. It appears not unlikely that, in the wake of the present controversies, a goodly number of contemporary Britons will soon follow his example. What sort of home, one wonders, will they find? A prominent American author has recently argued that we are now experiencing "the Catholic Moment." My own more melancholy view is that we are passing through a Catholic crisis, and as that crisis deepens, all across the Western World, the feasibility of conversion becomes ever more problematic.

But then nobody promised us a rose garden, and there always appears, thanks to God's mercy, a shaft of light to brighten even the kind of gloomy ruminations written down here. Just before Christmas Mrs. Bulger, who is a Catholic, gave birth prematurely to a son. She and her husband called the blooming and healthy baby Michael James. The second name stands as a memorial to the child who will forever live in their hearts. The first honors the parish priest who was their sturdiest support throughout their unspeakable ordeal. If we are still doing some things right, it must be because of him who said to us, "Fear not, little flock: I have overcome the world."

Father O'Connell, a priest of the Archdiocese of St. Paul and Professor of History at Notre Dame is currently directing the university's London program.



NCCB Proposed Ordinances for Catholic Colleges and Universities in the U.S.

Comments by Robert F. Sasseen, President University of Dallas

December 13, 1993

I appreciate the work of the Implementation Committee and the opportunity to respond to the proposed ordinances. I do not underestimate the difficulty in developing the document and understanding the issues involved. In the end, however, I find the proposal disappointing. In the form it now has, the document's probable effect will be to enable many to disregard the Apostolic Constitution, to ignore the call it issues, and to evade the obligations it describes. In addition, the proposed ordinances and their introduction provide little guidance and less help to those who accept the teaching of *Ex Corde Ecclesiae* and wish to form our universities in its spirit.

The problem with the proposed document is not its brevity, which is desirable, but its timidity. The introduction seems to distance the bishops from the Apostolic Constitution, rather than expressing their acceptance and endorsement of its teaching. (This may be the unintended result of the form of the summary which presents that teaching almost as though it were merely the private opinion of the Holy Father.) The particular ordinances are silent with respect to many of the general norms, thereby giving the impression that they are not obligatory upon the Catholic colleges and universities in the United States. Thus, in my

judgment, the proposed document needs more work to accomplish its purpose of concretely applying the general norms of the Apostolic Constitution to the Catholic universities in America. I appreciate the difficulty of this task, and offer the following comments with sympathy and in a desire to be helpful.

Comments on the Introduction.

There is no need to attempt a summary of the essential teaching of *Ex Corde Ecclesiae* in the introduction to the ordinances. The Apostolic Constitution speaks eloquently for itself. Yet an introduction is needed, above all to summarize the general norms which the ordinances mean to apply. It should also explain the purpose and status of the document by attending to the following points.

1. *To whom is the document addressed?* It should be explicitly addressed to those who have the primary responsibility "for maintaining and strengthening the Catholic identity of the university" (*Ex Corde Ecclesiae*, II,4,1). In the USA, presidents and governing boards have the primary responsibility and ultimate authority for the governance of the university.

2. *What is the nature of their obligation?* Are they free to ignore Canon Law, the Apostolic Constitution, its general norms and the bishops' ordinances, or to pick and choose among them? If obliged, is the obligation religious, moral, legal, fiduciary? Since many presidents and trustees are lay men and women, it cannot be assumed that we understand the nature of the obligation created by the Apostolic Constitution and its general norms. *Ex Corde Ecclesiae* declares that "they are valid for all Catholic universities" (II, 1,1). What does "valid" mean here?

3. *What, precisely, are they obliged to do?* If Part I of *Ex Corde Ecclesiae* defines the nature and mission of a Catholic university, Part II seems to state what is specifically, and minimally, required of all Catholic colleges and universities. At the very least, Part II requires that we review our gov-

erning documents and revise them as may be necessary to conform to the general norms and implementing ordinances. Above all, it requires us to "submit them for approval to the competent ecclesiastical authority" (II, 1,3). The NCCB document should require no less. It should identify to whom our governing documents are to be submitted for "approval" or "agreement". It should also present a summary statement of the general norms which we are to "make our own" and to "internalize into our governing documents" (*Ibid.*).

In my judgment, the *sine qua non* requirement of the general norms is this requirement to revise our governing documents (e.g., the Faculty Handbook, mission statement, and Board By-laws) and to submit the relevant parts for approval. Without implementing this requirement through a specific ordinance, the NCCB document will fall seriously short of its purpose and risk being largely ignored. If we as institutions are accountable only to ourselves for our Catholicity, is it not likely that we will continue with our business as usual? Won't the forces of secularization continue apace without the countervailing pressure of accountability to church authority?

4. *Institutional autonomy, academic freedom and episcopal authority.* This thorny topic should be briefly addressed in the introduction, if only to allay the fears of those who deem accountability to constitute undue interference in the governance of the university. Perhaps the best way to do this is to cite one of the many passages (e.g., II,2,5) which affirm proper institutional autonomy and academic freedom. One could also affirm the principle of subsidiarity and deny any intention to usurp the right of the university to govern its own affairs. The question is one of accountability, not governance. The bishops should quietly, gently but firmly insist on the right of the church to hold Catholic institutions accountable for their Catholicity. The introduction might explain that one purpose of the ordinances and general norms is to enable the church to perform this necessary function.

Permit me to be candid and bold. In my judgment, preaching, teaching and writing ordinances are no longer sufficient means to hold us accountable. More is required. The general norms state that "a university may refer to itself as a Catholic university only with the consent of the competent ecclesiastical authority, in accordance with the conditions upon which both parties shall agree" (II,3,3). Though this statement appears in the article on "the establishment of a Catholic uni-

versity," are we to suppose that such consent is given once-for-all time? Do not the bishops have the authority to withdraw that consent for sufficient reason, not only in the case of a university established by lay persons but in the case of all Catholic universities? If so, this authority provides an efficacious means for holding our institutions accountable for their Catholicity. At a minimum, the ordinances should require them to submit the periodic reports envisioned in II,5,3 as a condition for a reaffirmation of the original consent required for a university to refer to itself as a Catholic university.

5. *The relation of the ordinances to the general norms and to Canon law.* The introduction should offer a brief explanation of this relationship to avoid the inference that the ordinances supersede the obligations created by Canon Law and the Apostolic Constitution. The proposed NCCB document invites this inference by referring to the ordinances as merely "implementation guidelines" (p.2, line 18), by its silence on most of the general norms, and by reducing the "necessity" in Can. 812 to a mere "expectation" (in the sixth ordinance) that Catholic theologians will request a "mandate" from the local bishop.

It is particularly necessary to clarify the relation between the ordinances and the general norms stated in Article 4. At the very least, the introduction (if not an ordinance) should stress the

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primary responsibility of the president and the governing board to ensure that there is a sufficient number of teachers and administrators "who are both willing and able to promote" the Catholic mission of the university (II,4,1 & 4). It is also appropriate and necessary for the bishops to stress the importance of the general norm requiring, "in ways appropriate to the different academic disciplines, all Catholic teachers to be faithful to, and all other teachers to respect, Catholic

doctrine and morals in their research and teaching" (II,4,3, emphasis added).

Indeed, "hard cases make bad law." In the American context, it is prudent to be silent with respect to that part of Can. 810 which seems to require the removal of teachers who lack the "requisite qualities" of "integrity of doctrine and probity of life." On the other hand, is it not necessary for the statutes of the university to allow for the removal of persons whose conduct is inconsistent with its mission, should it become necessary and prudent to do so in order "to guarantee the expression and the preservation of" the university's Catholic character and identity (II.2,3)?

6. *The special case of theology and theologians.* It is important to maintain the distinction between governance and accountability, even in the case of theology. The Apostolic Constitution does not grant any bishop the right to appoint or remove any member of a university's faculty. That determination belongs solely to the university, even in the case of persons appointed to teach Catholic theology. The Apostolic Constitution recognizes the academic freedom of theologians. But it also teaches that theology is intrinsically subordinate to the church, that the bishops have the right and duty to judge the work of theologians with respect to its fidelity to the magisterium, and that theologians have a duty to "respect the authority of the bishops and [to] as-

sent to Catholic doctrine according to the degree of authority with which it is taught" (I,29).

In my judgment, it is neither necessary nor wise for the NCCB document to address the questions which immediately spring to mind in contemplating this teaching. But it is imperative for the bishops, gently but firmly, to insist on their rightful authority with respect to theology. It is essential for the NCCB document explicitly to state and to implement (preferably in a particular ordinance) the general norm requiring Catholic theologians "to be faithful to the magisterium of the Church as the authentic interpreter of sacred Scripture and sacred tradition" (II,4,3).

7. *The duty to provide a Catholic education.* It may seem gratuitous even to mention this duty. But it may be wise to do so lest, in taking it for granted, the duty be gradually neglected or forgotten. The Apostolic Constitution states that "every Catholic university should have a faculty, or at least a chair, of theology" (I, 19). I understand that some of our institutions have replaced theology with departments of religious studies or comparative religion which, though surely legitimate, are no substitute for a theological education. In any case, the proposed document should implement (either in the introduction or a particular ordinance) the general norm requiring us to provide an education which offers courses in Catholic doctrine, which includes "ethical formation" in our professional programs, and which throughout the curriculum "combines academic and professional development with formation in moral and religious principles and the social teachings of the Church" (II,4,5). Understanding these principles and their foundation is part of the proper work of a Catholic university as such, and cannot be left to pastoral ministry however excellent it might be.

Comments on the Ordinances

1. *First ordinance: The definition of a Catholic college or university.* It is not clear why a definition of a Catholic university should be given as an ordinance, rather than be stated in the introduction.

It is necessary to define those institutions which are subject to the general norms and implementing ordinances, but this might be better done in the first part of the introduction, stating those to whom the NCCB document is addressed. In any case, the definition proposed suffers from its generality, since it could equally apply to a Catholic hospital or grammar school. More particularly, it suffers from its failure to embody the four "essential characteristics" of a Catholic university (I, 13). In a document meant to apply the general norms of the Apostolic Constitution, isn't it necessary to state (among other things) that a Catholic college or university is one which seeks to realize the ideals and principles of *Ex Corde Ecclesiae* in its structure, life and specific work? Finally, the definition must include the requirement of episcopal authorization.

Indeed, this last element is so crucial that it ought to be stated as a distinct ordinance. *No institution may refer to itself as a Catholic college or university without consent of the competent ecclesiastical authority. This consent, once given, must be periodically renewed.* This ordinance should identify that authority. (Is it the local bishop, the NCCB, the provincial or general superior of the sponsoring religious order?) In the USA, the period for renewal might be once every ten years, as is the case for the reaffirmation of accreditation from one of the regional accrediting associations. This renewal of consent should be tied to, and conditioned upon, the periodic reports required by the general norms (II,5,3).

A brief definition, one more substantive than the proposed definition, is included in Article 2. "A Catholic university, as Catholic, informs and carries out its research, teaching and all other activities with Catholic ideals, principles and attitudes" (and, I would add) as they are expressed and defined in the Apostolic Constitution.

A more expanded definition, closer to the one proposed, might be: A Catholic college or university is an institution of higher education authorized to present itself as a Catholic institution by competent ecclesiastical authority. It is one

which freely commits itself through its governing board to the Christian message as it comes to us through the Catholic church, which seeks to realize the ideals and principles of *Ex Corde Ecclesiae* in its life and work, and which seeks, together with the bishops, to preserve and foster its Catholic character and mission as defined in the Apostolic Constitution on Catholic Universities.

2. *The second ordinance: The declaration of Catholic identity.* This ordinance perpetuates (rather than resolves) an apparent confusion regarding the "descriptive categories". Why is it necessary or desirable to use these categories at all? The confusion arises from the two, somewhat different sets of descriptive categories (in II, 1,3 & II,3,1-3) and from the apparent difference in the "ecclesiastical authority" to whom an institution must submit its periodic report (II,5,3) and governing documents (II, 1,3). In every case, however, each Catholic university or college must conform its governing documents to the general norms, must submit them for "approval" or "agreement," and must also submit its periodic report to an ecclesiastical authority. Is it not within the power of the NCCB, exercising its authority to apply the general norms, to resolve this confusion by a relatively simple ordinance requiring all Catholic colleges and universities to review and revise their governing documents, and specifying the ecclesiastical authority to whom they are to be submitted?

More importantly, the proposed second ordinance falls short of what the general norms require. The ordinance omits the requirement to submit our governing documents for approval, and mentions only one of the several norms which must be embodied in these documents. Accordingly, I would suggest that the second ordinance be rewritten, as follows:

Each Catholic college or university is to declare its Catholic identity in its governing documents; and must review them to ensure their conformity to the general norms. It must submit the relevant portions of these

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documents to the appropriate ecclesiastical authority. The ordinance should identify this authority (the local bishop?), and state when the documents are to be submitted (in two years?, at the time of the next accreditation review?). In addition, the bishops should give some guidance for this revision either within the ordinance itself,

or in the introduction to the NCCB document. At a minimum, our governing documents should proclaim our Catholic identity in the appropriate place; declare our intention to embody the ideals and principles of *Ex Corde Ecclesiae*; charge the governing board with the duty to preserve the institution's Catholic character; attempt to define the Catholic dimension of its mission; state that faculty are to respect and promote that mission; and include a definition of academic freedom consistent with the definition given in the Apostolic Constitution.

3. *The third ordinance: Periodic review.* This is an excellent ordinance, so far as it goes. The self study envisioned should also include a review of our mission statements and governing documents for their conformity to the general norms and these implementing ordinances. It is *imperative*, however, that this self study result in a report which is submitted to the appropriate ecclesiastical authority, as the general norms require (II,5,3). Also, this report should be linked to the periodic renewal of the permission which is necessary for any institution to refer to itself as a Catholic college or university. Without such a linkage, the press of ordinary business (not to mention other factors) might lead us to neglect the self study and the more difficult requirements of the Apostolic Constitution.

4. *The fourth ordinance: Promoting faithful theology.* This may be an important ordinance, but seems rather lame as written. The point of concern here is the teaching of theology in our universities, and the complementary roles of the bishop and the

institutional authorities to ensure (not just “seek to promote”) that it is taught in fidelity to the Church and its magisterium, (which is more precise than the phrase, “in communion with the church”). Why not say so, just so? Also, this ordinance would do well to state the difference in the roles. It should indicate that the primary responsibility belongs to the president and the governing board (II,4,1), just as it is our responsibility to ensure that science and the other disciplines are taught competently and well, in accordance with their specific nature and ends. The role of the bishop is to judge the work of the theologian with respect to its fidelity to the magisterium, (thereby giving guidance to the institution), and to encourage the theologian in this work of understanding the Faith and its meaning for our time.

5. *The fifth ordinance: The meaning of the mandate.* Since the mandate is a means to an important end, it is imperative that the end be clearly stated. Given the intrinsic relation of theology to revelation, and hence to the church as guardian of that revelation, the necessity for Catholic theologians to teach and write in fidelity to the magisterium should be explicitly stated in the form of an ordinance. Thus this ordinance could begin by repeating a provision (II,4,3) of the general norms: “Catholic theologians, aware that they fulfill a mandate received from the church, are to be faithful to the magisterium of the church as the authentic interpreter of sacred Scripture and sacred tradition.” The ordinance could then continue, as proposed, to state the meaning of the mandate. Also, is not the mandate a recognition of a particular vocation, as well as a recognition of suitability to teach theology? Would it not be fitting and instructive for bishops to commission Catholic theologians in our universities, in recognition of their unique relation, as theologians, to the church? More precisely, if the health and integrity of theology depend on its fidelity to the magisterium, the mandate should also be understood as a sign of that fact, and as a call of the individual theologian to the fidelity essential to his discipline.

6. *The sixth ordinance: Getting theologians to request a mandate.* It is difficult to tell whether this ordinance, as written, is a sign of episcopal prudence or an admission of episcopal powerlessness. It places no obligation upon the theologian, reducing the “necessity” in Can. 812 to a mere “expectation” in the ordinance. It only obligates a university “to advise” a Catholic theologian of that expectation. It places the bishop in the role of merely issuing an invitation and responding to a request for a mandate in the hope that some theologians might respond positively to mere expectation, advice and invitation.

If the mandate is not a serious obligation for the theologian, or a necessary means for strengthening a university’s Catholic character, why not continue to ignore the mandate and avoid the heat it engenders within the American universities and among its theologians? Why risk the widespread opposition a stronger ordinance—or even this weak one—is likely to engender? On the other hand, if the mandate is a serious obligation and a prudent means to ensure the integrity of theology in our Catholic universities, would they ignore a stronger ordinance if employing “mandated” theologians were made a necessary condition for these institutions to call themselves Catholic universities? Would such a condition be a prudent application of the general norms in the American context? Many of our Catholic universities subscribe to the 1967 Land O’Lakes declaration that to “be a university in the full modern sense of the word,... the Catholic university must have true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself.”

The modern university, however, cannot be accepted without qualification as the model for our Catholic universities. It is a product of the Enlightenment, born of its radical opposition of faith and reason and thus of its desire to free reason from “authority of whatever kind.” *Ex Corde Ecclesiae* presents a quite different understanding of the university, and calls upon our Catholic institutions to form themselves according to the vision

and principles of the Apostolic Constitution. The bishops should do no less. At the very least, the bishops must avoid being confused by the now dominant Land O'Lakes understanding of academic freedom and institutional autonomy. These principles are profoundly (if succinctly) addressed in the Apostolic Constitution. Its teaching must be taken as the authoritative guide for both the bishops and the university as they seek to apply the general norms in a manner that will strengthen the Catholic character of our institutions of higher education.

But is requiring the mandate a prudent means to these ends in the American context? It would certainly help those of us who wish to preserve the Catholicity of our universities and to maintain the integrity of theology by ensuring that it is taught in fidelity to the church. If the mandate were to be required, it would encourage some of our universities to make it a condition for appointment and tenure. But I must admit that such a requirement runs the risk of widespread opposition, even disobedience, in many of our Catholic universities. In any case, if the mandate is to be required, then the ordinance should explicitly state the criteria for granting the mandate, and provide for adequate appeal in the event it is refused or rescinded. (One remembers St. Thomas' difficulty with the Bishop of Paris, not to mention heretical bishops in the past and the difficulties they created for faithful theologians.)

If the mandate is to be taken seriously, this ordinance should be revised, perhaps as follows: *Catholic professors of theological disciplines must have a mandate from the competent ecclesiastical authority, normally the diocesan bishop. The bishop should grant the mandate unless there is sufficient reason to believe that the theologian will not be faithful to the church and its magisterium in his teaching and scholarship. University officials should endeavor to appoint theology professors who have received the necessary mandate*

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and who have also met the institution's regular criteria for appointing faculty.

7. The seventh ordinance: Dispute resolution.

This is an important ordinance, but it is not clear that the two NCCB documents referenced at the end are applicable to the two most likely disputes. There must be appropriate due process established for the Catholic theologian seeking a mandate, and an adequate appeal process in the event it is refused or rescinded. Similarly, there must be a process for a university to appeal a bishop's decision to deny or withdraw permission for it to refer to itself as a Catholic institution. Since the two documents mentioned were written for other purposes, it is not clear to what extent the procedures described therein are applicable to the disputes envisioned here. In any case, the uncertainty with respect to their applicability leaves the question of due process in these instances without a satisfactory answer. It is not wise to develop new procedures, or to adapt old ones, in the context of a particular dispute. The ordinances need not await the development of these procedures, but should call for their development with all deliberate speed.

8. The eighth ordinance: Pastoral Ministry.

It may be within the power of a governing board to "provide for an adequately staffed campus ministry program" as this ordinance requires. But only the bishop or a religious superior can provide the priests necessary to offer "suitable liturgical and sacramental opportunities" on the campus. Pastoral

ministry is a shared responsibility and, according to Can. 813, the diocesan bishop is given the responsibility to "assign priests for this purpose on a stable basis."

Also, the general norms require that pastoral ministry be "carried on in harmony and cooperation with the pastoral activities of the local church under the guidance or with the approval of the diocesan bishop" (II,6,2). This ordinance should be revised accordingly to apply these provisions of

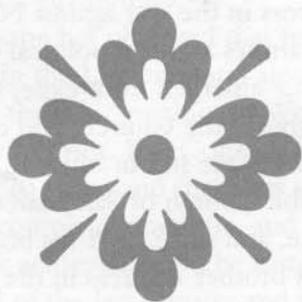
canon law and the general norms.

Conclusion.

Ex Corde Ecclesiae presents a compelling vision of the mission of a Catholic university and issues an urgent call for its renewal in view of the cultural crisis we face both in the academy and society. "What is at stake," the Pope declares, "is the very meaning of scientific and technological research, of social life and culture, but, on an even more profound level, what is at stake is the very meaning of the human person" (I,7). He states in the conclusion that the renewal of our "Catholic universities holds a cultural and religious meaning of vital importance because it concerns the very future of humanity." The general norms state the minimal conditions required for this renewal. The proposed ordinances should apply those norms to our American institutions in manner capable of promoting that renewal.

In my judgment, the proposed NCCB document falls far short of the task and virtually invites our institutions to ignore the Apostolic Constitution. At the very least, the proposed ordinances must oblige our institutions to review their governing documents, to revise them as necessary to incorporate the general norms, and to submit them for approval to the appropriate ecclesiastical authority. They must also submit a report of the periodic self study required by the third ordinance. Finally, the bishops should link the submission of these reports to a requirement for the reaffirmation of the original consent necessary for an institution to refer to itself as a Catholic college or university.

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The Catholic Hercules

Brian Van Hove, S. J.

The nineteenth century was a time of great Secretaries of State for the papacy. The first of them to begin the century was created cardinal in 1800, though he was never ordained a priest until 1822, two years before his death. In Italian his name was "Ercole", which we render in English as "Hercules". He deserved all the connotations of his name.

Sometimes English-speaking audiences forget that two popes were arrested and deported to France after the French Revolution—Pius VI and Pius VII. Had it not been for the fall of Napoleon, Pius VII might have been the second actually to die while under arrest. Fortunately, he escaped and went back to Rome after Napoleon's military defeat.

Pope Pius VII was elected by a group of cardinals who managed to gather in Venice at the monastery of San Giorgio under the protection of the Austrian Emperor when Rome was occupied by French troops. Consalvi served as secretary to the conclave which elected the Benedictine Gregorio Luigi Barnaba Chiaramonti. After the conclave, the pope then chose Ercole Consalvi as his Secretary of State.

Consalvi was recognized as one of the most eminent statesmen in Europe for the next twenty years and more. He had been born in Rome in 1757. He was educated in the seminary of Frascati sponsored by its bishop, Henry Cardinal Duke of York. One of his teachers was Francesco Antonio Zaccaria (1714-1795) who was the ex-Jesuit famous for his lengthy treatise defending priestly celibacy entitled *Storia polemica del celibato sacro* published in Rome, 1774. Zaccaria after 1754 was also the successor to Muratori as Librarian at Modena.

Consalvi died at Anzio in 1824 during the administration of Annibale della Genga, Pope Leo XII.

At the time of his death, incidentally, he was no longer Secretary of State, but had become the “red pope”, that is, Prefect of the Congregation of the Propagation of the Faith. By tradition, we refer to the “white pope” who is the Roman pontiff, and the “black pope” who is the Jesuit General.

The “red pope” is the cardinal-prefect of Propaganda Fidei, founded in 1622 by Gregory XV. The French church historian Guillaume de Bertier de Sauvigny once referred to Consalvi as “a consummate diplomat who ranks as one of the greatest in the papal service in modern times, or in all times.” This kind of compliment is rare in church history.

What made this “Hercules” so great?

Consalvi was a reformer and a man of great culture. He realized the paralysis of the bureaucracy in the administration of the old, eighteenth century Papal States. But beyond that, he was completely faithful to the pope and wished to save the States from being dissolved or absorbed when Europe was about to be reorganized and legitimate, usually royal, governments reinstalled. None of this was for political gain. It was for the sake of the freedom and independence of the Church so she would not be dominated by any secular ruler. The pope could never exercise his universal spiritual jurisdiction properly if he were hampered as a mere citizen under obedience to a higher authority. The grim situation of the Patriarchs of Constantinople under the Turkish Sultans was no secret. This Roman Question was ultimately resolved only in the twentieth century when Benito Mussolini and Pope Pius XI concluded the Lateran Treaties of 1929.

In 1815 as a shrewd diplomat during the Congress of Vienna, Consalvi skillfully worked to restore the rights of the papacy after the devasta-

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tion which it had suffered in the aftermath of the French Revolution and the years of suffering under Napoleon. He had been imprisoned during those bad years, and in 1799-1800 threatened with being deported to Cayenne. Moreover, he had been among those who refused to attend the illicit marriage which took place in Paris between Napoleon and his new wife, the Archduchess Maria Louisa of

Austria. Thus he was considered by the French government as the leader of the “black cardinals”—the *cardinali neri* who had been deprived of their red hats and choir dress, and most especially their pensions, as punishment for boycotting the imperial second marriage. This act of courage earned Consalvi exile in southern France to the town of Beziers near Montpellier where he stayed between February 9 and April 20, 1814. This town, incidentally, is the birthplace of the present chairman of the Department of Church History of The Catholic University of America in Washington, D.C., Father Jacques M. Gres-Gayer.

Consalvi was cool to the restoration of the Society of Jesus, which had begun in Maryland as early as 1805. But in fairness he never opposed the idea. He thought it politically complicated, and his first task was to protect the papacy from the powers which controlled the destiny of the *Stati Pontifici*, the States of the Church. To provoke them was the last thing he wanted to do. At the Congress of Vienna there were only the wits and gifted manoeuvring of Consalvi to campaign against the victors in the war against Napoleon. They had real armies and real political strength.

When he emerged from exile, Consalvi worked tirelessly for the Church, and died of exhaustion in 1824 while still in office as prefect. He was buried in the Church of San Marcello al Corso in Rome, and since 1831 his body rests with that of his brother Andreas in the side chapel dedicated to the “Holy Miraculous Crucifix” of

Sam Marcello's.¹ His memoirs were translated into French after his death, and we have them in two volumes published in 1864 and 1866 by Jules Cretineau-Joly. But only in 1950 did the Italian original finally appear in a critical edition by Mario Nasalii Rocca di Corneliano. In these memoirs Consalvi wrote of the former regime of the Papal States as it had been in the eighteenth century:

"One would have to overcome all the various kinds of resistance against changes and reforms which are necessary and make sense because certain of the existing forms have become antiquated or outmoded, demeaned by abuses, or, finally, because the times and circumstances as well as the general views were changing."

Consalvi did have a "Herculean" task. He had pointed to the need for reform in the administration of the Papal States, and this gained him enemies who wanted to keep things as they had been in the previous century. He had to work against the foreign and secular powers at the Congress of Vienna, which certainly did not have the good of the Church at heart. He endured imprisonment and exile, and at the end of his life rejection by the *zelanti* party within the Roman Curia. These *intransigenti* constituted an entrenched opposition and even became a reactionary faction, and all the standard histories speak of them. Many of their number had helped elect Pope Leo XII who did not retain him as Secretary of State. They disagreed with Consalvi's "concordatory" policies with the governments as too conciliatory and flexible (some portions of the pre-Napoleonic Papal States were never recovered) and they were against any form of compromise. All this he tolerated with good grace and equanimity.

Someone has observed that in the past couple years in the United States alone there were three or four thick biographies of Woodrow Wilson to appear in print. But Consalvi has been dead now nearly 170 years, and there has yet to be seen a definitive, complete, scientific, and *critical* biography of his life achievement. The historiography from the end of the last century and the early part

of his century is inadequate. The English Catholic church historian E.E.Y. Hales, who died in 1986, had considered writing it, but he felt his health and energy were failing at the point in his career when he might have begun the research. The book by John Martin Robinson, *Cardinal Consalvi: 1757-1824* (London: Bodley Head, 1987) is only 212 pages. It is hardly definitive, and it downplays the ecclesiastical, not to mention the spiritual side. To date, in the whole wide Catholic world, no historian has done the work needed to tell the full story of this "Catholic Hercules."

¹ A visit to the church on January 4, 1994, shows the tomb and inscription in good condition. The crucifix there is said to have survived the fire of May 22-23, 1519, which destroyed the ancient basilica.

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A LETTER FROM THE FOUNDER

FELLOWSHIP OF CATHOLIC SCHOLARS
Dunwoodie Office
Yonkers, NY 10704

to: President:
Dr. Ralph McInerney

from: President Emeritus:
Msgr. George A. Kelly

By the time you get this I'll be in Florida, contemplating essence and existence with priest friends, family and old parishioners, the privilege of antiquity. I'll "run" my share of the Fellowship from there with the help of Yonkers loyalists.

1994 will be a critical year for me, and it's surely not one of your lesser moments of life. May God be good to both of us, but to you especially, whom I look upon as a friend and a large influence in upper Church circles, on Church matters that concern me at the moment.

What brings me to this letter is the minutes of the recent NCCB Administration Board meeting, which announced that a second draft of Ordinances will be discussed in February, the first effort being tragically inadequate to the solution of a serious Catholic problem, and even damaging.

The views here are personal, but without doubt I could assemble several hundred of the Church's smartest intellectual loyalists you know, and who admire you, to agree with the substance of what I am about to write.

I simply specify that Catholic college/university campuses are the places where the hostile forces of anti-magisterium (religious communities, academic societies, college presidents) have created their own Church, sometimes abetted by, or the result of neglect by, bishops.

Let me draw the microscopic picture. St. John's University in practice made no claim to ideal Catholic institution status, but by and large it had the right intent and the right infrastructures, fought for with the blood of Vincentians now

dying off, or shuffled off one by one. Within the past four years the architect of that Catholic format was not so simplistically removed from the presidency (against his very will and that of the older members), the dissenting theology professors, as well as the homosexuals, now coming out of the closet; the Catechetical Institute and the John A. Flynn Chair, created to offset the anti-magisterium forces there, are *de iure* no more (the first absolutely, the second a dead adjunct of theology), and two notorious dissenters chosen since 1989 to grace an endowed chair tell you where SJU is heading. Only recently the administration secured Board approval of full tenure for priests and religious, a bad sign indeed. Fr. Cahill received acceptance years ago of "the equivalency of tenure" for clerics/religious, instead of tenure to make it easier (a) for SJU to deal with a scandal-monger from those quarters, and (b) to protect a superior/bishop's right to recall or transfer one of his own for the benefit of the Church and/or Order. That's all gone now, legal imbroglios to be skirted at all costs, and the likelihood of a John Haas or a Ron Lawler making it into the Theology Department a miasma of the first order. Finally, the Vincentian House at SJU, once the best CM house in the country, a center of piety, full Catholic faith, and community spirit, is now in the process of becoming a function of a secularized university, not of a religious community. The planned introduction of the Public Relations Office into the main floor of a priests' home is the omen, all proclamations to the contrary notwithstanding.

I could sit and track this scenario university by university going back twenty-five years, developments unattended by hierarchy, some of whom were accomplices. The sad aspect of this is that we are a paternal Church, not just hierarchical, to the chagrin of many modernizers. We have always taken umbrage at those who sought to correct ecclesial evil, real or alleged, through class warfare. We expect the Father to protect the Mother, and every good Mother, especially one with many children, expects the same. Within the

Church this is necessarily so.

Back in 1965 Cardinal Cicognani told me how he arranged my membership on the Birth Control Commission because he thought it was already slanted against Paul VI. I asked "How could that be?" In 1967 your predecessor once removed was asked by the Apostolic Delegate to close down CUA for the Summer and let Curran picket an empty Campus. (FJS was CUA Board Chairman.) He begged off as being too old for any more fights telling Vagnozzi that whatever the Dearden group did was O.K. with him. They gave away the store. In that same year the Jesuits (with front-man Ted Hesburgh) took on Rome with Land O'Lakes, and walked away with higher education. By 1970 all New York colleges, except three led by Joe Cahill, succumbed to Bundy one by one without a Father's whimper. In 1968 Pat O'Boyle would have liked NCCB support after Humane Vitae (without asking for it), but Dearden resented what he did. (Incidentally, John Naguire, then NCCB Treasurer, also did.) And the lessons were not lost on anyone down the line. In the middle 70's when John Quinn issued a preliminary but rosy report on religious life, one of the country's best qualified students of that question (Tom Dubay) wrote the Archbishop to enquire (in substance) if they were on the same planet. The evaluation of seminaries was hardly different.

In 1976 Joe Cahill (at Rome's request) went to the NCCB president to request the support for Catholic presidents like him, only to be ignored. At the very next Spring meeting of NCCB's Administrative Board (1977), not Joe Cahill but Ted Hesburgh was invited to make a case, and his message succinctly was, "Trust us." Not a single bishop asked a single question of him. Now, almost a generation later, the NCCB's Undersecretary calls for bishops to "trust" theologians and to be con-

Back in 1965 Cardinal Cicognani told me how he arranged my membership on the Birth Control Commission because he thought it was already slanted against Paul VI.

cerned about their morale. Not a word about trusting John Paul II (or Christ), not a word about the morale of those who go to Church every Sunday. In the same issue of *Origins* (December 16, 1993), the angel of Youngstown, an important role-player in the "Land O'Lakes" axis from the beginning, now pleads for more academic good will, and (unlike his Jesuit audience) makes no demands. Not only have these audiences, for all their pretensions, made little contribution to "The Catechism" or *Veritatis Splendor*, but they have done all they can to frustrate their composition and publication. The subversion of their content is underway.

I could write a book but we don't need any more books on this subject.

The implementation of *Ex Corde Ecclesiae* offers an historic moment to bishops, not unlike the one that faced bishops in the 1880's (with their unformed migrant hordes) when, over opposition, they mandated a "Baltimore Catechism" and a Catholic school system. Those bold decisions were just what the doctor of souls ordered. Today, we have new hordes (this time without their own priests) and what many call a "lost generation," some say two. In these circumstances, lip service to law and to right will not do and, unfortunately, too many are saying that this is what we're going to get.

Why is it, some ask, "open covenants openly arrived at" are proper procedural norms when someone in high place decides to use people to get what he wants from the Church (Call to Action, the Women's Pastoral, are two good examples); but critical decisions are made *in camera* with selected elites when the road ahead to dubious change looks easy. (The radical liturgical innovations, including translations, the "public dissent" legitimacy in *Human Life In Our Day*, the first confession debacle, Charlie Curran's tenure, etc., are only a

few tragedies of our time.) I have no taste for brawling with or among bishops. Only the nay-sayers gain from that, while the good people suffer. But in executive session (providing you keep elites out, and control the episcopal nay-sayers) the whole future of Catholic higher education must be resolved in favor of the magisterium. We've talked too much. Twenty-five years of diddling spells failed policy. I wrote to two friends about the first draft of the Ordinances — respectfully but bluntly neither Adam Maida nor Pio Laghi acknowledged the problem. The letters are of no account but the issues are.

Is the American hierarchy in 1994 willing to

bite the bullet that their predecessors did in 1884?

I can't answer that question and, because I believe in the fatherhood of the Church's pastors, there is no bullet for me to bite. I also have not time for war-mongers, guerilla fighters, even the sly ones, but I owe my enjoyably packed priestly life to a succession of great bishops who knew when to bite, notably Pius IX, X, XI, and XII.

Now that I have dumped this in your able and courageous lap, I'll take comfort in the sun, and likely a mint julep. The clock is running down, but I'm with you all the way, and ask the good Lord to protect you from your enemies. I also apologize for the brevity. ✠

DOCUMENT

The Spirit in St. Louis

Lively Panel of Discussion on "Splendor of Truth"

Theresa Coyle

Nearly 300 people filled Kenrick-Glennon Seminary auditorium last week for a conference on "Veritatis Splendor." Most were priests, hoping to learn how the new encyclical may affect their work as pastors and spiritual directors.

They heard three theologians comment on Pope John Paul II's 179 page work on the foundations of moral theology. A lively part of that discussion involved the encyclical's criticism of the 'fundamental option' theory, which seeks to account for a stability of moral life.

In its criticism of fundamental option, the document risks suggesting "that we fall in and out of mortal sin like we fall in and out of bed," said

Father Thomas Kopfensteiner of Kenrick-Glennon Seminary. "One day we're in the state of grace. . . the next day we're back reversing our fundamental option to the good."

Meanwhile, those dealing with pastoral applications of moral teaching face "a serious problem in catechetics," said Dominican Father Charles Bouchard, Aquinas Institute of Theology president.

Catholic morality is based on happiness "and that often comes as a shock to Catholics," he said.

"Our morality is not primarily about obedience to the law but about achieving happiness. But when you say that in a highly individualistic culture people's eyes open up," he said.

As a result, he said, the Church in its catechetical method has often opted for a more legalistic approach to catechetics—"a do what I said because I said so, rather than do what I said because it's going to make you happy."

It's important to help people develop a "taste for the good," he said.

And it must be put in the context of the

common good, he said. "Our individualism has made it so difficult for us to see the common good as the kind of thing that ties it all together and limits freedom in a constructive and beneficial way."

In the program's opening session, Dominican Father Benedict Ashley gave an overview of the encyclical saying it follows Vatican II's call for the reform of moral theology to be rooted in the Bible. He said the encyclical deals with general principles and that details of their application are left to the new Catechism of the Catholic Church.

He traced the encyclical's five themes—freedom and law, fundamental option and specific choices, formation of conscience, choice of means and a call to holiness—all illustrated in the biblical story of the rich young man who rejects Jesus' invitation to become a follower.

In the panel discussion that followed, Father Kopfensteiner said the encyclical offers an "unfair caricature" of the fundamental option theory. He said the document fails to make "necessary distinctions in moral behavior."

According to Father Kopfensteiner, the fundamental option precedes choice and "gives the directionality to our lives." It is not a choice, but the individual's disposition of self, he explained.

Also, he stressed that moral goodness refers to a person and moral rightness to actions. But earlier teaching starts in the objective order with a wrongful act and moves then to the subjective order to find mitigating circumstances. So, "the tradition had sin without the sinner," he said.

In contrast, "The contemporary distinction between moral goodness and moral rightness focuses first on the subject who is acting; the person's self-disposition precedes and predetermines moral action."

A fundamental option fixed on the good makes it easier to do right and avoid wrong, Father Kopfensteiner noted. A good person acting out of character is surprising, much as a good musician hitting wrong notes would be, he said. But, similarly, both the good person and the talented musician can lose that distinction over a short time

by failing in their performances.

Father Kopfensteiner contended that the fundamental option theory "does not slight the meaning of individual actions," as, he said, the encyclical suggests.

In response, Father Ashley said basic commitments in life can be explained without resorting to the fundamental option theory.

"It's not easy to put those things into words," he said, adding that St. Thomas Aquinas called them the "first principles" from which other basic decisions flow. They reside at the level of insight or intuition rather than reason, he said.

Such commitments can be weakly made and then increased by particular acts, he said. It is "psychologically difficult" for the person who is firmly committed to the Christian life to commit a mortal sin, he said. Yet someone with a weaker commitment can commit a mortal sin "relatively easily" and change their commitment, he said.

"The stability of the moral life comes from the acquisition of the virtues," he said.

For example, he pointed to scandals about sexual misconduct by priests. "How then did they come to commit these awful acts? They did it by venial sins—one venial sin after another that weakened the virtues they had until finally their fundamental commitment was very weak and so a temptation could overcome them," he said.

In closing remarks, Father Bouchard and Father Kopfensteiner stressed that moral lives require more than not breaking the commandments.

"Sin is not just a question of breaking the law," it's also a breakdown in striving toward genuine human fulfillment, Father Bouchard said. "The norms are important but in our teaching and pastoral care we have to go beyond that," he said.

✠



Religious Life Hospitalized: *A Communiqué From Down-Under*

When Religious Life, who had been plump and rosy in the sixties, suddenly began to lose weight, she was admitted to the General Catholic Clinic for observation and diagnosis. At first she was visited assiduously by the Schools Board, the Hospital Trust, the Renewal Movement and other clients.

"Get better!" they cried, "How can we manage without you?" "She was perfectly well yesterday", commented the Clergy.

"Pull yourself together", admonished CUF. "No, renew yourself", directed Perfectae Caritatis. "Re-imagine yourself", said Dr. Schneiders. "Refound yourself", said Dr. Arbuckle. "Reshape yourself", said Dr. Cada. "Reweave yourself", said Dr. Leddy. "Well, re-something!" they shouted in chorus.

But Religious Life still declined, so the Major Superiors called in the Specialists.

"She's outgrown her strength", declared the Paediatrician, "She needs rest, vitamins and plenty of good Pope-John fresh air." "On the contrary", objected the Geriatrician, "She's out-lived her time, it's even too late for a mid-life crisis. Let her die in peace." "But she's only fifteen hundred, and the Church goes on forever," interjected the Acupuncturist, "All she needs is a little needling in the right places. "Religious Life closed her eyes and groaned. "Quick! Mouth-to-mouth sharing!" called the ENT.

The Anaesthetist, however, recommended mantric meditation, the Naturopath some creationism, the Plastic Surgeon a face-lift and the

Radiologist a dose of structural analysis.

"Look at those rashes," observed the Dermatologist, "She's allergic to patriarchy and hierarchy." "The Right eye has tunnel-vision," stated the Ophthalmist, "and the Left eye sees double." "No, it's what she's been eating", explained the Dietician, "All Boff and Bruegmann. Too much Taize. Not enough Aquinas and A'Kempis."

When Religious Life lost consciousness, the Scientists were called in.

"It's only culture shock", decided the Sociologist, "She's lost her identity somewhere." "Yes", agreed the Therapist, "but she's coming to terms with her novitiate traumas. What about an enneagram, or a course of Myers-Briggs?" "She's been neglecting her journaling," muttered Progoff. "Let me massage her self-esteem," urged the Psychiatrist. "Let me clobber her ego", cried the Chiropractor. Religious Life was now in a coma.

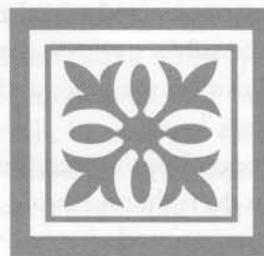
At last, in the nineties, the Family Doctor was allowed in.

"I myself brought her into the world in the sixth century", He said gently, "so I know her whole history, past and future. Begone, all of you! She is not dead, only sleeping."

And they laughed Him to scorn.

Margaret D'Ath, RSCI

(From *The Religious Life Review*, Dublin)



An Open Letter from

H. VERNON SATTLER, C.Ss.R.
1403 Jacksont Street
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November 1, 1993

Dear Confreere:

I have chosen your name at random from our C.Ss.R. Personnel lists to receive the enclosed materials. They comprise several articles from the Baltimore Evening Sun and my response to the argumentation of Father Frank Murphy. With a great deal of trepidation, I have personally decided to send this around, despite being accused of delighting in "postal polemics." I keep wondering how St. Alphonsus, with his famous "I too have pen and ink" and his demand that his followers take an oath to defend both the infallibility of the Pope and the dogma of the Immaculate Conception a full century before they were both defined, would have acted in a similar crisis!

Sincerely in our Redemptorist saints.

Vern Sattler C.Ss.R.

Dear Frank:

Word reaches me that you are giving a talk on *Veritatis Splendor* (Splendor of the Truth), the encyclical of John Paul II on moral theology. From some of your earlier writings I anticipate that you will have some dissent from it, especially on his strictures (para. 71 ff.) upon the consequentialism, or proportionalism (et al) which you and other "liberal theologians" profess. My anticipation makes this Open Letter all the more urgent.

Some years ago, when I wrote a long letter

arguing against your position on contraception as a "remedy" for over-population, you responded briefly: "I have no intention of engaging you in theological discussion." I thought at that time, and I still do, that this was a peculiar position for a person who seems to delight in being a "Controversial Familiar Voice (Cf. Washington Post Aug. 22, 1993)." Surely, a controversial person ought to be comfortable in controversy. But maybe you were right, since neither of us has the academic credentials to assert any strictly theological expertise. (My Ph.D. is in philosophy, yours in History in an Arts and Science Department (if I remember correctly), which provided you no graduate courses in theology.

You complain that Cardinal "Ottaviani was never a trained theologian." (New York Review of Books, Aug. 12, 1990). The study of Canon (Catholic Church) Law is a theological discipline. If the discipline of Canon Law were not a theological discipline, then much less would be History in an Arts' Department. Even Jim Naughton concedes you only a journalistic background. You must admit that your journalism has not been an attempt at impartial reporting of opposite positions. Your writing was and is biased toward so-called "liberal" positions, and uses quite pejorative adjectives towards the positions of those you deem "conservative," whatever these terms conjure up in the minds of readers, or your own. Count and classify your adjectives.

Incidentally, you misrepresent Ottaviani's [and Thomistic philosophy's] definition of the Church as a *societas perfecta*, "a perfect society with all the prerogatives of a civil state (ibid.)." You were probably asleep in undergraduate social philosophy when a "perfect society" was defined as any society which had within it all the means necessary to carry out its own inherent goals. Their goals can be quite contrary to each other. There are two such societies in scholastic theory, the Church and the State, but no philosopher I know of identifies an ecclesiastical society as having the prerogatives of a civil state. The Vatican State is a civil entity quite distinct from the Catholic

Church. No Catholic or Italian living even in Rome outside the Vatican compound is bound by Vatican State law. And you know that.

Aristotle thought that politics was a virtue, which he defined as the virtue of good government. With it went an art of politics which was the art of wise and prudent legislation and individual precept which also evoked willing observance and obedience (willingness is the only kind of observance there is as a virtue [cf. my doctoral dissertation *A Philosophy of Submission*]) and cooperation of the citizenry. In a democracy, politics is the art of persuasion, and building of consensus of elected officials by “winning friends and influencing people” towards the true and objective common good! “Politics” seldom produces consensus as a majority. The Civil Rights Movement has not yet produced a majority vote in the United States. The Movement merely persuaded the Congress and the Courts of the truth of racial injustice, and the conscience of the majority became sheepishly ashamed.

“Conservative” politics involves sensitivity to and preservation of the values of the past which remain true, with a correlative sensitivity to innovative but perhaps dangerous future choices. “Liberal” politics seem to be enthusiastic for possible advances, change almost for change’s sake, progress, without much sensitivity to possible dangers in such progress. Change can be reported of an ill person’s condition whether he dies or recovers! Any change is not good merely for change’s sake.

“Conservative” also seems to focus upon trustworthy authority; “liberal” seems to focus on freedom from authority. I cry “a pox on both your houses!” A conservative who is not sensitive to true growth potential is not positively prudent, but a coward. A liberal who is insensitive to real risk and danger to established values is

You were probably asleep in undergraduate social philosophy when a “perfect society” was defined as any society which had within it all the means necessary to carry out its own inherent goals.

imprudent, adolescent, foolhardy. I’m sure I do not need to remind you that “caution” and “generous risk” are both potential parts of prudence in St. Thomas’ *Summa*.

With you, I do not condone possibly evil means chosen by the machinations of conservatives, while still approving of honest political efforts; but then I do not condone the evil means chosen by the liberals to attain their agenda! But the means must be judged as legitimate or evil in themselves, not normed by suc-

cessful outcome in the minds and wills of the politicians of either opposite stripe. Recently, you “liberals” almost manipulated a total ideological revision of the new catechism by handing over the translation to one liberal translator. Only the vigilance of some conservatives prevented your triumph by alerting the vast middle-road majority to what was happening (cf. “Catholicus,” DOA, Crisis Publishers, 1993). The liberal manipulations behind the scenes to close off conservative concerns is hardly justified in a group which boasts of being “open” to all shades of opinion! It would seem to me that, as a boasted liberal, you would be open to all opinions (theological, moral, or otherwise). But it is quite clear that your toleration of every possible aberration, does not extend to the certainties of the conservative. You are only certain of uncertainty (“allowing] people to think on their own”); tolerant of everything but certainty. For every theologian you can allege to have suffered unfairly for being a liberal, I can point to one who has unfairly suffered from his position of loyalty to the Magisterium. But then, I think you will concede that you are a proportionalist in moral theology, and on your principles [of compromise! an oxymoron] a liberal can justify any means “when for a good reason [he] is forced to use artificial contraception [read: machinations, etc.]” The conservative, who must be a “natural law” moralist, cannot so rationalize on mere con-

sequences, and therefore can easily be "hoisted by his own petard" by the liberal!

If I remember correctly, it was Paul VI himself who himself recognized his apparent indecision on contraception as like Hamlet's. He was tempted indeed with compassion, and pity, and kindness to "give in" to the faithful crying about "hardship cases." But he insisted long before *Humanae Vitae* was finalized that he was not in doubt, but that he was in a period of re-examination of principles. Even the most axiomatic principles of any discipline (mathematics, logic, metaphysics) are fleshly studied by experts in the respective fields without putting them into doubt. Methodical doubt destroys any possibility of knowing. The "hermeneutics of suspicion" produces no truths!

Have you read Hamlet lately? Hamlet could not make up his mind whether life was worth living ("to be or not to be") and therefore whether he should commit suicide or not. He debated whether to kill his incestuous mother and her *Postman Always Rings Twice* husband in pure vengeance, or not. But **conscience made him a coward!** His conscience was objective, true. He judged correctly that both suicide and vengeance were moral evils. Sin. Crime. Punishable after death! The tragedy was that he felt himself the victim of a fate to choose both moral evils! He made no attempt to defend vengeance or suicide as a conscientious and virtuous necessity in pursuit of a "greater" good! He judged truly which option was "nobler!" He chose to do the ignoble. Hence the tragedy.

How ingenuous of you to decry Paul VI's earlier apparent indecision and then use it to "justify" dissent from that definitive and explicit ultimate decision! This is like the defiant justification by an adolescent for her disobedience because her loving parents could not decide, quickly enough for her, whether to let her date a dubious character or not.

You suggest that "it (HV) prevented the Catholic Church... from cooperating with the humane efforts of the UN ... to regulate the

earth's population (italics mine)." "Humaneness" is the pity we have for, and desire to remove, misery. We had humane efforts for our own soldiers and the rest of Japan when we "saved lives" by dropping the bomb on Hiroshima and Nagasaki. When we subsidized a Depopulation Plan in China of compulsory contraception, sterilization and abortion. Do you defend "basic human rights" which now extend, in world culture, to the homicide of self, the unborn, the defective, moribund, senile, and "vegetative" human beings? Homosexuality, sado-masochism, necrophilia as mere optional life styles? You beg the question and refuse to accept, or even to engage, either the authority of the Magisterium, or the clear philosophical proofs for the intrinsic (or immanent, or intransitive) evil of a wilful proposal to prevent the possibility of human procreative result from sexual union (cf. John Finnis, *Moral Absolutes, Tradition, Revision and Truth*, CUA Press, 1991; and others too numerous to mention).

Can you deny that the sexual revolution based on the easy availability of contraceptives within and without marriage has given birth to an almost universal "culture of lust" in the West, and is the "anti-life proposal" which logically and inevitably leads to choosing to kill pre-born babies? *Humanae Vitae* did not cause defection from the priesthood, religious life, and indissoluble marriage. Defiant lechery did and does! Paul VI was and remains the "prophet not without honor except in his own country." (Cf. *Humanae Vitae* 17; John Paul II's four years of Wednesday sermons on purity, matrimony, etc., as well as Janet Smith's *In Defense of Humanae Vitae*). At very least, as a consequentialist, you must take these consequences into consideration in your argument in favor of the marital proposal to reject issue from their procreative activity. It is amusing that NOW has recently demanded legislation against the soft-core obscenity of Playboy as using women as mere instruments or things, the very prediction of HV! Because technical instrumental contraception instrumentalizes both men and women, even if with their own desire and consent.

Besides our obligation to assent to truths taught authoritatively by the ecclesiastical Magisterium with "religious assent of mind and heart," you and I also have a vow to obey, even blindly if necessary, any legitimate command of our Superiors. For you and me this vow binds not only to the superiors of our Order or Congregation, but to the Pope who grants the Congregation original and continued existence. It further applies to an obligation to carry out policy as well as doctrinal directives. I might dissent from the prudential decision to build a Church or Rectory in the Province, but once decided by authority, I must carry out the commission if it is mine, and certainly not prevent its completion, or even urge others to drag their feet in achieving it. I think our superiors have the right to forbid or command objective activity, even if they are inept or foolish. Else, nothing at all will get accomplished. A family of five cannot each take one wheel of an automobile and go off on five different vacations. The only command I am free from is a command to do a clear moral evil (e.g. lie for any reason).

Pardon, but I think our superiors should long since have insisted that neither you nor Father Bernard Haering should be permitted your public dissent from Magisterial teaching, (not mere withholding of assent, but positively contradicting the Pope and leading members of clergy and laity to reject his teaching and follow yours). Their "refusal" or omission of such correction is clearly a scandal, especially since you and your defenders are using their "silence" to be construed as consent. After all, your canonical faculties to preach and be a confessor in an exempt (from episcopal interference) religious congregation comes ultimately from the Pope himself. I think that most of the members of the Province disagree with you, but I think also that it is time for each of us individually to stand up and be counted one way or the other. For those who follow your dissent in practice, you are responsible for all the (hopefully only material) sins they commit., For those of us who keep silent on the matter, we must examine our consciences about whether we are guilty of willful assent to your erroneous position. A num-

ber of years ago, a resolution I had sent to the Provincial Chapter demanding that the Province go on record in support of the Magisterium was reported out to the floor for discussion by three committees. A fourth committee reported out a "substitute" motion directly antithetical to mine -- a political coup! This substitute motion was voted in. Did the enacted "silence of the Chapter" approve dissent from the Magisterium? A really good question.

Sorry this is so long. I doubt whether you will have read this far. I hardly anticipate any answer. I merely want to register my rejection of your ecclesiastical faith. I am also embarrassed for the Redemptorist dedicated by their founder and numerous saints and writings to the unconditional loyalty to the Pope, even before the Declaration of Papal Infallibility in Vatican I.

Your open publication of dissent frees me from any obligation to object privately lest I violate any fraternal charity.

Cordially, without personal animus,

Vernon Sattler C.Ss.R.
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A Comment on the Resumé

Robert A. O'Connor

Given that the CFS "Resume" of Splendor Veritatis was not intended to be an in-depth analysis of the encyclical, nevertheless, the very task of crafting a summary demands that the author(s) strike the document in its very heart. I offer this as a possibly steadying hand to aim the blow.

Separation of Freedom from Truth

The acknowledged crisis that the Pope is addressing is the separation between freedom and truth. A freedom without truth is a nihilistic, whimsical individualism in which anything goes until finally, really, everything goes. The center of freedom—truth—does not hold because it eventually is not there. The solution that he proposes is a practical epistemology whereby one understands the union of freedom and truth by the life of faith.

The overriding answer that the Pope gives to this separation is the Person of Jesus Christ himself extended on the Cross in the act of obedience. The truth of freedom in the obedient Christ is presented as the prototype of everyman's truth of freedom. Janet Smith, doing chapter 3, reports this without commentary. Ralph McInerny, busy with the conceptual philosophical problematics of chapter 2, does not bother with the adumbrations of it appearing from #38 to #46. He simply notes that "morality implies freedom" and asks "but what sort of freedom?" He answers, quoting the Pope, "(g)enuine freedom," and leaves it at that.

However, the Pope, quoting *Gaudium et Spes* #17, went on to say what "genuine freedom" means, to wit: "The import of *Genuine freedom* is an outstanding manifestation of the divine image

in man. For God willed to leave man 'in the power of his own counsel' (cf. Sir 75, 74), so that he would seek his Creator of his own accord and would freely arrive at full and blessed perfection by cleaving to God" (#34, 2). The import of that would plunge us into the epistemological heart of the underlying argument of *Veritatis Splendor* which I take to be the following:

If only God is good, and therefore free and true, then the meaning of goodness, freedom and truth must be understood within God, to wit: "Why do you call me good? No one is good but God alone" (Mk. 10, 1; Lk. 18, 19). That, however, we can understand only if God reveals how freedom and truth are components of the intratrinitarian Persons. That is to say, if Christ on the Cross is to be the defining criterion and resolution of freedom and truth, and he is God, then we must have recourse to the meaning of freedom and truth as understood in trinitarian theology so as to know what it means on the Cross, and from there to what it means in man. Does freedom in God mean choice? And does truth mean the adequation of intellect and thing?

"There Is Only One Who Is Free"

The Pope does not go into the trinitarian background. He develops his argument from Christ crucified: "**(t)he crucified Christ reveals the authentic meaning of freedom; he lives it fully in the total gift of himself...**" (#85, 4).

But to understand freedom as the "total gift of himself," it is left unexplained *why the gift of self on the Cross is freedom* unless we reflect on the oneness of God and trinity of Persons which Christ is revealing by his obedience to death.

The divine Persons are **free** in so far as they are the fullness of what it means to be. And to be for them is to-be-in-relation,¹ i.e., to be pure self giving. To be the fullness of being, to be gift of self and to be genuinely free are one and the same thing.

“There Is Only One Who Is True”

The same situation occurs with regard to the meaning of truth. We have seen that freedom was understood as gift of self by the revelation of Christ on the Cross. This obedience to death revealed the deeper reality of precisely who Jesus Christ was as trinitarian Person whose entire Being as Person is total relationality to the Father. One facet of that relation is obedience. An obedience to death — which as man is total since there is no more that he could give — revealed the *fullness* of being the Son and hence the meaning of freedom within the God who alone is free.

This same fullness of being as total relation to the Father also reveals the intra-trinitarian notion of truth. If truth is a *likeness* between knower and known, then the Son as pure relation to the Father, who is nothing in himself save to-be-for the Father², is so *identical* to the Father that he is one God with him: “Philip, he who sees me, sees the Father.”³ The only distinction is the opposing relationality which is the Person himself. As such then, the Person of the Son is the very Word of the Father⁴ and as incarnate Jesus Christ he is the Father’s revealed truth in person.⁵ Truth, then, at its trinitarian apex is a communion of persons which is so intense as to form the ontological unity which is the One God.

Image

Veritatis Splendor begins: “The splendor of truth shines forth.. in a special way in man, created in the image and likeness of God” (Gen 1, 26). It seems that the core of the encyclical’s argument is to engage the notion of “image” as the coupling between freedom and truth in God and freedom and truth in man. It consists in affirming that if only God is good, and if the meaning of freedom and truth takes on different dimensions within the noetic of the trinity, and, if man has been created in the image and likeness of God, then the

trinitarian meaning of freedom and truth which we have seen above will apply to the human person. Hence we encounter the notion of human freedom and its truth as a “**participated theonomy**” where an imaging of the divine takes place.

Now, to be “**image**” is to be **different** than what one “seems” to be in oneself. The image of a sailing vessel in a painting is more than paint, canvas and frame. Its content is a **ship**. As image it is different than that of which it is physically or spiritually composed and it is **irreducible** to that physical/spiritual makeup. “Its nature as an image has to do with the fact that it goes beyond itself and that it manifests something that it itself is not. Thus the image of God means, first of all, that the human being cannot be closed in on himself. If he attempts this he betrays himself. To be the image of God implies relationality.”⁶ Thus, the property of an image is not merely what it is in itself. It *reflects* in itself *what* the other is. If what is reflected from the Model is Person as Subject, i.e. the gift of self, then what will be reflected in the image is the subjectivity of the person as gift of self.

But herein lies the epistemological difficulty. The resolution of the split of freedom from truth is given in the trinitarian **Subjects**. It is not the object of a concept resulting from an abstraction. The solution which seems to be proposed to us in the encyclical is more than an object. It is a **Subject** whose characteristics as subject, to wit, gift of self, are the objective solution to the separation of freedom and truth.

And it is this Subject, whose meaning is gift of self, who is imaged in the human person. Therefore, only by **living** *this gift of self subjectively is the imaging taking place, and with it the resolution of freedom and truth* (see #88, 1).

That the image be a mimic of a Subject suggests itself as the reason why the Person of Jesus Christ is the revelation of the moral norm. That he be on the Cross obedient to death, reveals the damage that sin had inflicted on man as image. This damage has been unknown to man since, as the encyclical explains in #1, 2, man’s mind had been darkened and he was incapable of remember-

ing his state of relation to God and the woman “from the beginning.” In a word, man could not remember the original state in which he imaged the trinity. His imaging God had been reduced to a **capacity** by maintaining the inherent qualities of reason and will. But as the act of self gift had been denied, the **full act** of their relational purchase had been lost in a disobedience in search of a hopeless autonomy.

It is precisely in this context that **Gaudium et Spes #22** takes on such pivotal importance in that it tells us that Jesus Christ is not only the revelation of who God is, but also who man is. His death on the Cross shows Christ as the true and perfect “image of the invisible God” (Col. 1, 15): “The crucified Christ reveals the authentic meaning of freedom; he lives it fully in the total gift of himself and calls his disciples to share in his freedom.” (#85, 4). He does the impossible. He reforges the image of the trinity in man.

Jesus Christ, who is gift of self, assumes as his own the fallen nature of Adam which contradicted the gift of self by willful disobedience which, in turn, imaged the “non serviam of Satan. The impossible is about to take place. That which ceased to be image-in-act and had been relegated to image as mere capacity for God, now becomes image-in-act as obedience to death on the Cross. That which was in Adam the first of a series now becomes the perfected image of God, the very prototype of divinized man. Jesus Christ becomes our perfected memory of man before the fall. Jesus Christ “performs an ‘alchemy’ which melts down human nature and infuses it into the being of God.”⁷ Without destroying the nature of the human will as human, “Jesus Christ adopts it, with the whole human nature, into his own being and speaks with it in terms of his own I ‘For I have come down from heaven, not to do my own will, but the will of him who sent me’ (Jn. 6, 38).⁸ Therefore, as Christ is perfect image of the trinity

Therefore, as Christ is perfect image of the trinity and prototype of man, we are called to mimic him in acts of self gift.

and prototype of man, we are called to mimic him in acts of self gift. These acts of self gift are what the encyclical understands by morality.

The Resolution in Us

Having seen the meaning of truth and freedom redefined within the intra-trinitarian life and imaged by Jesus Christ on the Cross, let us consider the resolution of truth and freedom, or better, the truth of freedom, *in us* as image of that trinitarian and christological reality.

We saw that truth in the trinity is a relation which is so total that the Persons of the Father and the Son are one and the same ontological reality, God, except for the opposition of the relations which is their Persons. If man is to image this truth and this freedom which is fullness of Being, then truth for man cannot be adequately revealed on the level of intentionality, concept and proposition. It will also have to approach ontological identity.

The Pope accuses the separation of faith from morality as the “more serious and destructive dichotomy” (#88, 1) and the cause of the radical separation of freedom from truth. He then presses that “(i)t is urgent to rediscover and to set forth once more the authentic reality of the Christian faith, *which is not simply a set of propositions to be accepted with intellectual assent. Rather, it is a lived knowledge of Christ, a living remembrance of his commandments, and a truth to be lived out.*” (#88, 5).

It is here that we have to come to grips with the nature of imaging the divine Subjects. To image the divine Persons is to be true in one’s very being as image. If truth is an identity between knower and known, intentional identity by abstraction, concept and the forming of propositions would be the weakest form of it since it is intentional-as-logical and not real. To assimilate oneself

ontologically to the Person in the sense of to become-similar to the person is what is being suggested in the encyclical. What is called for is a *resonating* with the Person of Christ in act. Truth must be understood as this ontological *resonance*. One learns to drive by driving. One understands love by falling in love. One understands the Person of Jesus Christ as prayer (relation to the Father) by praying.⁹ It is in this light that we must understand St. John's words: "We can be sure that we know him, if we keep his commandments. He who says that he knows him, and does not keep his commandments, is a liar and the truth is not in him" (1 Jn. 2, 3,4). Knowledge, then, as the achievement of truth at the deepest level of knowing another person, is a praxis of making oneself like another and experiencing in oneself the very likeness of the being of that other person. This is the knowledge that is understood to be faith and the very same praxis that is understood to be morality. By becoming like Christ, it is at the same time the perfection of the image through the acts that set up the resonance and hence actualize the image. It also coincides with the fullness of being which, as gift of self, is the meaning of freedom.

Hence, truth, freedom, faith and morality become synonymous with the notion of person as gift of self. And the person who makes the gift of himself to another actualizes his imaging of the trinitarian Persons. The solution is not merely conceptual because the *content of what we are talking about* is a subject, a person. It is a praxis. Only he who lives it understands how the God's law and Christ's commands are the very blueprint of one's being as image. It is neither heteronomy nor autonomy. It is a theonomy where the commands from without and the self determining from within are complementary to achieving the freedom of giving self away and escaping from the dungeon of the ego. Therefore, a child can understand what a brilliant theologian may not because he has the wisdom of experiencing the freedom and joy of making the gift of self.

The Pope insists, then, that "Christian morality consists in the simplicity of the Gospel, in following Jesus Christ, in abandoning oneself to

him, in letting oneself be transformed by his grace and renewed in his mercy..."(#119, 1). The Virgin is the model of the moral life (#120, 1) as well as the life of faith ("Blessed is she who believed, (Lk. 1, 45) because she heard the word of God and lived it (#120, 3). Hence, to those who say "that Christian morality is in itself too demanding, difficult to understand and almost impossible to practice," he says "This is untrue..."(#9,

Conclusion

From my perspective, to reach the inner springs of **Veritatis Splendor** demands that we make these two major hermeneutic operations. One, to understand that the notions of freedom and truth, in the trinitarian depth where goodness is to be defined, means something quite different in the trinity and hence in man as trinitarian image than choice and conceptual adequation to reality.

Secondly, that the actual knowledge of their resolution in us takes place on the level of a lived experience (acts) so that only those who live it ultimately understand it. It is similar to being in love and reading about it.

Finally and prophetically, since we are talking about the basic meaning of the moral act as the persons's gift of himself, and since all practical arts and sciences as well as the entire social doctrine of the Church are informed by this notion, and since this notion is derived from the trinity and christology, we can understand better how the trinitarian/christological notion of person as relation, or "finding oneself by the sincere gift of oneself"(GS #24), has been appearing in the magisterial social encyclicals (Centesimus, etc.) as well as the social documents issued by the SCDF.

Veritatis Splendor offers us the human person, image of the trinity, as moral norm for all human activity and hence the key to the fulfillment of the priestly prayer of Jesus Christ: "**that they be one, even as we are one**" (Jn. 17, 23.)

Rev. Robert A. O'Connor lives at 170 Montrose Avenue in South Orange, New Jersey.

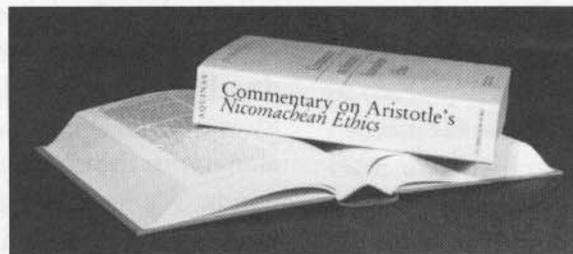
¹Considered biblically freedom is something other than indeterminacy. It is participation ... in being itself. It means to be the possessor and not the subject of being. Only on this basis can indeed God be defined as freedom in person, because he is the totality of the possession of being. We can ... say that freedom is identical with exaltation of being, which admittedly only makes sense if exaltation of being is really exaltation: the gift of life and being given in love. Hence the education of freedom is being led into this exaltation of being, being brought up for being, being brought up [or love, and thus being led into *theiosis*, into being made divine ... Being like God means being like the trinitarian God;" J. Ratzinger, "Freedom and Constraint in the Church" in *Church, Ecumenism & Politics*, Crossroad New York, 1988, p. 198.

²J. Ratzinger, "Introduction to Christianity," Ignatius, 1990, p. 134.
³Jn. :14, 9.
⁴Jn. 1,1.
⁵Hebr. 1, 2.
⁶J. Ratzinger, "In the Beginning ... A Catholic Understanding of the Story of Creation and the Fall," Our Sunday Visitor Publishing Div., Huntington, Ind. 1990, p. 62.
⁷J. Ratzinger, "Behold the Pierced One," Ignatius, 1986, p. 92.
⁸ibid., p. 92.
⁹"... flesh and blood has not revealed this to you, but my Father in heaven," Matt., 16, 17.

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Homily on the Feast of St. Thomas Aquinas

Notre Dame, January 28, 1994

Leo Elders, S.V.D.

As disciples and admirers of St. Thomas Aquinas we have come together to keep alive and to celebrate the memory of this great saint, the *doctor communis* of the Church. Of all the teaching staff and the student body we are only a small group. Not that that matters much, but one nevertheless wonders whether some might not consider us people of the by-gone days of a smug, well protected Catholic life, isolated from the rest of society, a time when it was a sign of good manners to be a Thomist? Surrounded as we are by an ocean of new outlooks, daring opinions, scientific discoveries, are we, disciples of Aquinas, a sort of relic of the past? To use the words of Karl Rahner, has Aquinas gone away from us for ever? has he lost his privileged position in sacred studies? has he become just one of the many theologians, hardly more important for us than Hans Kung, Edward Schillebeeck or Karl Rahner himself, the self-styled Aquinas of the 20th century?

I would like to answer this question in three points, arguing first St. Thomas's irreplaceable importance for society at large, to deal next with his position in sacred studies in the Church, to say finally a few words about the significance for us of the saint Aquinas is.

I

We are living in strange times: on the one hand we see an abundance of all sorts of things, an unlimited food supply, boundless entertainment, fascinating discoveries, the general feeling of increased individual

freedom and of an enhanced self-awareness. Yet there is the reverse side of the picture. On this joyful day I do not now want to make you feel uncomfortable depicting in vivid colors the evils of our time although these are so threatening that, to use the words of Cardinal Newman, they would frighten even such undaunted personalities as Pope Gregory the Great and Innocent III. I just draw your attention to the perhaps most serious problem of our contemporary culture: modern man has lost his bearings; he has lost the sense of the transcendental, he has lost God; he does no longer know where he comes from, who he is, what to do except to grab his share of wealth and pleasure. He has no absolute values or laws any more, even worse he thinks there is no absolute truth; St. Thomas as a timeless philosopher is just not possible, for there are only differing perspectives, historical circumstances, individual time bound views. As there is no absolute truth, there is no natural law, no absolute justice either. To a certain extent our legal system has been resorting to loopholes and using tricks to gain suits; it is concerned as little with justice as the sophists of Socrates's day. Flooded as he is by all sorts of options and ideas, images and impressions, modern man drifts along with the currents and follows the prevailing winds. We have lost the common Christian values underpinning our social life. Cultural philosophers and historians like Christopher Dawson voiced doubts as to whether a culture can survive without a common religion and common values. As a friend of mine put it very drastically, how can our society be united if we do not even agree on what to have for breakfast?

Needless to say, in order to avoid the dissolution of our western societies it is imperative to have some firm ground to stand on, instead of the drifting sands of always shifting views and opinions. We must go back to basics. A society cannot survive without a good deal of agreement on the basics, that is also on God, creation and man, on our stewardship of the world and on what goes and what does not go. It is here that the responsibility of the intellectuals stands out.

Believe me, the horrors of Auschwitz were prepared in the study rooms of our philosophers, not all of whom were Aryans...As a Croatian proverb, dear to the late Cardinal Franjo Seper says, a fish turns bad from the head downwards. Apparently correction of errors, improvement of morals, renewal of ideals also have to start from the head. Now, as far as I can see, overlooking the ruins of modern philosophy, only the realism of Aquinas can help us. To become intellectually certain of the basic truths, to uphold them and to argue them successfully we need a correct grasp of things as they are, an analytic, clear and dispassionate mind, sound principles and straight reasoning. Aquinas' philosophy gives us the insight to make us understand, it gives us the tools to analyze and to reason correctly. Is Thomas's thought not antiquated? Pius XI said one day that just as natural things such as water or iron retain their being as long as they exist, St. Thomas's thought does not grow old. It is not a closed system at all, for it purports to embrace all of reality, all true knowledge, all authentic experience and the valid conclusions of the sciences.

II

The study of Aquinas is of paramount importance for the Church and for the doctrine of the faith. Without a good philosophy, errors will abound in theology. Tertullian spoke of the Platonists as the grocery storekeepers of ideas which led to errors in expressing the doctrine of the faith. Hippolytus of Rome extended it to all the non-Christian schools of philosophy. It can be shown, indeed, that the great heresies in the ancient church resulted from the influence of wrong philosophical ideas on theology, as contemporary deviations in the field of theology are likewise a product of an unwarranted intrusion of the spirit of our time into the exposition of the faith.

**Believe me,
the horrors of
Auschwitz were
prepared in the study
rooms of our
philosophers, not all of
whom were Aryans.**

However, in theology, one cannot do without philosophy. If you try to throw it all out, as some of the reformers did, it re-enters through the back door and warps your analyses and arguments without your even noticing it. The only valid use of philosophy in theological studies is to apply the categories and principles reflecting the order, not of man made things but of God made

creation. This provides us with analogies to help explain or to clarify somewhat the supernatural mysteries of the faith.

Aquinas's doctrine as laid down in his major works, shows us how to meditate and to study such mysteries of the faith as the Holy Trinity, creation, man's road to God, the realm of the virtues, grace and law, incarnation and redemption, the church and the sacraments and the fulfillment of all things in the eschaton. You want to penetrate deeper into the mysteries of the faith? Study St. Thomas. You want to be on the safe highways of the living tradition of the Church, of the documents of the councils, of the new catechism of the Catholic people, of the latest encyclicals? Study St. Thomas. You want to turn your intellectual work into a loving contemplation of God's marvelous wisdom? Study St. Thomas. The declaration *Optatam totius* of Vatican II tells us to carry out our theological work *sancto Thomas magistro*, that is, listening to what Thomas has to say, letting ourselves be inspired and guided by him, and respecting and loving him. Some will say that my advice is old fashioned stuff. The answer is that a lot of what is now passing for theology is not real theology but an endless discussion of social ideas and personal preferences. If you follow Aquinas, you do not adhere to one particular system: you accept something greater than the man Thomas, you open yourself to revealed doctrine and to the world as made by God. One might add that whenever certain points of the faith are falsely interpreted, the Church turns to St. Thomas for

the tools to refute errors and to defend true catholic doctrine. A splendid example of this is the latest encyclical *Veritatis Splendor*.

III

In my last point I want to say a few words about what St. Thomas the saint means for us. He is our friend, our model and our patron whose intercession we should constantly invoke during our intellectual work. Thomas is also our ideal in his total dedication to the vocation of Christians at large, of educators, of scholars and of students. He went to the point of sacrificing his personal likings for the sake of learning and making known the truth. He is our model in his humility and his silence in the face of reality: as a matter of fact, Thomas does not care about his own views. Thus, in a way, it is non-sensical to ask whether he sometimes puts his own views into his Aristotelian commentaries; he simply has no ideas of his own; he only conveys the message that comes to us from God through the creation and revelation. He is our model insofar as his studies always went together with prayer and meditation. He is our model in his love for the Church, his willingness to help all those who asked him to explain a point or to defend the faith. He is our model in his exemplary chastity of mind which excludes everything from his striving which is an impediment on his journey to God. He is our model in his love for the poor, in his willingness to preach to the plain people of Naples who, by the way, were the first to proclaim his saintliness. He is our model in that all his work tended to know God better and to make his holy name known to people. Thomas was a saint whose spiritual nourishment consisted in the meditation of God's word. In his Commentary on the Gospel according to John he writes: "You want to know which road to take? Accept Christ...Are you looking where to go and where to stay? Hold on to Christ, for he is the Life. Hold on to Christ, if you

want to be secure." St. Thomas will help us to meditate on God's greatness and love. I end with this quote: "Our knowledge of the divine Word will be perfect when we arrive in the house of the Father to be embraced by the love of the Father for his Son" (*In evang. Ioan.*, nn.218-220). So let us begin the celebration of the Eucharist by joining Aquinas in his burning love of Christ in the Blessed Sacrament and his deep understanding which made him compose those marvelous hymns for the office of the Blessed Sacrament:

*Noctis recolitur coena novissima,
Qua Christus creditur agnum et azyma
Dedisse fratribus iuxta legitima
Priscis indulta patribus.*

Leo Elders, the recipient of the 1994 Saint Gerard Fellowship awarded by the Jacques Maritain Center and Philosophy Department of Notre Dame, teaches in the seminary at Rolduc, Holland and is the author of many books and articles.

~ ~ RARE BOOKS ~ ~

*Laid paper laid to rest
holds up better than the best
preoccupied newsprint.
However fine the document
woodpulp acid, culpable
convenience, leads to jaundice, illness,
yellow journalism, while
rag-heavy, out of style,
poetry survives the purge,
its alkalai a desert urge
among the mills of industry,
its libertine economy
an outward range of blank space,
an inward chemistry of grace.*

Kevin Cawley

IN MEMORIAM: Fr. Joseph Farragher, S.J.

Dec, 22, 1993

Dear Ralph,

I am taking it upon myself to relay to you some sad news: Fr. Joseph J. Farragher, S.J., a member of the Fellowship and winner of one of the annual awards, died today at the rectory of Visitacion Church here in San Francisco. He died rather unexpectedly, as far as I know. He came to dinner here on Monday night, as was his custom, and had a cold. He was one of a vanishing breed the Church needs so much — a solid orthodox Roman Catholic moral theologian.

I write to you, since you may wish to place a notice in the Fellowship Newsletter. Joe was 77 on October 15. I shall miss him personally very much.

Have a blessed Christmas and Happy New Year!

In Christ,
Francis E. King, S.J.



Here is a letter Father Farragher wrote to his fellow Jesuits last November. Members of the Fellowship will recognize the serene wisdom of Father Farragher and lament that it is now lost to us.

CHURCH OF THE
VISITACION
655 SUNNYDALE AVENUE
SAN FRANCISCO, CA 91191

November 12, 1993

Dear Brothers in Christ, Members of the Province Pastoral Ministries Conference:

Perhaps you have noticed that, as a rule, I do not attend your conferences, although I reside in a parish but serve mainly in rotating with the pastor and his associate on weekday & Sunday Masses, and have nothing to do with other parish activities. When I saw that Fr. Bill Spohn was going to be the presenter on the topic of *Veritatis Splendor*, I judged that it might be a good idea to be present as a moral theologian who agrees with the Pope, especially since it is my opinion that the Pope had in mind moralists like Bill, who differ from much of what has generally been the doctrine of the Church regarding morality. I had thought such a conference might be a more general discussion. The first evening showed me that there would not be much to interchange. And since what I might have to say would take up a fair amount of time, I thought it best not to object during the sessions. However, lest my silence might be mistaken as agreement, I submit the following.

Bill said very little about the encyclical itself as you may have

noticed. And yet, n. 5 indicates clearly that the reason for it was to counteract the teachings of those who differ from the constant teaching of the Church—even in seminaries and in faculties of theology.[n. 4] I believe that Bill is one of these. He even admitted that he thought things he would not now publish at this time.

One of the main questions brought up in the conference was that of contraception. It is a question that affects many lives, and works hardship on confessors who try to defend the teaching of the Magisterium. Bill remarked that no moral question had been taught as *de fide*. I disagree, and especially on the question of contraception. I believe that Paul VI's *Humanae Vitae* was an example of a Pope declaring a moral doctrine solemnly as a doctrine that cannot change. Those who say that it is not infallible cite Lambruschini's statement when he presented the encyclical, saying that the Pope did not consider it an infallible declaration. However, even he added that no contrary opinion could have any probability. But I believe that Pius XI's *Casti connubii* fulfilled the requirements for infallible teaching: The Catholic Church to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of divine ambassadorship and through our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against

the law of God and of nature and those who indulge in such are branded with the guilt of a grave sin." And this in response to the Lambeth Conference, which had allowed that in extreme cases where abstinence seemed impossible, on consultation with their bishop, a couple might use something to protect the life of the wife: a slight yielding to Margaret Sanger's campaign for contraception. I believe that the notion of contraception is condemned in Paul and John, as well as in the Didache, and by Popes in the 16th century: Gal. 5:19-20; Apoc. 9:21; 21:8; 22:15; Did 2:2; Sixtus V & Greg. XIV. The operative work is *pharmakeia* in Greek, *venena* in Latin, clearly stated by the popes mentioned as either causing abortion or preventing pregnancy. If you tend to think that I am practically alone in considering contraception as definitely immoral, let it be known that the Fellowship of Catholic Scholars now has over 1000 members who hold with the popes. And several writers who once opposed *Humanae vitae* have recognized their error in doing so. For example, Peter Riga, a laicized priest, stated: "How embarrassing, unfortunately, for many Catholics that Pope Paul VI has proved to be absolutely correct in his analysis of the modern sexual situation in *Humanae vitae*. It is embarrassing for theologians as well; and, for what it is worth, I ask pardon for not seeing more clearly before this." And a family counselor, John G. Quesnell: "I was one of the many who was surprised that Pope Paul held to the traditional teaching and condemned the use of the contraceptive pill. I angrily rejected the Encyclical exclaiming that the

Pope was totally unaware of the realities of married life. At this point, I feel that I write in humble apology. After the brief span of a half of a decade I find myself returning to the encyclical, looking at it with a less jaundiced eye, and wondering if there is any way that the beauty and truth of its content can be shared with the larger world." Still another is married layman, William E. May, Ph.D., originally a signer of Fr. Charles Curran's objection to *Humanae vitae*, but soon realized his mistake and for years has been a proponent of *Humanae vitae* and John Paul II's writings in teaching moral theology at Catholic U., just recently transferred to the Pope John Paul II Institute for Studies on Marriage and the Family, in Washington, D.C.

In the discussion of euthanasia, there seemed to be some ambiguity regarding introducing air bubbles into the veins of a dying person to hasten the process. In my judgment, that would be a violation of the 5th Commandment. I have written quite a bit about extraordinary means and realize there can be legitimate dispute about some "extraordinary means" of prolonging life, but one may never introduce any positive means to kill an innocent person.

If any of you would like further information on the points I have mentioned, I shall be glad to help in any way I can.

Hoping that we will all try to be faithful to our Father Ignatius' Rules for Thinking with the hierarchical Church, I remain,

Sincerely yours in our Lord,
Rev. Joseph J. Farraher, S.J., S.T.D.

Notre Dame Torn Between the Church and State

Charles E. Rice

Two recent events invite us to reflect on the University of Notre Dame's claim, stated in the Land O'Lakes declaration adopted by Notre Dame and other major Catholic universities in 1967, that "the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, clerical or lay, external to the academic community itself."

The first event was University President Father Edward A. Malloy's Dec. 14 release of "the Official Response of Notre Dame" to the Ordinances proposed by the Catholic bishops to implement *Ex Corde Ecclesiae*, the apostolic constitution of Catholic higher education. That constitution, approved by Pope John Paul II, mandated that "the institutional fidelity of the university to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals." *Ex Corde Ecclesiae* further states, "In ways appropriate to the different academic disciplines, all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrine and morals in their research and teaching. In particular, Catholic theologians, aware that they fulfill a mandate received from the Church, are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition."

As discussed in this column in the Oct. 4, 1993 issue of *The Observer*, the proposed Ordinances are "vague and toothless." They exhort cooperation rather than command any compliance. And their loopholes are big enough to drive the ice rink's Zamboni through them. These symbolic Ordinances pose no threat to, and effectively require no action from, anybody. Nevertheless, Notre Dame objects.

Notre Dame's response relied on the Land O' Lakes statement and said, "A university that claims to be Catholic, like the University of Notre Dame, stands in a relationship of independence from but respect toward the pastoral authorities of the Church, as must its Department of Theology. . . We urge further and expanded dialogue with a view to determine how, in the spirit of the Apostolic Constitution, the Catholic character of our institution might be strengthened in the context of respect for a collegial process and for the canons of the academy in the United States. We urge this. . . to promote what would be most helpful for us, but also to avoid. . . litigation and negative public relations that will most likely accrue to local Churches should the Ordinances be adopted. Further, internally we wish to avoid the alienation of potential faculty and graduate students in the Theological disciplines and the alienation of potential faculty members in other disciplines."

With respect to the Catholic Church, therefore, Notre Dame insists on "a true autonomy. . . in the face of authority. . . external to the academic community itself."

Now consider the second recent event. In January, Carol Seager, director of university health

services, sent to "all faculty and staff" a memo and an "educational brochure" entitled "HIV and AIDS." The brochure contains, among other things, a set of eight detailed instructions on "How to use condoms (rubbers)." This column will spare the details. This is the second year in a row that Notre Dame has given these instructions to its employees. The practice, therefore, can hardly be dismissed as an oversight.

Incidentally, apart from morality, the use of condoms does not prevent AIDS. Planned Parenthood figures indicate that condoms fail to prevent pregnancy about 15 percent of the time over the course of a year. The chances of contracting HIV are greater than the chances of pregnancy since a woman can get pregnant only several days a month while HIV can be contracted at any time.

The incongruity of a "Catholic" institution instructing its employees in the expert use of condoms is obvious. Why does Notre Dame do this? According to the memo, "Indiana Public Law 123-88 Section 32 requires all public and private schools and institutions of higher education to annually provide information regarding AIDS to all employees."

That law, however, requires only the provision of "medical information on. . . [p]recautions that reduce the risk of contracting the disease." It would not seem to require the promotion of condoms by a Catholic university, especially in light of the new federal Religious Freedom Restoration Act which increases protection for the free exercise of religion. Nevertheless, Notre Dame obeys the law without challenge and exceeds it by

instructing its employees in detail on how to put on and use a condom.

As reported in *The Observer* on Feb. 2, Seager has resigned as director of university health services to accept a similar appointment at Clemson University. The problem is not one of personnel but of policy. Perhaps Notre Dame will reconsider these excursions into condom coaching. Nevertheless, the University owes a public apology to the faculty and staff upon whom it imposed those instructions. Whether or not the practice continues, the incident illustrates the tendency of Notre Dame, in its pursuit of recognition as a great research university, to defer to the standards of the secular educational establishment and of the State.

To stand against the State and against the orthodoxy of condomania would be politically very incorrect. And what would they think of us at Princeton or Harvard? Therefore, when the State commands, Notre Dame obeys with surpassing zeal. In contrast, when the Catholic bishops speak, not to command but to plead for compliance with norms established by the Vicar of Christ, Notre Dame discovers its courage and a principle of "true autonomy," the sham character of which is evident from its selective application.

In fact, Notre Dame has not liberated itself from "external" authority. For the limited, moral authority of the Church, it has substituted the peremptory and amoral authority of the State and the secular academic establishment.

Our leaders reject the symbolic Ordinance proposed by the bishops. They accept, without asserting

possible legal defenses, the dictates of the assorted politicians who comprise the Indiana legislature. Notre Dame interprets those dictates, beyond their expressed intent, to require condom instruction contrary to the law of God. Notre Dame cannot even bring itself to urge the "further and expanded dialogue" which it urged on the bishops. When the State speaks, Notre Dame's response is one of dumb and excessive obedience, precisely as the "good German" responded to the Nazi depersonalization of the Jews.

The pathetic contrast between these two responses confirms the reality that the operative official religion of Notre Dame is political correctness.✠

The second annual national conference of the *Society of Catholic Social Scientists* will be held Friday-Saturday, November 4-5, 1994 at Franciscan University of Steubenville, Ohio. Registration fee will be \$15, and the Friday banquet and Saturday luncheon will be extra for those interested. Anyone wishing to present a paper or simply to attend should contact: Dr. Stephen M. Krason, Political Science Program, Franciscan University of Steubenville, Steubenville, Ohio 4952/ (614) 283-6416.

Memorandum

February 3, 1994

To:

Russell Smith, S.T.D.,

Pope John XXIII Center

Peter Cataldo, Ph.D.

Pope John XXIII Center

Carl Anderson,

*John Paul II Institute for Studies
on Marriage and Family*

From:

William E. May

Re:

NIH Human Research Panel,
Meeting of February 2, 1994

From 3-5 p.m. on February 2, 1994, the NIH Human Embryo Panel allowed public comments regarding the question of using human embryos in scientific research (and using tissue from aborted human embryos and fetuses for such purpose).

The panel itself, in my judgment, is very definitely skewed in the direction of approving making human embryos in the laboratory precisely so that they can be used in research of no therapeutic value to them, but simply to get knowledge that cannot be gained by experiments on mouse or chimpanzee embryos. A talk at 2 p.m. yesterday by Jonathan van Blerkom of the University of Colorado advocating this was warmly received by the panel, which includes such luminaries as Patricia King of Georgetown Law School and a prominent advocate of abortion, Mary Martin, director of the IVF program at the University of California in San Francisco, and Carol Tauer, a token Catholic member and McCormick clone who teaches

at the College of St. Catherine in St. Paul and has written in defense of abortion and at a panel on IVF at Georgetown University last year was an ardent advocate of this procedure. This gives you some idea of the makeup of the panel.

A list of the persons who gave public testimony is included. Of the ten who gave public testimony six were all gungho for deliberately making human embryos in the laboratory for research purposes. Three, Cynthia Cohen of the National Advisory Board on Ethics in Reproduction, Lynne Lawrence, Director of Government Relations for the American Fertility Society, and Maria Bustillo, board member of the Society for the Advancement of Women's Health Research, are obviously in an incestuous relationship with several members of the NIH Panel, and gave sycophantic testimony urging the panel to give the federal government's blessing (and money) to experimentation on human embryos and fetuses. A man (Rick Sellers) and a woman (Jolene Hall Slotter) represented couples suffering from infertility; each had resorted to IVF to have a baby, spoke very emotionally over the suffering they had endured, and urged the panel to promote experiments on embryos created in the laboratory. Mrs. Slotter in fact informed the panel that she and her husband had given instructions to the Jones IVF clinic in Virginia to use the extra embryos manufactured from their sperm and ova and now in cold storage for such purposes. It is my opinion that these two had been invited by panel members to offer testimony of a very emotional nature on the topic; it is unfortunate that couples suffering involuntary

infertility who desperately want children and yet refuse for moral reasons to manufacture them were not given a chance to testify. The sixth person to testify in behalf of such research was Charles McCarthy (although he was more guarded in his testimony); he's a former priest who was for a time employed by NIH and is now with a group called Public Responsibility in Medicine and Research.

Speaking against the use of human embryos in purely scientific research, in addition to me, were Claire Nader, Chair of the Council for Responsible Genetics, Richard Doerflinger of the NCCB's pro-life committee, and Matthew Habiger, OSB of Human Life International. Nader was very good; she complained that the meeting had been quickly arranged so far as the public is concerned, that the track record of IVF clinics is none too good, that much deception has been used in the propaganda promoting experimentation of human embryos, etc. Doerflinger's testimony was also excellent. He had also prepared a longer written comment which he is submitting to the panel (I may do the same). Habiger's testimony was good, but not, in my opinion, as smooth and sharp as Doerflinger's and Nader's.

We had five minutes to present our case. Then there was supposed to be five minutes of questioning by the panel. The panel either did not ask questions or threw softballs at those who urged making human embryos precisely so that they could be used as research material, whereas they tossed testier questions at Nader, Doerflinger, Habiger, and me, and the panel director seemed to let the questioning of adverse witnesses go on

for more than the five minutes. I think Nader, Doerflinger and I handled the testy questions pretty well, dishing out sharp rebuttals. Habiger was ok but perhaps not quite so pointed in his rebuttal.

It's easy to see the direction that this panel will be taking and the kind of advice they'll be giving. My bet is that they will authorize the deliberate manufacturing of human embryos in the laboratory for use in research and the use of tissue from deliberately aborted embryos and fetuses for such research and will urge that federal monies be used for such purpose.

We've got some work ahead of us. ☩

Testimony

of William E. May,
*Michael J. McGivney Professor of
Moral Theology,
John Paul II Institute for Studies on
Marriage and Family,*
before the HIH Humna
Embryo Research Panel,
February 2, 1994

The John Paul II Institute for Studies on Marriage and Family, which I represent, is a graduate school of theology founded by Pope John Paul II and sponsored by the Knights of Columbus. I also represent the Pope John XXIII Medical-Moral Research Center of Braintree, MA, an institute under Roman Catholic auspices. The Center has formed a task force, interdisciplinary in nature, to study the medical, ethical, and jurisprudential issues in the use of human fetal tissue for research on and treatment of human diseases. The task force, whose con-

clusions I will summarize and whose report will be published later this year in book form, has evaluated these issues within the framework provided by the teaching of the Catholic Church regarding the dignity of human persons and the obligation of society to recognize and respect fully this dignity. I am also speaking as a member of University Faculty for Life and have discussed my testimony with other members of UFL, who concur that the substance of my testimony reflects the UFL's position.

1. All members of the human species, from the moment of conception-fertilization, must be recognized as persons of incomparable dignity.

2. Innocent human persons, including those in the embryonic and fetal stages of development, have an inviolable right to life; it is always morally wrong intentionally to kill them, and consequently deliberately induced abortion of unborn human individuals is immoral.

3. It is always morally wrong deliberately to "make" human embryos in the laboratory so that they can be used as instruments of research.

4. In carrying out research and treatment of human (or non-human) diseases, it is immoral to use embryonic and fetal tissue obtained from intentionally induced abortions. A major reason for opposing use of such tissue is that this is a form of complicity in moral evil. The researcher who uses such tissue, although not directly involved in the abortion, nonetheless enters into a supportive alliance with those who are. It is a complicity analogous, in my own

opinion, to that condemned by the Nuremberg Code in 1946. The Nuremberg trials stress that one need not cause a wrongful act to be party to it. When the bodies of innocent persons who are wrongfully deprived of life are delivered to be used as others want, then no antecedent good and no subsequent good can justify participation in the indignity involved. The systematic use of electively aborted human

tissue in federally funded research would make the United States government a complicit party, further alienating it from citizens who do not believe that tax monies should be used to fund abortions or activities benefiting therefrom. Another reason for opposing such use of tissues is that it encourages rather than discourages induced abortion. The government itself has expressed hope that the need for

induced abortion can be reduced.

5. Embryonic and fetal tissue obtained from miscarriages or from ectopic pregnancies can be morally employed in research so long as proper consent has been obtained, there is reasonable hope of sufficient good, scandal is avoided, respect for the dignity of the unborn is observed. ✕

~ ~ LINES FOR A PICTURE OF ST. DOROTHEA ~ ~

*I bear a basket lined with grass.
I am so light and fair
Men are amazed to watch me pass
With the basket I bear,
Which in newly drawn green litter
Carries treats of sweet for bitter.*

*See my lilies; lilies none,
None in Caesar's garden blow.
Quinces, look, when not one
Is set in any orchard; no,
Not set because their buds not spring;
Spring not for world is wintering.*

*But they came from the South,
Where winter-while is all forgot.
The dewbell in the mallow's mouth
Is it quenched or not?
In starry, starry shire it grew;
Which is it, star or dew?—*

*That a quince I pore upon?
O no it is the sizing moon.
Now her mallow-row is gone*

*In tufts of evening sky.—So soon?
Sphered so fast, sweet soul?—We see
Fruit not flower nor Dorothy.*

*How to name it, blessed it!
Suiting its grace with him or her?
Dorothea—or was your writ
Served by messenger?
Your parley was not done and there!
You went into the partless air.
It waned into the world of light,
Yet made its market here as well:
My eyes hold yet the rinds and bright
Remainder of a miracle.
O this is bringing! Tears may swarm
Indeed while such a wonder's warm.*

*Ah dip in blood the palmtree pen
And wordy warrants are flawed through.
More will wear this wand and then
The warped world we shall undo.
Proconsul!—Is Sapricius near?—
I find another Christian here.*

Gerard Manley Hopkins

CONVENTION

Attention Fellowship Members

If you are considering attending the 1994 Annual Convention, **Catholicity and the New Evangelization**, to be held September 23-25, 1994 at the Marriott Bayfront Hotel, Corpus Christi, Texas, then either

1) Return the Sounding of Interest postcard, which was mailed to U.S. Members

OR

2) Call Franciscan University's Christian Conference Office at 1-800-437-8368.

Those who respond will receive Convention details and registration information by May of 1994. Thank You!

Topic Schema for the 1994 National Convention of the Fellowship of Catholic Scholars, September 23-25, 1994, Corpus Christi, Texas:

1. CATHOLICITY AND THE NEW EVANGELIZATION (Keynote)

Speaker: The Most Reverend Francis George, O.M.I.

The theme of evangelization has taken on a new profile in Catholicism since the Second Vatican Council. The theology and practice of evangelization, however, remain inadequately defined. Evangelization is possibly understood in Catholic circles today in a Protestant manner. The purpose of this first presentation would be to determine the authentic Catholic character of evangelization. The focus would appropriately be on the sacramental and institutional nature of Catholic evangelization.

2. CATHOLIC MORALITY AND AMERICAN CULTURE: TOWARD A POSITIVE ENGAGEMENT.

Speaker: Dr. Janet Smith

The proclamation of the church's moral teaching today can be assisted by attention to social-scientific data concerning the moral condition of the United States. Focusing on the church's teaching on marriage, the family and sexuality, this presentation will explore the principal data that can aid in the cultural reception of Catholic teaching.

3. THE "CATHOLIC MOMENT" AND THE QUESTION OF INCULTURATION.

Speaker: Dr. Glenn Olsen

In this presentation, the theme of the "Catholic Moment" expounded some years ago by Richard Neuhaus would be revisited. The subsequent dialogues between Neuhaus, Glenn Olsen and George Weigel would be considered. The question of what inculturation in the U.S. means in the light

of "The Catholic Moment" discussion would be taken up.

4. AMERICA'S CATHOLIC INSTITUTIONS: THE EVANGELICAL CHALLENGE.

Speaker: William Bentley Ball

If Catholic evangelization is fundamentally sacramental and institutional, then the church's evangelical commitment will need to focus in the coming decades on the renewal of Catholic institutions: hospitals, schools, charitable organizations, etc. This presentation would focus on the challenges related to the renewal of these institutions. It would discuss the problems of secularization and the renewal of Catholic identity. Some attention could be given to the significance of the new Catholic colleges that have sprung up around the country.

5. THE CULTURAL CREDIBILITY OF CATHOLICISM: THE PROBLEM OF COMMUNICATION.

Speaker: Robert Lockwood

Effective evangelization clearly implies a compelling and engaging presence of the Church within American culture. This presentation would examine the role of the media in shaping the image of the church, anti-Catholic bias, and the role of the Catholic press. The speaker could examine and analyze examples of credible Catholic presence in the culture.

6. EVANGELIZATION AND AMERICAN ETHNICITY.

Speaker: Rev. Msgr. M. Francis Mannion

Evangelization in the U.S. in recent times has focused strongly on the growing Hispanic population and the new ethnic immigrants. This presentation will outline the challenges involved in ministering to these new communities and offer a critical review of the more radical agendas in present-day American Catholic ministry to minorities.

7. MINISTRY IN THE MARKETPLACE: RESTORING THE LAY APOSTOLATE.

Speaker: Dr. Christopher Wolfe

Before the Vatican Council, considerable attention was given to the role of laity in the "marketplace." Following the Council, the focus changed so that clergy and religious began to be secularized and lay people became clericalized. Consideration would be given in this presentation to the renewal of the lay apostolate. Included could be a review of practical programs which advance the lay apostolate in the United States. The question of professional guilds could be considered.

Read My Apocalypse: Parliament Challenges Religion

The World Parliament of Religions, convened in Chicago this fall, challenged the world's religious leader to end human- and planetary-suffering during its week-long meeting commemorating the centennial of the original parliament. About 45 percent of the 250 leaders present pledged to work to solve global problems.

Perhaps the most thrilling moment came after the slow, dignified processional of world's religious leaders dressed in robes, headdresses or other sacred garb and accompanied by Tibetan chants, baroque Christian choral music and Native American singing and drumming. As the last representative was seated the combined voices of hundreds of religionists from every continent resounded. Cameras flashed, film rolled and attendees stood, cheered and applauded the achievement of uniting the world's religions in one place. On the rostrum sat the Venerable Dr. Chuen Phancham, president of the American Buddhist Congress. Dr. Wilma Ellis, administrator general of the Baha'i International Community; His Eminence

Joseph Cardinal Bernardin of the Catholic Archdiocese of Chicago; and Imam Dr. Mustafa Ceric, supreme head of the Islamic community of Bosnia, and others. Blessings from the Four Directions were given by Native American elders from a variety of tribes.

Futurist Gerald O. Barney, president of the Millennium Institute, presented the keynote speech for the plenary session entitled "What Shall We Do." Barney, principal author of the Global 2000 Report to the President, commissioned by Jimmy Carter, unveiled an updated edition of this report, written especially for the WPOR. Barney says that the impact of population growth over the next several decades is potentially devastating to the global environment and world economy, without rapid attention by the world community.

In view of these and many other closely linked issues identified in his report, Barney issued a major challenge to the world's assembled religious leaders, saying, "The task before us is fundamentally spiritual in nature." He asked four basic questions to the plenary, to set the tone for the week's discussions:

"What are the traditional teachings within your faith on how to meet the legitimate needs of a growing community without destroying the ability of Earth to support the community of all life?

What are the traditional teachings within your faith on the meaning of 'progress' and how it is to be achieved? What are the traditional teachings within your faith concerning the proper relationship with those who differ in race or gender or culture, politics, and faith? What are the traditional teachings within your faith on the possibility of criticism, correction, reinterpretation, or even rejection of ancient traditional assumptions and 'truth' in light of new understandings or revelations?"

In response to these questions, other global issues raised in plenary sessions, and concerns aired in the People's Parliament, the Assembly of Religious and Spiritual Leaders issued "The Declaration of Global Ethic." The document condemns inequities in the world economy, environment abuses, media manipulation, sex discrimination and religious violence. It offers a set of principles for a global ethic, including commitments to non-violence, just economics, tolerance, equal rights and respect for life.

To find out more about the Parliament and subsequent ongoing interfaith activities, attend one or both meetings co-sponsored by RMSEN and One God, One People on Sunday, Nov. 7th and Monday, Nov. 8th (see Nexus Calendar for details).



*Thinkers through Time:
Reading Ethics with Literature*

Sister Mary Bernard Curran, O.P.
Iris Press, Box 486, Bell Buckle,
TN 37020
175 pages PB \$12.95

Reviewed by K.D. Whitehead

This is a teacher's book, one which combines an explanation of the teachings of a number of major philosophers and thinkers from ancient times to the present day—on a number of key themes or topics related to the ethical or moral life—with illustrations of how these same key themes or topics were treated in contemporaneous works of literature. Sister Mary Bernard Curran, O.P., has selected some very pertinent ethical themes, relating each of them both to a major thinker and to a major work of literature in such a way that she manages to cover a goodly portion of the moral life, meanwhile introducing us both to how a particular theme was explained by a particular philosopher, and to how the same theme was rendered imaginatively in a representative literary work.

This method constitutes a very effective way to teach ethics since, as the author explains in her introduction, "Literature offers an experience of moral values that is immediate. Ordinarily, the reader participates in the literary more emotionally than he does in the philosophical." According to this method, the reader first gets a short philosophical exposition of the issue and then immediately sees it

concretely embodied in one of those works of the imagination which have always fascinated without reference to the fact that they also embody or illustrate a characteristic human philosophical or ethical problem.

The key themes selected by Sister Curran include justice, happiness, morality, intention, person, communion, transcendence, and mercy—all in all, a pretty shrewd choice for an unhappy era such as our own which believes it can prescind from morality but meanwhile has failed in justice; and which often seems to imagine that the whole ethical life resides only in the intention, and hence does not grasp much about a true communion of persons, since it does not really understand what a person is. Similarly, it fails in mercy, and virtually in the measure that it insists on denying transcendence. The teaching possibilities in all these themes are apparent.

The philosophers and their corresponding literary artists chosen by the author include Plato and Sophocles, Aristotle and Sophocles, St. Thomas Aquinas and Dante, Kant and Ibsen, Max Scheler and Walker Percy, Gabriel Marcel and Karol Wojtyla (treated as an artist and not as a philosopher in this case!), Emmanuel Levinas and Albert Camus, and Pope John Paul II (this time treated as a philosopher!) and Shusako Endo.

In the second part of the book all the same key ethical themes are treated more discursively in the light of the thought of St. Thomas Aquinas and of Karol Wojtyla,

permitting further reflection upon the same themes earlier treated more concretely.

The book is clearly written, and the chosen themes are concisely but well presented in what the French typically call a *defense et illustration* of themes and texts selected. Ideally, most or all of the literary texts would be assigned for reading and then discussed within the framework of the book's presentation of the philosophical principles; but it is not necessary to read all of the literary works themselves in order to discuss the various themes fruitfully.

Sister Curran in her presentation is quite obviously not unaware of the complications our present religious and cultural situations poses for any serious treatment of ethics today; the choice of her themes reflects this. There are also good bibliographical references pointing to further useful reading and study.

And serious study of ethics surely remains compelling today. As FCS Board member Dr. Jude P. Dougherty of the Catholic University of America reminds us in his introductory Preface, it is prudent to turn back to the past for guidance in this study of ethics, as this book does; for we are surely back in the same situation as Dr. Dougherty quotes the Roman historian Livy as saying when describing the situation at the beginning of our era, namely, that "we can neither endure our vices nor face the remedies needed to cure them."

BOOKS RECEIVED

New from Alba House, Staten Island, NY:

The Pain of Christ and the Sorrow of God, Gerald Vann, Op, ISBN 0-8189-0689-8, 97pp.

A Living Room Retreat, Helen Cecilia Swift, SND de N, ISBN 0-8189-0687-1, 87pp.

We Were There, Women in the New Testament, Lucy Fuchs, ISBN 0-8189-0648-0, 136pp.

New from Basileos Press:

Eastern Monasticism and the Future of the Church, Archimandrite Boniface, ISBN ?, 219pp.

New from Crossroad Publishing Co., New York:

The Craft of Theology: From Symbol to System, Avery Dulles, ISBN 0-8245-1164-6, 228pp.

New from HarperCollins:

An Outline of the Bible Book by Book, Benson Y. Landis, ISBN 0-06-463263-6, 186 pp.

New from Ignatius Press: San Francisco, CA 94118 (415) 387-2324

Fifty Questions on the Natural Law; What it is and Why We Need It, Charles Rice, ISBN 0-89870-454-5, 332pp.

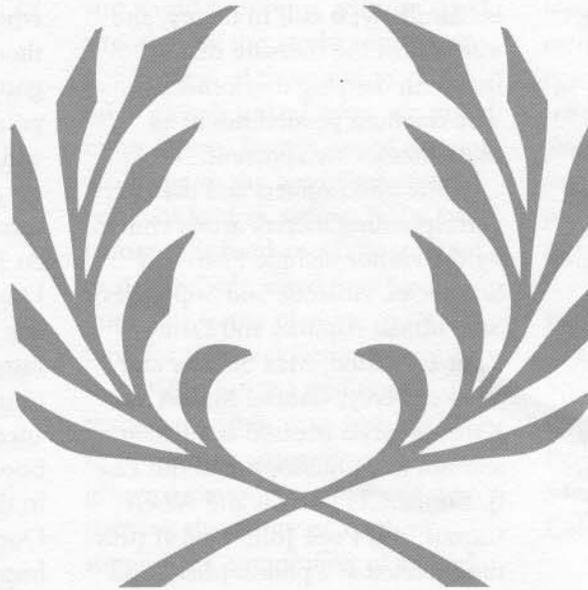
Theology and Sanity, Frank Sheed, ISBN 0-89870-470-7, 461pp.

New from Sophia Institute Press:

Devoutly I Adore Thee; the prayers and hymns of St. Thomas Aquinas, Robert Anderson and Johann Moser, eds. ISBN 0-918477-19-0, 116pp.

New from St. Martin de Porres Lay Dominican Community:

Until Death Do Us Part, Fr. Robert J. Fox and Fr. Charles Mangano, ISBN ?, 112pp.



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