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

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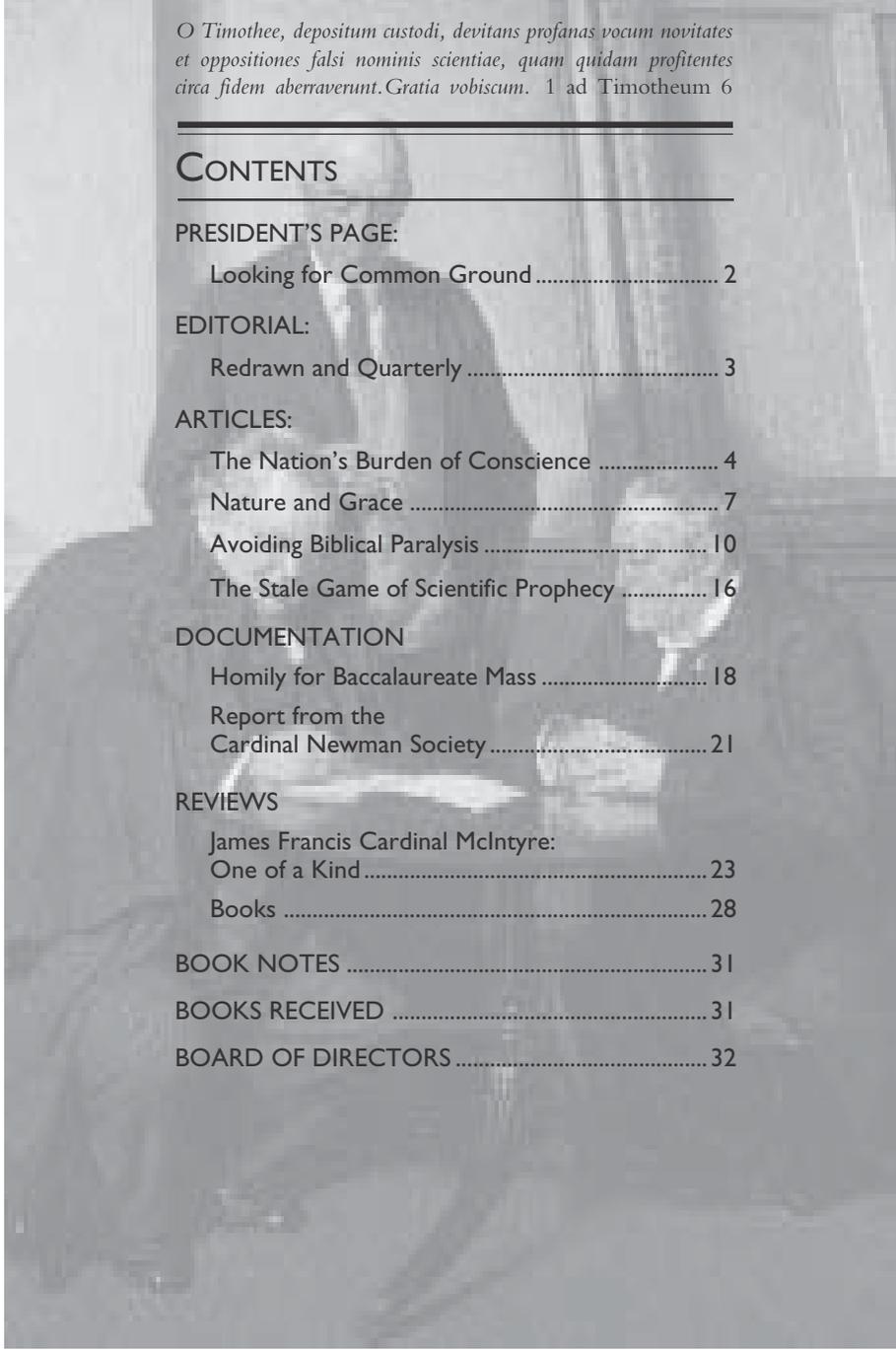
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Gilbert Keith Chesterton, 1874–1936, Maurice Baring, 1874–1945 (standing) and Hilaire Belloc, 1870–1953
Painting by Sir James Gunn

Looking for Common Ground

Gerard V. Bradley

When a Cardinal Archbishop, with the support of several brother bishops, launches a major project three years under consideration, faithful Catholics ought to accord it a strong presumption of support. When the undertaking comes with the endorsement of Catholic laypersons of renowned fidelity and proven devotion to the Church, the project is all the more likely to warrant unreserved support. Joseph Cardinal Bernadin's "Catholic Common Ground Project" [CCG] comes with such credentials. But, after giving it a careful look with the benefit of such a presumption, finding common ground with Common Ground has proved difficult. The published reservations of several other Cardinals have persuaded this Catholic that it is neither disrespectful nor imprudent to publish his reservations about Cardinal Bernadin's endeavor. At the outset, I should say that there are two interpretations of the Cardinal's project which largely escape my reservations. Cardinal Bernadin recommends CCG in the "hope" that "with dialogue" we can come to a better understanding of church teaching and doctrine...the world needs our Catholic faith more than ever." Just so, and if CCG is or turns out to be advanced catechetics or refined apologetics, we should pray that it succeeds.

This interpretation is undermined, it seems to me, when Cardinal Bernadin says that he does not intend "a teaching group, a dogmatic group, or some form of "official" dialogue group in the church. Though not clear about the list of invitees, he "would be happy to see anyone attend who is interested in being in dialogue." CCG might be a friendly discussion among people who *identify themselves* as Catholic. And, on the *assumption* (which I grant but do not concede) that a Cardinal and

several bishops can avoid scandal while heading up such a project. Lots of luck to them.

But, nobody launches a friendly conversation with such fanfare, and it surely appears that the "Catholic" in Common Ground is supposed to be a term of real limitation.

What manner of project *is* "CCG?" Hard to say. The accompanying prospectus — "Called To Be Catholic" — is maddeningly vague at critical junctures. It is also plagued by strawmen. "Called" warns that "no single group or viewpoint" in the Church has a "complete monopoly on the truth"; we must not revert to a "chain-of-command, highly institutional understanding of the Church", resembling a "modern corporation"; faith must not be conceived "as an ideology, an all-encompassing doctrinal system that produces a ready explanation and practical prescriptions for every human question."

Does *anyone* hold *any* of those criticized positions? One must presume that the authors of "Call" and Cardinal Bernadin believe there really are such people in the world. I have not met any of them. Since these descriptions are the standard caricatures of the FCS (I should add that Cardinal Bernadin has never so spoken of the FCS), if I have not met one, they are a scarce breed indeed.

"Call" presumes all discussants will affirm basic truths, "chief" among them being "accountabil[ity] to the Catholic tradition" and to the "spirit-filled, living church". Jesus Christ "must always be the measure," Very well. Let us put the question bluntly. Is assent to the proposition that, by the will and action of Jesus Himself, the Magisterium teaches with the authority of Christ a prerequisite to being *on* "Catholic Common Ground?" ❧

Redrawn and Quarterly

Ralph McInerny

No keen eye is needed to notice that this publication has been renamed. The board of the Fellowship looked kindly on the suggestion that we call ourselves a quarterly rather than a newsletter, and so the change was made. There are obvious reasons against changing one's name. The Latin adverb *alias* carries sometimes sinister overtones; to read of Hortense *née* McNealy and realize it is just Mrs. Cornucopia that is referred to can be upsetting. So too *noms de plume* are, after all, pseudo names and we may rightly wonder what is wrong with the writer's given moniker. There are cataloguing considerations against changing the name of a periodical. During the years that I was editor of *The New Scholasticism*, I manfully resisted efforts to change its name to something blander and less suggestive of the character of the association whose publication it was. In the heat of debate I always hauled out the example of the *Revue philosophique de Louvain* which, when it stopped calling itself the *Revue néoscholastique*, confounded librarians all over the civilized world. And closer to home there was the *American Journal of Jurisprudence*, *olim* the *Natural Law Forum*. Refer-

ences to a landmark article by Germain Grisez, for example, had to refer to the original name of the journal and it was nip or tuck whether the reader could be counted on to know that the journal was no longer called that. Would he think it defunct? Would he think that natural law had been dropped as an embarrassment?

Such considerations have always seemed to argue strongly in a conservative direction. Stick with the name you started with. I was once a poet in favor of living with the name that was yours.

Nonetheless, I lobbied for the change from newsletter to quarterly. Why? Readers will agree that this publication has looked increasingly like a journal rather than a newsletter. Contributions to it have become meaty and substantial, no longer the stuff of a newsletter. Moreover, contributors found that including a contribution to a newsletter in their list of publications caused eyebrows to lift. Perhaps they would like to include letters to the editor as well? It was this that weighed most heavily with me. Our writers should receive acknowledgement proportionate to their contributions. *The Fellowship of Catholic Scholars Quarterly* represents upward mobility. But it is not just a matter of nomenclature. Aquinas says that the wise man should not quibble about words. At the same time, he insisted on the importance of the right word in the right place.

Quarterly is the right word for this publication now.

It has been observed that this commits us to four issues a year. It does. But we were already committed to that. And we will continue to smell as sweetly as before. ❧

ARTICLES

The Nation's Burden of Conscience

James V. Schall, S. J.
Georgetown University

The lead Editorial in the Wall Street Journal (August 1, 1996) called "abortion rights" the liberal movement's "Alamo". I take this comparison to mean that, on evidence, the liberals will inevitably lose this battle. "Abortion rights" present defenders, largely

in control of the Democratic Party, however, will go down fighting to the death in favor of a principle they cannot intellectually or morally defend except in terms of raw will, except in terms that radically violate not only the most basic principles of human right and personal dignity but also violate both the letter and the spirit of the Declaration of Independence. I suspect that such abortion warriors will not be remembered as the Alamo was remembered, that is, as a noble defeat that inspired victory later on. They will be remembered rather as the man who died in the bunkers of Berlin is remembered. This perhaps unexpected editorial reference to the Alamo, however, does give me occasion to reflect on another aspect of this analogy occasioned by the reference: namely, what happens, I mean in this

life, when the present defenders of abortion finally realize in their souls, as they surely must begin to realize is the case, that they have no more arguments, no more defenses to justify what they do other than raw power and contorted will to continue their awful acts?

Two days previous to the Wall Street Journal Editorial, Mackubin Thomas Owens wrote in The Washington Times, a very clear and forceful comparison between the arguments used to justify slavery and the arguments used to justify abortion. Anyone who has read this essay or Hadley Arkes' brilliant account of the same issue in his First Things will know that in logic it is simply impossible to maintain that the intellectual grounds used to defend slavery are different from those used to defend abortion. Both rise or fall on the same argument. The principle that human life is not present and sacred in all its forms, including in its beginning and in its end forms, is impossible to defend rationally, scientifically, or morally. It can only be defended, and is only defended, by naked political win.

Recently, I came across a reference to a Letter from a self-acknowledged abortionist in the *New England Journal of Medicine* (5,1998, p. 1267), in which he stated that "conception is defined as fertilization of the oocyte (female's egg) by a spermatozoon (male sperm cell) to form a viable zygote. In nearly all mammalian species, fertilization occurs in the oviduct a few hours after ovulation takes place." This passage is worth citing to eliminate any suspicion that it is the Catholic Church alone, blindly arguing from faith, that maintains that individual human life begins at conception. On this issue, the Church and science are in total agreement. The conflict is not between faith and reason, but between politics and what faith and science agree on, with politics gaining the upper hand through its manipulation of law and police power.

At the other end of human life, Dr. Jack Kavorkian said that Christ died an ugly, grisly death on the Cross, with wood and nails, but that it would have been much more "humane" to have killed him in his rusty van, Kavorkian affirmed this, I believe, at the National Press Club. After playing the tape of Kavorkian saying these awful things, Rush Limbaugh, that voice of sanity, remarked that Christ was being executed, that His death, the worst form of execution the Romans knew, was not voluntary but imposed upon Him. It was forced on Him by the state, in fact. He was not committing suicide or asking for Kavorkian's terrible "merciful death". In making this analogy to Christ,

Kavorkian implicitly admitted that what he was doing was executing people. At the beginning and at the end of life, we are faced with the same arguments and the same deviant principles, as modern Popes, those prophetic men, have seen from the beginning. These events, the Kavorkians, the scientific abortionist who knows perfectly well when life begins, the Popes who have described where these things would lead and have now led us, make us wonder about what is in fact the great, unspoken truth about us? What is the truth that we will not face?

What seems to be new about the 1996 election is that both candidates, in principle, agree that abortion is all right, one in many cases, the other in fewer. It is a political issue about what we will do, not a moral principle about what we ought to do. One might still argue the lesser evil, but, as James McFadden said, our political choices may already be so bad on key ethical issues that we will have to sit this one out. We have forgotten that there are regimes so bad that the only moral alternative is to drop out, — however much this goes against the optimist and activist philosophy that we have been bombarded with from all sides. We forget that both Christ and Socrates finally reached a point where their only choice was to suffer evil rather than to do it. We simply refuse to imagine that our democratic regime, in the person of both parties, can choose corruption and give that corruption to us as our only choice. No wonder the Holy Father worries about "democratic tyranny." Jack Kavorkian in the same speech even accused the Holy Father of running the Supreme Court from Rome! AR we can say, not unlike when Al Smith was supposed to be taking instructions from the Vatican, is that if the Holy Father is running the Supreme Court, he is certainly doing a terrible job of it.

Joseph Sobran remarked the other day in The Washington Times, that Mr. Dole is busy looking for the "middle ground" on the abortion issue, but that "there is no middle ground," something the too eloquent Allan Keyes has seen from the beginning — I say "too eloquent" because no one can answer or, if someone has taken any pro-death position, can he even bear to listen to Keyes. Keyes combines in himself both the anti-slavery and the pro-life issue, as well as the eloquence of an educated, experienced man. The listeners to Keyes remind me of those who, like Alcibiades, finally have to put their hands over their ears to avoid hearing Socrates, lest they should be persuaded by his

arguments, which they choose in advance to reject.

“In 1996,” Keyes said, “it is very likely that Republicans cannot win the presidency so long as Americans fail to recognize the connection between politics and morality. Bill Clinton’s lack of moral character is his chief political liability. A solid majority of Americans believe that he is a liar and a philanderer. Yet many of those same people believe that this conclusion is irrelevant when deciding on his fitness for office. This is the political consequence of rampant moral relativism. ... If Republicans adopt in our politics the language of moral relativism, we hand Clinton a pass on the character issue, and very possibly a free ride to victory in November (*Washington Times*, August 5, 1996).

For many people, it is more important that both parties promote abortion, rather than that there be a genuine choice within or between the parties. That way the practice of abortion will be politically unchallenged.

By now, most people know the story of Dr. Bernard Nathanson, the former abortion leader, who himself performed many hundreds of abortions. He finally realized in horror what he had done and simply repented. Nathanson, I think, is a kind of symbol for what I want to talk about in connection with what the *Wall Street Journal* called the “liberal movement’s Alamo”. That is, I will be frank here, we are a nation that has committed terrible crimes against the lives of our kind, the tiniest of our kind, begun, human lives. No honorable or scientific or moral way can be found. We choose not to listen or take account of what we have done because it means that those awful pro-life people were right in their basic principles all along. We cheer the man who attacked the guard taking the prisoners to a Nazi death camp, but we arrest those who peacefully protest this slaughter of our kind, of those we need, of those we miss every day in our economy, if we would only calculate correctly the cost in terms of loss of workers, loss of income, loss of brains, loss of dignity.

We have spent enormous volumes on wondering how the Germans could bear their guilt. Can we bear to wonder how we can bear ours — not that the present Germans are not doing much the same thing to their own? Those, such as Professor William Brennan, who have studied the history of medicine in Germany, have told us authoritatively that the principles that justified what the world watched with horror were

already largely in operation before Hitler. Wasn’t Germany a democracy? Are not many of these principles being practiced among us today? Just the other day I saw that in Arizona there is a suit against the state law banning medical experimentation on the human fetus, a suit posed in behalf of people suffering from, I think, Parkinson’s disease. Someone proposed that we should be able to take the organs of living, severely handicapped individuals, who would not need or miss them.

What does all this mean if not that human life is not sacred or its own, but that, once the state allows it, one human being is at the total service of another? This being at the total service of another was the classical definition of slavery. We are in fact reintroducing a form of slavery by forgetting the arguments about why we should get rid of slavery in the first place, that is, because each individual is a human being, whatever his form or condition, with a dignity that does not come from civil law or from our subjective wills.

What do these things we do to ourselves mean if not that human life is not sacred with its own dignity, but that, once the state allows it, one human being is at the total service of another? This “being at the total service of another” was the classical definition of slavery. We are in fact reintroducing a form of slavery by forgetting the moral arguments about why we got rid of slavery in the first place, that is, because each individual is a human being, whatever his form or condition, with a dignity that does not come from civil law or from our subjective wills.

But still, my concern is with ourselves. What happens when the arguments that we concoct to justify our killings of our own kind are exhausted, as they are? When we ask, for instance, why President Clinton vetoed the partial-abortion ban — that clearest of all visible examples of what we are about — he did so with an excuse, as he always does in his indefensible actions. Even this ghastly procedure is justified by abortion advocates because it is quite clear that the abortionist position cannot yield one inch of its own principle. No matter how horrible to anyone, the advocates of abortion clearly see that they cannot admit even the slightest mitigation of abortion practice. For granting the principle that some lives, at least, are sacred and cannot be touched because they are human means that the same principle must be granted to all human lives. Here in partial-abortion (full infanticide) we have perfectly normal babies, completely formed, with no reference to any reason, except the life of the mother, a case that never

happens, being killed before our very eyes. It cannot be banned, we are told. The people who do not want it banned know perfectly well what they are doing. They are protecting themselves from ever having to admit in principle to themselves, to the world, what they are doing, therefore of never having to acknowledge before God or men the depth of their guilt and obtuseness of their consciences.

What was it that the American Cardinals told the President on the occasion of their letter to him (April 16, 1996)? To the President's excuse that reasons of political necessity "forced" him reluctantly to sign the partial abortion ban veto, the Cardinals wrote, with considerable eloquence, "At the veto ceremony you (the President) told the American people that 'you had no choice but to veto this bill.' Mr. President, you and you alone had the choice of whether or not to allow children almost completely born, to be killed brutally in partial-birth abortions." We should not underestimate the significance of this letter of the American Cardinals. It represents their finally realizing the extent and depth of the problem both in itself and in the difficulty caused by their not clearly and effectively challenging what has step by step been happening in this country. Notice that the Cardinals are here definitely "pro-choice"! They do not allow a politician to deny his personal responsibility. He cannot blame anyone else. He stands naked before God with his choice.

Speaking of the literally hundreds of documented times that President Clinton has changed his position, mind, and memory, Paul Greenberg, the Editorial Page Editor of the *Arkansas Democrat Gazette* in Little Rock, wrote: "But if the president is an artist at the phony, what beliefs is he being false to (in changing them all the time)? What political standards is he betraying (if he has no standards)? Can anyone be sure? Not really, for after a long and successful career of pleasing any and all, William Jefferson Clinton may no longer have an identifiable core of political belief from which to deviate. The most unsettling thing about the political personas of Bill Clinton is not their number and variety, but the suspicion that after all the masks are gone, they reveal nothing. Which raises the disturbing possibility that he is, yes, truly, reflecting us." (*Washington Times*, 5 August 1996).

Bill Clinton was elected to office, that is, chosen. That is to say, if Greenberg's analysis is correct, we are all bound to the choices the president makes. We partici-

pate in the public corruption, unless we choose to reject it.

The notion of "corporate guilt" is a dangerous one. As John Paul II has often said speaking of what is called "social sin" that it cannot happen except through previous personal sin. This is why the Cardinals were very precise to say to a president ever bent on excusing himself, yet again, that he had a "choice". The purpose of a politician, just like everyone else, is to choose good and reject evil. To decide as the president did, he must have deliberately chosen not to argue on the evidence at hand. He chose instead another "principle" that would allow him to choose as he did and suppress in his own mind any pertinence to the moral issue of his action. Human freedom means that we are free to do this, but we are not free to escape the responsibility of our choices.

On a very vast scale — not all are involved, for some reject this action — we are a people guilty of immense slaughter, the reality of which we deny to ourselves. Every political and propaganda effort is made to prevent us from squarely admitting the responsibility and what it implies — that we, as a free and democratic people, have chosen for ourselves the greatest slaughter of our kind in human history. It is a terrible fact that is there relentlessly before our eyes and we refuse to see. Continuing on this road is destroying gradually our lives, our political parties, our president, our moral fabric. The first and essential step that can and must be taken is the one stated in the sentence I cited from the American Cardinals to the President — you, Mr. President, had a choice. This principle applies up and down the line. That sentence indicates precisely the cause and the nature of the problem.

However "compassionate" we may wish to be in mitigating the responsibility of some, the fact is that abortion rests on the personal choice of hundreds and millions of our fellow citizens and those in other countries that imitate us (we seem initially to have imitated the British). To choose to perform these acts is in every instance an objective evil that will not be automatically repaired or go away. It can only be first acknowledged, that is, stated for what it is, second repented, and finally repaired. For the essential problem, that of choosing something evil, there is no other sociological, psychological, political, or economic solution. This acknowledgment and repentance must come first. This is the burden of conscience almost too horrible to acknowledge to prideful men, that they could choose to do such a thing to themselves in a democracy. But it is

done and it was, is being chosen.

The end of communism came quickly, at least to the outside observer. People suddenly saw. We do not compute the contribution of suffering, sacrifice, or prayer into this event, for that would imply that the world is ruled by something other than ourselves. We now admit that this web of evil and disorder could not sustain itself because it was against human nature, that it did not work. Yet it worked for seventy years and is still at work in China, one of the most efficient of all societies in history at killing off its own kind. The end of abortion will probably come equally as fast. Its evil must first be seen in the quiet of thousands and millions of hearts. Calling it good or advisable is simply a lie about what is happening, about what we do. No doubt for this lie to be acknowledged on the widest scale, we have to see what we are doing — as we could see quite vividly in the partial-abortion operation. But also we have to see how the fault lies in abortions relation to the whole complex of individual rights and liberties that admit no responsibility except to ourselves.

The outlines of the counter doctrine are already clear enough: 1) every human life is sacred in all its forms, 2) every child has a right to a mother and a father who are married in a stable family, 3) everyone is responsible for his own choices, 4) duties to others define duties to ourselves, 5) thou shalt not kill innocent life. These are principles which we want for ourselves when we are the ones threatened. The key to all of this national burden is the elementary catechetical statement of the American Cardinals to the President of

the United States on his signing a bill to permit killing and excusing himself “You and you alone had the choice....” Once this choice is made, its consequences are no longer in the order of choice. We cannot undo what we have chosen. We can obstinately proclaim that we are right and make our own world on the basis of our own principles. Or we can acknowledge what we have done and bear the terrible burden of our choices. We can repent and amend. There is no other way, no other alternative. But it is the only honorable and worthy alternative for a repentant people.

We can thus say, in conclusion, that the Alamo of “abortion rights” has already taken place. The bodies are all killed and neatly disposed of, millions and millions of them, soon to be followed by the elderly, no doubt themselves conned or shamed into choosing their own slaughter in a sanitized Kavorkian style. This fact is a terrible, unyielding, present truth that took place, is taking place in our time, in a democracy that proclaimed that we have from our Creator certain inalienable rights, among which is that of life. Every time we refuse to acknowledge our choices, particularly at elections where we choose, the lie gets worse and leads to greater horrors, the evil more and more extensive, inexorable. We once had two parties against abortion, then we had one, now we have effectively none. Behind evil, Augustine said, is nothing, though in the case of moral evil, nothing but our choices. Once we are clear where the issue lies, there is hope. This is why things can suddenly change because we can see, if we will, we too can choose, if we will, to choose against our own choices. ✠

Nature and Grace

Fr. Brian Mullady, O.P.

In a recent series of lectures delivered at Oxford University, the Jesuit professor of Moral Theology, John Mahoney, states that after Karl Rahner’s work one can now state that, “The continuity and the interpretation of history of God’s work as both Creator and Saviour have the effect, if not of blurring, at least of rendering academic the conceptual distinction between nature and supernature.”¹ This is quite a statement indeed! Fr. Mahoney thinks this statement basically summarizes the work of the Second Vatican Council. In fact, the con-

text of this quotation is another of Paul VI reflecting on how the revealed law completes the natural law.

Though it is true that this idea is very common about what de facto has been taught since Vatican II as the proper interpretation of that Council, this is decidedly not what either Vatican II or the tradition of the church have ever held about the relation of nature to grace or God to creation. However, Fr. Mahoney is correct in the sense that one cannot understand the post-Council malaise in the Church unless one understands how Rahner arrives at his ideas.

These ideas are in fact the basis for the identification of the natural and supernatural order which has occurred since the Council. This identification is caused by a great lack of Metaphysics and is completed in a confusion of the natural and the supernatural. I do

not mean that Fr. Rahner meant for this confusion to occur. He wished only to show the close relationship between nature and grace. Nevertheless, Rahner's ideas have in fact led to this confusion.

The problem has its origins in the 16th century with the famous Dominican theologian, Thomas de Vio Cajetan. Cardinal Cajetan wrote a famous commentary on the *Summa Theologiae* which was so influential on all subsequent thought about this problem that it was printed as the bottom of the page in the critical Latin edition of the *Summa* produced by the Leonine commission in the late 19th century. According to Cajetan, there was no natural desire in man for God, no natural capacity in man for God and grace if one considered only the powers of human nature. The vision of heaven was only the destiny of man and the soul was only capable of God because Adam was created in grace before the Fall. If one considered man's soul in itself, hypothetically the state of pure nature in which man could be satisfied without the vision of God was possible.

Cajetan's ideas were very influential on the thoughts about this problem even though some other Thomists like Gilson referred to Cajetan's commentary as *corruptorium Thomae*² (the corruption of Thomas). In one of the notes to these letters, Henri de Lubac quotes another famous Thomist of the Council of Trent Dominic Soto (1495–1560) as saying, "Haec glossa destituit textum, est tortuosa. (This gloss destroys the text. It is torturous.)"³

It is no accident that the letters of Gilson to de Lubac are the context for this discussion. Henri de Lubac undertook to resolve this problem of the relation of nature to grace as his life mission. His famous book, *Summae*, for which he was silenced by the Holy See, sought to clarify the problem. After he was exonerated, he republished a revised edition of this book which was published in English in two volumes: *Augustinianism and Modern Theology* and *The Mystery of the Supernatural*.

In the first volume of this series, Fr. DeLubac undertakes a searching criticism of the traditional solution of Cardinal Cajetan and very clearly proves that it is destructive of the relation of nature to grace because their relationship becomes too extrinsic. To maintain

This mixture of a nature and grace which really cannot be distinguished in the source of all the modern problems in theology.

that the capacity of man for grace is only an non-repugnance and that the vision of God is the end of man is only due to the creation of man in grace either makes grace the destruction of nature, or two human natures with two different ends or destinies. The former solution makes grace completely overcome nature. The latter creates a complete separation between nature and grace.

After he has shown that the traditional solution is inadequate, Fr. DeLubac goes on to give his own solution in the second volume. This is more problematic than the solution of the Cajetan. In *The Mystery of the Supernatural*, Fr. DeLubac distinguishes between "the fact of the creation of a spiritual being, the supernatural finality imprinted upon that being's nature, and finally the offer presented to his free choice the share in the divine nature."⁴ In this division, Fr. DeLubac seems to add a third element to the famous relation of nature to grace. This is the supernatural finality imprinted on the being's nature. In other words, if nature is considered as a universal, there is no call to grace. It is only the individual concrete nature which has received this call. Each and every person created receives this call, but this call is not a part of any power in nature. This conclusion seems nominalistic and voluntaristic. Nominalistic because of the real distinction between universal and concrete nature. Voluntaristic because the call to grace seems only given to the will.

Fr. Karl Rahner carried the distinction of Fr. DeLubac a step further. He says that there is nature. Then there is the structure of man and the world called to grace which "is by that very fact always and everywhere inwardly other in structure than he (man) would be if he did not have this end."⁵ Finally, there is the actual gift of grace. So, for Rahner there are three distinct realities also: nature, nature called to grace (called the supernatural existential) and grace. Not only this, but the nominalism of Fr. DeLubac becomes more severe because nature left to itself is described by Rahner as a "remainder concept" (*Restbegriff*)⁶ so that "there is no way of telling exactly how his (man's) nature for itself alone would react, what precisely it would be for itself alone."⁷

For Rahner then there are three things: nature, the supernaturalized existential, and grace. Since one can-

not define what nature means without grace, this is the same as saying that it means nothing at all. Nature and grace are mixed in the supernatural existential and yet because this is a third complete thing, nature and grace are more separated than they were with Cajetan. This mixture of a nature and grace which really cannot be distinguished is the source of all the modern problems in theology. The nominalism of the school of thought which follows Rahner looks to any concept which demands an idea of nature in a strange and difficult way.

Richard McBrien states the conclusion of this position well in his latest edition of *Catholicism* when he states, "There is now a radical capacity in nature itself, and not merely superadded to nature, by which we are ordained to the knowledge of God. Thus all dualism between nature and grace is eliminated. Human nature is already graced existences. Though it is true that the capacity for God is not superadded to nature, the fulfillment of it certainly is. If human nature were already engraced, then there truly would be merely an academic distinction between nature and grace and man would be God."⁸

The problem with all these solutions is that they treat the capacity for God as a capacity of will. To say that there must be a natural capacity in the will for God is moral Pelagianism. This would mean that man would consciously be able to desire to see God by his own power. It is true that St. Thomas uses the term natural desire. But the term desire must not be taken to mean appetite. Desire here means only potential, in this case a potential which cannot be realized by human power, but which is not destructive of nature. "Even though man is called to an ultimate end by nature, he cannot attain it by nature, but only by grace and this owing to the loftiness of that end."⁹

The solution to the question must turn around the manner in which St. Thomas speaks of the ultimate end. He does indeed say there is a nature desire to see God present intrinsically in man. This is the basis for the necessity of grace for human fulfillment. But this natural desire is not of the will. It is not conscious, it is not moral. It is the same desire a stone has for rest on the earth and the matter formed in the womb of a human mother and father has for the soul which only God can create. It is innate but to the intellect. The natural desire is a desire or capacity of the intellect to know the truth.¹⁰

In fact, in the *Summa contra Gentiles*, St. Thomas

gives no less than six arguments to prove that both men and angels (no original justice in angels) have a natural desire to see God because their intelligence desires to know the cause of effects.¹¹ Interestingly enough, several of these arguments use the proof for the necessity of metaphysical knowledge in the *Metaphysics* of Aristotle.¹² St. Thomas clearly thinks that even the pagans could know that nothing natural can satisfy the desire of the mind to know the truth. Of course, the pagans could not and did not discuss the natural desire to see God because they did not know there was any means for man to arrive there. They did not know about grace, so man for them was frustrated, like the fox before the grapes. Nature and grace are truly distinct, but one is ordered to the other. This is not just because there is no repugnance in nature for grace — Nor it is because nature is capable of arriving at God who is infinitely distant from us. It is because every mind wants to know the ultimate truth. Man can and has known that he does not know this truth. Revelation is necessary for him to know it, otherwise he will be completely frustrated.

The present malaise in the church as to doctrine and morals seems due to a thoroughgoing nominalism and voluntarism which has completely confused creation with the Creator. Perhaps this is the basis for the denial of Original Sin, the Natural Law, the Divine Character of Christ, the secularization of the liturgy and the complete inability to distinguish between the infallibility of the authority of the Pope and secular authority in civil governments. Even more serious is the silence about the riches of the life of grace for all Catholic vocations: priesthood, religious life and laity. Only in losing ourselves to interpersonal union with the Trinity by faith can we prepare for the ultimate destiny which fulfills our natural power to know.

Unhappy is the man who knows everything (all creatures) but does not know you; but happy is the one who knows you, even if he does not know the other creatures. Yet the one who knows you and the other creatures is not any happier because he knows those other things than he is for knowing you alone.¹³ ✠

¹ John Mahoney, S.J., *The Making of Moral Theology*, (Oxford: Clarendon Press, 1987), 113.

² Etienne Gilson, *Letters of Etienne Gilson to Henri de Lubac* (San Francisco: Ignatius Press, 1986) 92 and 101, note 3.

³ *Ibid.*

- ⁴ Henri DeLubac, *The Mystery of the Supernatural*, (New York: Herder and Herder, 1967), 105.
- ⁵ Karl Rahner, S.J., "Concerning the Relationship between Nature and Grace," *Theological Investigations* (Baltimore: Helicon Press, 1961) 303.
- ⁶ *Ibid.* 313.
- ⁷ *Ibid.* 314.
- ⁸ Richard McBrien, *Catholicism*, (San Francisco: Harper and Row, 1994) 183.
- ⁹ "Quamvis enim homo naturaliter inclinatur in finem ultimum, non tamen potest naturaliter illum consequi, sed solum per gratiam, et hoc est propter eminentiam finis." Thomas Aquinas, *Commen-*

tary on Boethius' *De Trinitate*, Question 6, Article 4, ad 5.

¹⁰ 11 . . . naturale desiderium cognoscendi causam . . . 11, Thomas Aquinas, *Summa Theologiae*, I, 12, 1, corp.; "naturale desiderium rationalis creaturae . . . naturale desiderium sciendi . . . 12, 8, ad 4.

¹¹ Thomas Aquinas, *Summa contra Gentiles*, III, c. 50.

¹² Aristotle, *Metaphysics*, 982bll-983a25.

¹³ "Infelix homo qui scit omnia illa (scilicet creaturas), te autem nescit: beatus autem qui te scit, etiam si illa nesciat. Qui vero te et illa novit, non propter illa beator est, sed propter te solum beatus.¹" Augustine, *Confessions*, Book V, c. 4 (PL 32,708); quoted in Thomas Aquinas, *Summa Theologiae*, I, 12, 8, ad 4.

Avoiding Biblical Paralysis: Sacred Scripture and the Modern Catholic

by Curtis A. Martin

Who has never experienced frustration trying to read the Bible? The Book itself is fairly imposing, with more than 1,000 pages and seldom a picture. The characters seem to be right out of the *Iliad* and the *Odyssey*: "Mizraim became the father of Ludim and Anamin and Lehabim and Naphtu-him" (Gen. 10:13). Trying to read through the sacred text can lead to more perspiration than inspiration. So what is the layman to do? Many people read modern commentaries or even take classes on the Bible, looking for some helpful hints on how to crack open the sacred page and begin to experience the joy, the wisdom, and the life-transforming effects of which the saints and so many of our evangelical friends speak. This is usually where the problems begin.

A typical "Introduction to the Bible" course practically involves learning a new language and a new alphabet. For example, instead of Moses as the author of the Pentateuch (the first five books), we are told that J, E, P, and D are the real authors. Just when one becomes acquainted with the prophet Isaiah, we are told that there are two of them, then three. The nov-

ices who thought that Matthew wrote the first gospel, are then told no, it was Mark, actually Q (or Q1, Q2, and Q3 for the more advanced). Just when the letters of St. Paul are beginning to become instructive, someone points out that they are not all really his. What are the Catholic faithful to make of this convoluted mess? Every new piece of information only seems to call attention to how little we can (really) know.

Doctrinal Amnesia?

It is not always easy to discern how modern scholarship can be reconciled with the official teachings of the Church. A recent article in *Catholic Twin Circle* pointed out that most scholars doubt the historical nature of many passages in Scripture: "[M]ost U.S. Catholic scholars now generally view the Infancy narratives—the visit of the magi, the flight into Egypt, the massacre of the innocents—as religious legends created by the evangelists, or their sources, to convey theological truths about Christ (Hutchinson, "The Case for Christmas," *Catholic Twin Circle*, p. 10, 12/24/95).

This position not only runs counter to what many Catholics had always thought to be true, but it is also seems difficult to reconcile with Magisterial teaching. For example, in his *Syllabus of Errors*, Pope St. Pius X cites the following statement as an example of the Modernist heresy: "In many narrations the Evangelists recorded, not so much things that are true, as things which, even though false, they judged to be more profitable for their readers" (*Lamentabili Sane*, no. 14, 1907). The average Catholic wants to be well-informed and intelligent, but also to be faithful. From my own studies it is far from clear how the two positions

can come together. It almost seems as though some biblical scholars are suffering from doctrinal amnesia.

But even if modern scholarship could be harmonized with the official teachings of the Church, it still is missing the point. Vatican II encourages us to interpret Scripture thoughtfully and carefully, to make use of human wisdom and scholarship (cf. *Dei Verbum*, no. 12). However, it appears to the average layman that the scholars have become more interested in their “scholarship” than in what the Bible actually says, as though their “eyeglasses” are more important than the world those eyeglasses were designed to help them see. The Bible itself warns that some of its passages are not easy to understand (cf. 2 Pet. 3:16), but some modern scholars make the enterprise seem impossible.

I remember teaching seventh grade catechism several years ago. One night we were to discuss the Gospel of St. John. The teacher’s manual began, “Be sure to stress to the students that the Apostle John was not the author of the fourth Gospel.” Even if this were true—the Pontifical Biblical Commission, in its findings of 1907, stated that St. John must be acknowledged as the author—this is not catechesis. Here is the tragedy: In St. John’s Gospel we have many wonderful teachings, including the most compelling explanation of the Eucharist (Jn. 6), the institution of the Sacrament of Confession (Jn. 20:23), some of the clearest teachings on the divinity of Christ (e.g., Jn. 1:1-18; 8:58), and many profound passages found nowhere else. All of these took a backseat, so that I could stress to the students that St. John did not write the Gospel of St. John. How does this help young people to deepen their faith in Jesus Christ and His Church? Even if it were true, it is relatively trivial.

The confusion seemed all the more unnecessary to me. As a fallen away Roman Catholic, it was by reading the Protestant Bible that I came to see that the true Bible Church was in fact the Church of the Bible: Roman Catholicism. As a recent “revert,” I quickly began to see that reading the Bible as a Catholic involved many apparent challenges and difficulties. I wanted to be faithful to the Church that I had rediscovered to be the mystical Body of Christ, but the “experts” seemed to be taking the Bible right out of my hands. Thank God for sacred Tradition and the Magisterium! The more I listened to the modern scholars, the more confused and frustrated I became. I decided to go to the source. By studying what the Church had said in her official documents, it became

clear that it was her clear desire for all Catholics to be Bible Christians, and all Bible Christians to be Roman Catholics.

I have come to discover five basic principles which allow us lay people to read the Bible as Roman Catholics and maximize the profit we can gain from the sacred page. I will now share these principles with you, and then look at a couple of ways in which we might be able to begin our own personal study of the Word of God in Scripture, so that this grand source of Catholic revelation [may] be made safely and abundantly accessible to the flock of Jesus Christö (Pope Leo XIII, *Providentissimus Deus*, no. 2, 1893).

1. The Truth Will Make You Free: Biblical Inspiration and Inerrancy

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work (2 Tim. 3:16-17).

The first point is to realize that sacred Scripture is the very Word of God: For as the substantial Word of God became like to men in all things, “except sin,” so the words of God, expressed in human language, are made like to human speech in every respect, except error (Pope Pius XII, *Divino Afflante Spiritu*, no. 37, 1943).

The Bible is different from all other books because it is inspired by God. But it is important to understand what the Church means by this “inspiration.” She does not mean that the Bible is necessarily inspirational, although it often is. Rather, the Scriptures are referred to as inspired because they are literally God-breathed. “For the sacred Scripture is not like other books. Dictated by the Holy Spirit, it contains things of the deepest importance” (*Providentissimus Deus*, no. 5). As the book of Hebrews says, “the Word of God is living and active and sharper than any two-edged sword” (Heb. 4:12). The fact that Scripture is God’s very words becoming the words of men gives it an inner dynamism which differentiates it from all other books. The Scriptures possess a reliability in which we may place our trust as to what we are to believe and how we are to act. This reliability is based upon what the Church calls inerrancy.

[H]aving been written under the inspiration of the Holy Spirit, [the books of the Bible] have God for their author and as such were handed down to the Church herself. . . . [This is a] Catholic doctrine by which such divine authority is claimed for the entire books with all their parts so as to secure freedom from any error whatsoever (*Divino Afflante Spiritu*, introduction).

The Bible's inerrancy is based on God's trustworthiness, who can neither deceive nor be deceived (Act of Faith). This trustworthiness distinguishes the Bible from all other books (cf. *Lamentabili Sane*, no. 12). Typically, we as readers stand in judgment over the books we read, deciding for ourselves whether to accept or reject the assertions that we encounter. But the Scriptures—because they are written by God—stand in judgment over the reader, calling us into a life-transforming relationship with the ultimate Author, our Heavenly Father. The sacred Scriptures, read in light of sacred Tradition and with the guidance of the Magisterium, provide that firm foundation on which we can build a life of faith and support for our daily lives (cf. 1 Tim. 3:15). Biblical inspiration and inerrancy is the fundamental principle of biblical interpretation.

The Lord's words are true; for Him to say it, means that it is. Again, "Scripture cannot lie"; it is wrong to say Scripture lies, no, it is impious even to admit the very notion of error where the Bible is concerned (Pope Benedict XV, *Spiritus Paraclitus*, no. 13, 1920).

An example of this commitment to the sacred page not only extends to all the saints, but to Our Lord Himself, who quoted from all parts of the Scripture with solemn testimony: "The Scripture cannot be broken" (Jn. 10:35). This is the commitment we too will need if we want to experience the fruits that Our Lord has intended for "hearers of His Word."

2. As You Sow, So Shall You Reap: The Importance of Sound Interpretation

[S]o shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it (Is. 55:11).

The prayerful and careful reading of the Scriptures will always prove itself to be a profitable use of time. This does not mean, however, that reading the Bible is easy or simple. The sacred Scriptures are

like a large lake, sufficient for anyone to come and drink fully, but deep enough for anyone to drown. This is the way God has designed them, to encourage us to dig deep and to dig humbly. While the Church encourages us to read the Bible, it calls us to read carefully. Special attention should be paid to the text so that we might discern the intention of the sacred writer. This includes noting the literary form, or genre, of the text: Is it poetry, a parable, or a narration? The nature of the text will affect the meaning of the passage: [I]t is the duty of the exegete, to lay hold, so to speak, with the greatest care and reverence of the very least expressions which, under the inspiration of the Divine Spirit, have flowed from the pen of the sacred writer, so as to arrive at a deeper and fuller knowledge of his meaning (*Divino Afflante Spiritu*, no. 15).

Proper care and willingness to always examine our understandings in light of the teachings of the Church will help us to avoid the opposing errors of fundamentalism and skepticism.

The Bible works something like a chamois, a leather cloth used to dry your car when washing it. A chamois needs to be moist in order to absorb moisture. This is the paradox for the biblical student: We need to know the Bible in order to get to know the Bible better. This means that in our first reading we may miss many elements and aspects which a later reading will show us. But God has designed the Scriptures so that the faithful reader will be able to bring something away from every time of study. One helpful hint may be to begin on more familiar ground. The ideal starting place for devotional reading may be the Gospel of St. John in the New Testament. The Gospels are more familiar to us. We hear them at Mass every week, even daily if we attend. The characters of the New Testament are also more familiar to us, such as Mary and the apostles. A commitment to read a portion each day will lead us quickly through the New Testament, and then we may be ready to go back to the beginning.

The Old Testament, on the other hand, is admittedly more difficult. The names, places, and events can be foreign to the modern reader. I recommend a tape series by Dr. Scott Hahn entitled "Salvation History," available through Catholics United for the Faith. In this tape series, Dr. Hahn provides a framework within which we can begin to make sense of the Old Testament salvation history. This framework provides a "filing cabinet" in which we can begin to store

the information as we read it, almost like a computer disk which needs to be formatted before information can be stored on it. Most of all, we must avoid the temptation to become frustrated. There will be things we will not fully understand. When we encounter these difficulties, we should realize we are in good company: “Whosoever comes to [Scripture reading] in piety, faith, and humility, and with determination to make progress in it, will assuredly find therein and will eat the “Bread that comes down from heaven” (Jn. 6:33); he will, in his own person, experience the truth of David’s words: “The hidden and uncertain things of Thy Wisdom Thou hast made manifest to me!” (Ps. 51:6) (Spiritus Paraclitus, no. 43).

Pope Benedict XV also provides: “[St.] Jerome was compelled, when he discovered apparent discrepancies in the sacred books, to use every endeavor to unravel the difficulty. If he felt that he had not satisfactorily settled the problem, he would return to it again and again, not always, indeed, with the happiest results” (ibid., no. 15, emphasis added).

As with any craft, there are many tools which can be used to maximize the profitability of our reading. First and foremost among these tools is the regular and consistent reading of the sacred page itself. St. Jerome taught, “Read assiduously and learn as much as you can. Let sleep find you holding your Bible, and when your head nods let it be resting on the sacred page” (ibid., no. 42).

Only after we have read and reread the sacred page ourselves can we effectively make use of other tools. There are modern commentaries on all of the New Testament put out through the Navarre Study Series by Scepter Press. Dr. Hahn has a number of commentaries on audiotape on various books of the Bible. There are several official documents put out by the Magisterium on the topic of sacred Scripture (Pope Leo XIII, Pope Pius X, Pope Benedict XV, Pope Pius XII, Vatican II, and the Pontifical Biblical Commission before Pope Paul stripped it of its Magisterial status). There are also a number of other study guides available for more serious investigation, such as concordances, Bible dictionaries, biblical encyclopedias, etc. These tools, while helpful, can never replace the daily, personal reading of sacred Scripture. The Word of God is that pearl of great price which deserves all of our attention.

3. For the Sake of Our Salvation: The Purpose of Sacred Scripture

The Church . . . has always regarded, and continues to regard, the Scriptures taken together with sacred Tradition as the supreme rule of faith (*Dei Verbum*, no. 21).

In its dogmatic constitution *Dei Verbum*, literally “the Word of God,” the Second Vatican Council provides the gemstone of official Church teachings on the sacred Scripture. Building upon the firm foundation of other Magisterial teachings, the Council Fathers remind us of the ultimate reason for God’s gift of sacred Scripture: “It pleased God, in His goodness and wisdom, to reveal Himself and to make known the mystery of His will. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the Divine Nature (*Dei Verbum*, no. 2).

All of the truths about Scripture and each of the truths contained in the Scripture lead to the Gospel, the good news, that the almighty and ever living God has freely chosen first to create us and then reveal Himself to us as a loving Father, through the work of our divine Savior Jesus Christ, and desires to draw us back into His divine favor through the sanctifying power of the Holy Spirit. All of the wisdom and insights which may be gleaned from the Scriptures pale in comparison to this over-arching truth. In a beautiful and central passage of *Dei Verbum*, the Church teaches: “Since, therefore, all that the inspired authors, or sacred writers, affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture, firmly, faithfully, and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (*Dei Verbum*, no. 11).

This passage has one of the longest footnotes of any of the Vatican II documents. This footnote bears witness to the rich tradition upon which the Catholic perspective of the Word of God is based. The footnote contains references to St. Augustine, St. Thomas Aquinas, the Council of Trent, Pope Leo XIII, and Pope Pius XII, each affirming the inspiration, inerrancy, and importance of the sacred Scriptures for the Church and the individual Christian. These first three principles provide the framework within which we understand the Bible within the Church. It is inspired

by God, literally God-breathed, and therefore completely trustworthy. It is rich in content and meaning, and deserves our zealous and diligent study. It is an expression of the gift of God of His very self to humanity, and is provided to us for the sake of our salvation.

4. The New in Light of the Old: Analogy of Scripture

God, the inspirer and author of the books of both Testaments, in His wisdom has so brought it about that the New should be hidden in the Old, and that the Old should be made manifest in the New (Dei Verbum, no. 16).

The complete canon of Scripture includes 73 books. But as the Catechism of the Catholic Church teaches, there is an inner unity which also allows us to refer to the Bible as a single book: “Be especially attentive ‘to the content and unity of the whole Scripture.’ Different as the books which comprise it may be, Scripture is a unity by reason of the unity of God’s plan, of which Christ Jesus is the center and heart, open since His Passover” (*Catechism*, no. 112).

This principle of interpretation is called the analogy of Scripture. The analogy of Scripture allows us to see how the plans, promises, and covenants of the Old Testament salvation history are realized and fulfilled in the person of Jesus Christ and the foundation of the Roman Church. Salvation history seen in this light allows us to see that “His story” becomes “our story.” This realization allows us to read the Scriptures with a newfound interest. What may have appeared to be an obscure story now becomes our family history. St. Paul states: “For whatever was written in former days was written for our instruction, that by steadfastness and the encouragement of the Scriptures we might have hope” (Rom. 15:4).

When viewed in this light, the Scriptures invite us in and provide us with a God-given worldview. We become acquainted with the eternal purpose which He carried out in Christ Jesus our Lord (Eph. 3:11). We have become “fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the

cornerstone” (Eph. 2:19–20). It is with this knowledge and through the life of prayer which must accompany it that we may begin to make sense of our lives and our role in the modern world. Vatican II provides that “Christ fully reveals man to Himself” (*Gaudium et Spes*, no. 22), and without this Christ-centered knowledge of self we have no hope of living the life that God intends for us.

5. Faith of Our Fathers: Analogy of Faith

So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us (2 Thess. 2:15).

This final interpretive principle allows us to experience the breath and length and height and depth of the fullness of the Roman Catholic Faith. This principle is entitled the analogy of faith, and is described in the Catechism of the Catholic Church: “Read the Scripture within ‘the living Tradition of the whole Church.’ According to a saying of the Fathers, sacred Scripture is written principally in the Church’s heart. . .” (*Catechism*, no. 113). The analogy of faith is based on the fact that “sacred Tradition and sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church” (*Dei Verbum*, no. 10). This deposit of faith given by God and entrusted to the Church is “the pillar and bulwark of the truth” (1 Tim. 3:15). The analogy of faith is the secret weapon of the Catholic Church. If we as Catholics were to realize in our lives the analogy of faith, we would become suitable laborers in the work of authentic Christian unity.

The unity willed by God can be attained only by the adherence of all to the content of revealed faith in its

entirety. In matters of faith, compromise is a contradiction with God who is Truth (Pope John Paul II, *Ut Unum Sint*, no. 18).

It was the discovery of this interpretive principle which led me back to the Roman Catholic Church. Even though the Bible is the very Word of God given in the words of men, there is still room for human error and misinterpretation. In the book of Acts, the deacon Philip comes across an Ethiopian

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eunuch who is reading a passage from the sacred Scriptures, and Philip asks him, “Do you understand what you are reading?” and the eunuch replies, “Well, how could I unless someone guides me” (cf. Acts 8:30-31). There are more than 25,000 different Christian denominations, each claiming the Bible as their rule of faith. So without someone to guide us, we would be unable to discern the authentic meaning of the sacred page. St. Jerome illustrates this point, stating: “What I have learned I did not teach myself—a wretchedly presumptuous teacher!—but I learned it from illustrious men in the Church (*Spiritus Paraclitus*, no. 36).

Many sincere Christians disagree on biblical interpretations. For example, should our Lord be taken literally when He says, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you” (Jn. 6:53)? Imagine how much insight we could gain if we could speak with St. John himself and ask him what he understood our Lord to mean. Well, this is exactly what the Fathers of the Church were able to do. St. Ignatius of Antioch was a disciple of St. John, and St. Ignatius is not silent on the subject. He writes in his letter to the church of Antioch, “They [the heterodox] do not confess that the Eucharist is the flesh of our Savior, Jesus Christ, flesh which suffered for our sins in which the Father in His goodness raised up again. They who deny the gift of God are perishing in their disputes.”

When I discovered the analogy of faith, I realized that I was no longer left to my own devices and subject to my own limitations in trying to discover the fullness of faith. Rather, I was able to enter in to a “dialogue” with other faithful followers of Jesus Christ. But as if this were not enough, I also had the wise and anointed leadership of the Magisterium, the servant and teacher of God’s word. For the Catholic, the riches of the Bible are open so completely. We have the very words of God, in Tradition and in Scripture, as they are preserved and proclaimed by the Teaching Church. This means that Catholics among all Christians should be the most biblical. Some people are concerned that by reading the Bible we may fall away from the Church. But what I have seen is quite the opposite. Catholics who read the Bible within the Church help others to come into the Church. Catholics who are ignorant of Scripture are easily drawn away to a Bible church, which rightly focuses on the importance of the Word of God, but does so outside of its God-given context, the family of God, the Church.

Two Ways to Start

There are many styles and methods of studying the sacred Scriptures. The most basic is an inductive Bible study: to go to the very words of Scripture and allow them to teach you. As a Catholic this must be done in light of the five principles of inerrancy, the importance of taking our study seriously, the realization that the Scriptures are given for the sake of our salvation, that they will not contradict themselves, and that they will not contradict the Church, but rather the Church will help us and lead us to a fuller understanding. These principles allow us to read the Bible with freedom and confidence, knowing that if we encounter something that we do not understand or that seems to contradict the Church, we will humbly defer and allow the Church to guide us into the right interpretation. The Gospels may be the most fruitful subject for an inductive study. In them, we confront the very words and person of Jesus Christ, who invites us to repent and believe, and challenges us to live, not for the sake of this world, but for the sake of the world to come. Seemingly, every passage in the Scriptures is an invitation to have our lives transformed by God. St. Paul writes, “I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect” (Rom. 12:1-2).

Another type of study is a deductive study, in which we allow a topic or a teaching to lead us into the Scriptures to show us its foundation and its biblical principles. Perhaps the most useful guide for a deductive study is the Catechism of the Catholic Church. The Catechism is filled with scriptural references, so much so that one modern theologian accused it of citing the Bible in a “fundamentalist way” (E. A. Johnson, “Jesus Christ in the Catechism,” *America*, p. 208, 3/3/92). To read articles of interest in the Catechism and then to follow the references into the sacred Scriptures allows you to interact with the teachings of the Faith in the way the Catechism intends. In a certain sense, the Catechism of the Catholic Church is not the last word in Catholic teaching, but rather the first word, leading us to deeper study through the extensive references and footnotes. It is a wonderful synthesis of teachings flowing from the sacred Tradi-

tion of the Fathers, saints, Church Councils, and especially the sacred Scriptures, which embody the very soul of sacred theology, the study of God. By utilizing these principles and techniques, we lay people can avoid some of the confusion which surrounds modern Catholic biblical studies. Theories will come and theories will go, but the official teachings of the Catholic Church provide us with reliable guideposts which lead us and transform us into the children of God we have been called to be. ✠

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From the Illustrated London News, 1932-1936

The Stale Game of Scientific Prophecy

Our Note-Book

by G.K. Chesterton

I am trying to do some work, a thing to which I strongly object, in the beautiful seasonable summer weather, to which I also object; and I am wondering in a dazed way why the game of Scientific Prophecy has become so dull and stale. Why does not some liar say something fresh and fanciful about the rue of humanity, instead of going on perpetually repeating that things will be as they are, only more so? Why not say, for instance, that all this cult of Sunbathing and Seabathing and Life on the Lido means that we are all slowly going back into the sea, out of which all organic life originally came; so at least I am informed by the 'Outline of History' and other fairy-tales of science. That vast return of all the earth-creatures to the water would be a fine imaginative panorama, and in this weather it sounds cool and fresh. The profiteers parading in pink and purple would turn slowly into sea-beasts; nothing extra seems needed except the sea. Film stars evolving into star-fish and sun-bathers into sun-fish would still be a hopeful evolution. There would be macabre prose sketches of how our suits of clothes dangled and decayed

like scarecrows in the deserted lands and towns, the hollow husks or shells of the men who were already mermen and would return no more. I can imagine an interesting legend or hymn of praise for the whale, that pioneer of progress, who must have done this very thing centuries ahead of his age. For the whale is only sort of large sea-cow, who has wantonly gone into the water or bred to come out of it, taking a perennial bath. Or when we have exhausted this prophecy about the men of the future who go down to the sea, in slips instead of ships, we could turn to some other fancy; there must be twenty More, and they are all quite as good as the prophecies now regularly uttered; quite as likely and much more lively.

For instance, I read in huge headlines, in a daily paper, that one day we shall all visit Mars. I feel just as if I were told that one day we shall all visit Margate. I have heard so much about Mars and Martians, in innumerable romances, shockers, short stories, predictions by cranks, revelations by spooks, that I feel as if I knew.

When I do a class on St. Thomas, I like the class to read with me during the semester Chesterton's book, *St. Thomas Aquinas*. One rainy morning near the end of March, about eleven thirty in the morning, by chance I read aloud to the class a short passage from the August, 1995, *Chesterton Review*, a passage taken from an essay Chesterton wrote in 1911 on 'School Magazines,' about his early writing at St. Paul's School. I guess I wanted to make the point to the class that almost any page of Chesterton can lead us to the most profound of topics,

Among the memorable lines in this essay were these:

Man always begins by owning the universe; it is ordinarily later in life that he leaves to own a home. Men should always love virtue before they love duty, the reverse produces dried souls, incapable of joy.

Now, I could, and eventually may, so be forewarned, write a column on the first of these two sentences, about owning the universe and finally owning one's home. Needless to say, Chesterton no doubt considered the latter ownership, of the home, to be more profound than the former, of the universe, or better that the only sure way to learn to own the universe which we do with our knowledge is to own our own home wherein we can have the freedom and love that make the more universal ownership possible.

But this essay is on the second sentence, the one about duty and virtue. Here is how it came about.

When I finished this passage, a young lady put up her hand. With a combination of frown and inquisitive look on her face, she wanted to know why we could not have both duty and virtue? That was a good point, of course. There is no reason at all that we cannot have both virtue and duty. So why would Chesterton separate them, or suggest the priority of virtue?

Let me attempt again to respond to this question, as I did to the student and class. In the modern world, there will always be something Kantian about the word 'duty.' It has the overtones of a philosophy that sees something wrong with pleasure and delight. To do our duty, of course, has something noble about it. When all else fails duty may save us. Duty, while it does not entirely lose sight of the object of duty, emphasizes what we owe. It seems most distant from the object of duty itself, duty towards what?

Duty looks at things from our side. Duty refers to what we ought to do, what we must do. In a sense, duty looks at things in so far as we must do

When we love duty more, Chesterton thought, we would produce in ourselves dried souls. We would be incapable, as a consequence, of joy.

something about them whether we like it or not. Duty is designed to overcome our lethargy, our fear, our lack of certainty about what we ought to do. 'To do Your duty' implies that the rightness of the action is already decided. Duty at its best implies an orientation to what is good.

Chesterton concentrates on virtue and duty. He said that man should always love virtue before

he loves duty. If he does this, his duty will evidently be much easier. Thus, Chesterton does not deny that we can indeed love our duty. Yet, he says that right order implies that we love virtue first. 'Why would this be?' we might ask ourselves. Why does loving virtue come first? The clue can be found first, perhaps, in the consequences of loving duty more. When we love duty more, Chesterton thought, we would produce in ourselves dried souls. We would be incapable, as a consequence, of joy.

Dried souls? Incapable of joy? Inspired or buoyant souls, souls capable of joy, must arise from virtue, or better from what virtue itself is directed towards. But how is this? Let us talk about loving our mothers. If we 'obey' the Fourth Commandment, it tells us to honor our parents.

This is a command to us; it indicates a duty. When all else fails, we are still obliged to love OUR parents (or any one else we are obliged to love) because of our duty.

But it would be of little consolation to our mother if she thought that the only or primary reason that we loved her was because we were doing our duty, looking not at her, but at what we owed her, what we were obliged to do. For that matter, she would not be happy either if she thought we were practicing virtue on her. Chesterton's point was rather that virtue directs to its object, to what it is about. We are to be virtuous virtuously, in Aristotle's tradition. That is, what is primary in virtue is not virtue, or duty, but what it is we love or do, the object of our love or duty.

Joy does not come to us because we go out to seek it. If we go forth to seek joy, we will never find it. If our mother gives us joy, it is not because we do our duty towards her, nor even act virtuously around her. Rather, we first love her, for herself. What will follow from this placing the object of our love first, is precisely joy and the aliveness that comes from what is not ourselves. To be incapable of joy happens to us when we undermine in ourselves the power of joy. Joy is the possession of what we love. Both duty and virtue can and should lead us to our concentrating on, not ourselves, but on what we love.

But if we so concentrate on either duty or virtue so much that these are what it is we are mainly concerned with, we will never get beyond ourselves to that towards we are to look. When the Commandment implies that it is our duty to love our parents, it does not mean that we should not love them for themselves. That is what we are first to do, and if we do love and honor them first, we will do our duty to them in a very new light. The Commandment also means that, such is our condition, we may so allow our own desires, confusions, sins, or anger to come between us and that

which we are to learn to love that the only thing that might save us is obedience or duty which leads us to do the external acts of loving our parents. After we do the acts of love, we may finally learn to love as we should in the first place. Joy follows from this, from what it is we love. Joy is not an object of our desire, but a gift of loving what we ought, what is right for us to choose.

I am not at all sure what this good student thought of this explanation that I more or less recount here. What strikes me now, as it often does, is that a single sentence in Chesterton, when we think about it, mull it over, can lead us to distinctions and reflections that carry us to the heart of things. Yes, both virtue and duty do belong together, but in a certain order. What is important in thinking about them is not merely knowing what each is, but the order in which each is related to the other. Get this wrong, as Kant seems to have done, and everything else will go wrong. We will end up thinking that the duty of loving our mother is more noble than our mother and the gift of joy that she is. ✠

John Peterson

DOCUMENTATION

Homily for Baccalaureate Mass

University of San Francisco
May 23, 1996

Introduction

It is a great joy for me to make my first pastoral visit to the University of San Francisco as your new Archbishop on the happy occasion of your graduation, and I share your sense of accomplishment (and perhaps even relief!) as we celebrate these Commencement exercises of 1996.

It is also most fitting that my

first visit among you should take place at this celebration of the Eucharist. The words of Our Lord which we have just heard, “I am the vine, you are the branches” (Jn 15:5) take on their most profound reality in this liturgical gathering, in which Christ nourishes us with His Body and Blood and we are all given to drink of the one Spirit, as St. Paul tells us. All of you — students, faculty and staff — have worked hard in your years leading up to this night, but it is with awe and gratitude that we attend to the compelling words of Christ: “Apart from me you can do nothing.” (Jn 15:5) Let us be grateful for the abundant grace of God which has accompanied and sustained you on

every step of your journey at the University of San Francisco.

1. Christ, the Light of the Nations

This evening, we gather in the final days of the Easter season, when the Church unites in prayer with the first disciples awaiting the promised outpouring of the Holy Spirit. In describing this momentous event, St. Luke tells us that the dawning of the day of Pentecost found all of the believers together in one place. Enflamed by the Spirit, the disciples preached the Good News so that the throngs of pilgrims from many nations understood them. In

the mystery of Pentecost, we see fulfilled what the prophet Isaiah prophesied centuries before: Christ is the light of the nations.

In the mystery of Pentecost, we encounter the paradox between God's desire that all be saved, and what has been called "the scandal of particularity": to bring about this universal gift, God chooses one people, sends His only Son to be our one Savior, and continues the work of salvation in His one Church. The followers of Jesus speak innumerable languages, yet are together in one place; they go to the ends of the earth, but are branches of the one vine. They are many members of one body, whose various gifts are animated by a single guiding Spirit.

The paradoxical tension between particularity and universality is a challenge both to the Church and to the university. The temptation to opt for one or the other is very real. We can forego universality, choose to withdraw from the world, and become a sect; this unwillingness to engage the wider world is what lurks behind the scornful question posed by Tertullian centuries ago: "What has Athens to do with Jerusalem?" Or, we can forsake the uniqueness of the claims of Christ and by so doing reduce the Gospel to merely one alternative among many in a universal pantheon of philosophies. It is relatively easy to be in the world on its own terms, or to cut ourselves off from the world, but Christ has called us to a more difficult vocation: to be in the world, but not of the world. Only in this way can Jesus truly be seen as the light of all the nations.

2. The Vocation of a Catholic University

I would like to reflect with you on the vocation of a Catholic University in this context of particularity and universality, for the university is a privileged place where all are gathered as one, yet speak a multiplicity of languages. Like the Church herself, the university is a kind of abiding Pentecost event.

Emblazoned on your University Center is the image of a Phoenix rising from the ashes, with the motto "Pro urbe et universitate." Let us ask ourselves what is the purpose of the University of San Francisco for the city as a center of Catholic education.

a. "Pro urbe"

The role played by the University of San Francisco in the life of the City has been and continues to be crucial. Since its foundation in 1855, USF has sought to fulfill the simple yet all-embracing vocation of a university as described by our Holy Father in his Apostolic Constitution, *Ex Corde Ecclesiae*: "a Catholic university is distinguished by its free search for the whole truth about nature, man and God."¹ Pope John Paul stresses that such a vocation demands a certain institutional autonomy and freedom of inquiry which permit "an impartial search for truth, a search that is neither subordinated to nor conditioned by particular interests of any kind."²

While submitting itself to the intellectual rigors demanded of any center of higher learning, a Catholic university seeks to provide a unique service to the City by creating a place where the enterprise of

education is engaged with a distinctly religious ethos, a setting in which the question "how" is never isolated from the question "why?" This stance provides a necessary corrective to the tendency to reduce knowledge to technology, and to drown the human subject in a sea of presumed scientific objectivity. In the words of Fr. Pedro Arrupe:

The university looks to the total development of people — intellectual, artistic, moral, religious — and to the issues of values, both personal and social.³ The great gift of this university *pro urbe* is to be a center of such total development, both for its members and the wider community. When I described the City in my homily at St. Mary's Cathedral last October during my inaugural Mass as Archbishop — the City as "marketplace of modern life," as "home for individuals and families," as "crossroads of human civilizations"⁴ it was precisely to focus our ecclesial and civic attention on the ongoing task which God has given us: to be the architects of our City as a civilization of love. For this creative work, a Catholic university like USF is truly indispensable.

b. "... et universitate"

In order for the university to fulfill this mission in the world, it is essential that it be firmly rooted in its identity as a Catholic university. It is precisely by this particularity that USF can make a unique contribution to the wider society, while at the same time embodying the one Gospel in the complex multicultural context in which we live.

For this reason, even as the Holy Father is insistent on the

necessity of academic freedom and institutional autonomy in the life of a Catholic university, he is equally strong in calling upon Catholic universities to maintain fidelity to the Christian message as it comes to us through the Church.⁵ Such fidelity involves far more than downloading data; it can, and should, represent a profound and exciting experience of conversion. In his words:

Catholic theology, taught in a manner faithful to Scripture, tradition, and the church's magisterium, provides an awareness of the Gospel principles which will enrich the meaning of human life and give it a new dignity.⁶

For some, the insistence of the Holy Father on this fidelity to the teaching of Jesus handed on to his disciples in the Church may seem almost a threat to the very academic freedom he defends. I believe that the image of Pentecost teaches us a different lesson: while it is crucial that the message be proclaimed in many tongues, it is equally important that it be the message of the Gospel given to the believers gathered in one place with the Apostles, under the guiding Spirit of truth promised by Jesus himself.

For this reason, we should attend carefully to the words of St. Paul addressed to us this evening: "God has set up in the church first apostles, second prophets, third teachers, then miracle workers, healers, assistants, administrators, and those who speak in tongues." (I Cor 12:28) In listing the variety of ministries established by God in the infant Church, St. Paul notes that the first of these is the Apostle. It was the responsibility of the Apostles to coordinate the diverse

ministries of the first disciples, and it remains the responsibility of their successors, the bishops in union with the successor of St. Peter, to do so today.

It is true, therefore, that the apostolic office holds a certain pre-eminence in the life of the Church. But if God has set up "first apostles" He has not set up only apostles. Prophets and teachers are also given to the Church by God, and both history and contemporary experience demonstrate that, whatever conflicts and tensions may exist in this dispensation, all of these ministries are essential to the Church's vitality and growth.

Does such episcopal or papal involvement mean the death knell of academic freedom? The question, though warmly debated today, is not new. Cardinal Newman grappled with the same issue over a century ago, and his answer is worthy of our reflection:

Some persons will say that I am thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something, and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy equal freedom; but they should be found in one and the same place, and exemplified in the same persons ... I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion.⁷

3. The Jesuit contribution

To be "oracles of philosophy and shrines of devotion" is a very demanding vocation, but it should be noted that

the unique charism of the Society of Jesus has drawn men to live this vocation for over four hundred years. While some may seek to drive a wedge between the identity of a university as "Catholic" and "Jesuit," the example of St. Ignatius and his followers bears eloquent witness to the truth that the Jesuit vocation embodies in a singular degree both the universality and particularity which are the themes of my reflection this evening.

St. Ignatius felt drawn to the Holy Land, aflame with the desire to witness to the Gospel among the Muslim people. His dear friend St. Francis Xavier carried the faith to India and Japan, and died with his eyes fixed on the coast of China. In that same year, Matteo Ricci was born; he became the great Jesuit missionary who gained a hearing among the Chinese people because of his profound respect for their culture and traditions.

Universality has been the hallmark of the Jesuits since their foundation, and it finds a worthy home at this university, poised on the edge of the Pacific Rim and welcoming students with a rich variety of religious backgrounds. Here the spiritual descendants of Matteo Ricci and Roberto da Nobili can explore the Gospel of Christ in respectful dialogue with rich traditions of other world religions.

Paradoxically, this universal vision is sustained precisely by the anchor of fidelity to what St. Ignatius called "our holy Mother, the hierarchical Church" and in particular to the successor of St. Peter, the Pope. Even as the Society of Jesus has sought to carry the Gospel to every segment of society, it has done so most effectively when it has maintained a firm unity

with the disciples gathered in one place. The very word “apostolic” captures both terms of this vision: it implies being sent to, and sent from — to the world, from the heart of the Church. This twofold loyalty is the key to shaping men and women who are both “oracles of philosophy and shrines of devotion” and who can proclaim Christ as the light of the nations.

Conclusion

As we now continue with our celebration of the Eucharist, let us with all our heart implore the outpouring of the Spirit of Pentecost, grateful for the accomplishments we celebrate this evening, and committed to using the talents developed so effectively at this great university in service to a world in need of the light of His truth and the fire of His love. Apart from Christ, the true vine, we can do nothing to achieve the civilization of love. But our great consolation is that we are called to be His disciples, like branches joined to the vine. May His presence with us in our life’s tasks always be the source of our joy. ✠

1. *Ex Corde Ecclesiae*, #4.

2. *Ex Corde Ecclesiae*, #7.

3. Pedro Arrupe, S.J., “The Jesuit Mission in the University Apostolate,” in *Selected Letters and Addresses - III: Other Apostolates Today* (Institute of Jesuit Sources, St. Louis, 1981), pg. 87.

4. William J. Levada, “The City: Meeting Place of Politics Industry and the Human Spirit,” *Origins* (vol. 25, no. 21, @OV. 19, 1995), pp. 362-4.

5. *Ex Corde Ecclesiae*, #13.3.

6. *Ex Corde Ecclesiae*, #21.

7. John Henry Newman, “Intellect, the Instrument of Religious Training”; Sermons preached on various Occasions, (London: Burns and Oates, 1881), pg. 13.

Report from the Cardinal Newman Society: A Plan for Restoration

The newly established Cardinal Newman Society (CNS) is the only national organization dedicated to restoring respect for Christ and His Church at the more than 230 Catholic colleges and universities in this country. The organization’s mission is simple, to promote the restoration of Catholic higher education through a faithful implementation of *Ex corde Ecclesiae*.

The need for the Cardinal Society Newman is painfully obvious to all Catholics who truly love the Church. Since 1967, the Land O’Lakes vision for Catholic higher education has been embraced by nearly all Catholic colleges and universities in the United States. As a result, schools that were once the pride of the Catholic Church in America now tolerate, and in some cases promote, secular views which are at odds with the teachings of the Faith. Nearly a generation of young Catholics has been led away from the Church.

There is, however, a small but significant movement beginning on Catholic campuses across America that gives reason for hope. On Catholic campuses across the country, there are growing pockets of concern and activity in response to the increasing secularization of their schools. Student publications like *The Observer* at Boston College or *Right Reason* at Notre Dame and campus groups like the Society of St. Augustine at Villanova are standing up for Catholic identity.

In addition, there are also faculty groups such as Ruach (Hebrew word meaning Spirit) at the University of Scranton and alumni groups like the Concerned Friends of La Salle, which are drawing attention to the loss of academic and religious integrity at their schools and alma maters.

Our plan is to help these groups by sponsoring conferences, where those involved can gather to discuss their challenges and share experiences. We are assisting student groups with their campus publications and helping them to host Catholic speakers instead of the likes of Gloria Steinam, who recently spoke at St. Norbert’s College in Wisconsin. We feel it is important to expose students to the rich tradition of the Church and the dignity in giving witness to our Faith. By providing a national voice for these various groups we hope to give the added fuel to this movement so that it can maintain zeal and consistency.

It is our hope that this growing campus movement in support of Catholic identity and *Ex corde Ecclesiae* will inspire our bishops to take a more active role in Catholic higher education. In Portland recently, several bishops indicated their appreciation for the work of CNS and promised to assist our efforts.

By working from the bottom up through campus groups and encouraging bishops to work from the top down, we hope to reach university administrators in the middle. We are convinced that much can be accomplished by facilitating active networking and collaboration between members from all levels of the Catholic university community, who support

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Cardinal Newman Society
207 Park Ave., Suite B-2
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the faithful implementation of
Ex corde Ecclesiae.

We already have the support
of a Board of Advisors composed
of many well-known Catholic
leaders such as Msgr. George Kelly,
Fr. Joseph Fessio, S.J., Fr. Peter
Stravinskias, Dr. Robert George,
Dr. John Haas, Dr. James Hitch-
cock, Dr. William May, and Dr.
Janet Smith. In order to better
coordinate the efforts of members
from the various levels of the
Catholic higher education commu-
nity. We plan to re-organize our
Board of Advisors into several
advisory boards and councils
including: episcopal advisors, spiri-
tual advisors, presidents council,
trustees council, faculty council,
alumni council and students coun-
cil. By forming these various advi-
sory bodies, we will be able to
more effectively share information,
provide ideas, and promote wide-
spread and coordinated support for
Ex corde Ecclesiae.

The reason for this effort is
obvious. The Pope refers to
Catholic universities as the “Heart
of the Church” and that is exactly
what we are striving to restore. It is
the very heart of the Church that is
at stake.

Many would say that there is
no turning back for most Catholic
colleges and universities in this
country. Whether this is true or
not, we will strive to bring the
message of the Holy Father to
students and allow them to be a
witness to Truth Himself. If we are
able to reach students in this way,
then the effort is worth it.

There are, however, two subtle
factors which will aid us in our
mission to fully restore the religious
identity of Catholic colleges and
universities. There is a generation

of young people, a post-Vatican 11
generation, that is dissatisfied with
the distorted implementation of the
Council. We clearly see this in our
work with the various student
groups that are speaking out for
Truth and Life. This generation of
young people is inspired by the
witness of Pope John Paul 11 and is
firmly rooted in the teaching patri-
mony of the Holy Father. These
young Catholics will be the driving
force behind the movement to
bring about the authentic fulfill-
ment of the Council as well as the
movement to restore Catholic
higher education.

The second factor is a very
practical reality that is affecting
Catholic higher education right
now. Of the approximately 230
Catholic colleges and universities in
this country, the majority are small
undergraduate institutions number-
ing between 1000-2000 in enroll-
ment. As these schools secularize,
they are offering no more than
what the neighborhood commu-
nity college is able to offer, only at
a highly inflated price. In order to
compete in the higher education
market, small Catholic colleges will
be forced to find something unique
to offer. Of course, the only truly
unique concept to offer in our
increasingly secular culture is
Catholic identity.

We know that great things are
possible with the grace of the Holy
Spirit. So with prayer, cooperation,
and much hard work, perhaps we
can initiate a trend that will run
counter to Land O’Lakes—a trend
involving a significant portion of
Catholic colleges and universities
that embrace the vision contained
within *Ex corde Ecclesiae* so they
can once again proudly bear the
title, CATHOLIC.

The Cardinal Newman Society invites all members of the Fellowship to assist us in our efforts to build a campus movement in support of *Ex corde Ecclesiae*. Help keep us informed of events at your campus and we will keep you abreast of the nationwide movement to restore Catholic higher education. Please contact us at: 207 Park Ave., Suite B-2. Falls Church, VA 22046, (703) 536-9585.

Mr. Mo Fung
Executive Director

James Francis Cardinal McIntyre: One of a Kind A Review Essay

Msgr. George A. Kelly

Msg. Francis J. Weber's story of *His Eminence of Los Angeles: James Francis Cardinal McIntyre (1886-1979)* rescues from oblivion one of the Church's most remarkable diocesan pastors.¹

One of Cardinal Spellman's best gifts to the Church of the United States was Cardinal McIntyre to be Archbishop of Los Angeles. If either of them had been less of a Churchman, McIntyre would have ended his life as pastor in Hell's Kitchen on the West Side of New York. The future Angeleno was living with Patrick Cardinal Hayes in 1936 when he was dispatched to inform Bishop Francis J. Spellman, then auxiliary bishop of Boston, that he was no longer welcome, either in New York or at the Cardinal's Residence. The reason is variously explained, the more interesting one being that Hayes was

miffed because Spellman drove Cardinal Pacelli (later Pius XII), on his only visit to America, to Long Island, past the Archbishop's Residence on Madison Avenue without a courtesy call. Three years later, Spellman was New York's Archbishop, prompting McIntyre to ride by train to Boston immediately, where he resigned as Chancellor of New York. Spellman refused the offer, allegedly saying: "if you could be that loyal to Cardinal Hayes, you can be that loyal to me!" He was. Spellman made him a bishop in 1940 and his own Coadjutor in 1946. New York priests developed the line: "Spellman ran the world, McIntyre the Archdiocese!" McIntyre went to Los Angeles in 1948, and became the West Coast's first Cardinal in 1953. The rest is history.

It is difficult to conceive of any other prelate doing for the Archdiocese of Los Angeles what James Francis A. McIntyre accomplished during his tenure there 1948-1970. His sponsor Francis Cardinal Spellman will loom larger in Church history because of his international prominence, and his own pastoral success in New York, but Spellman could not have done in L.A. what McIntyre did. Spellman's genius was seeing in McIntyre what few others saw (as he did later in tapping John Courtney Murray for Vatican II) viz. as the priest who would turn the Church of Our Lady of the Angels into the largest and best run Archdiocese in the nation.² Is this not the specific function of a Good Shepherd?

This first Cardinal on the West Coast is noteworthy for the rich patrimony of Catholic faith and Church services that he bequeathed

to his successor on his retirement. He may not have been the favorite choice of local ecclesial leadership, he surely didn't receive the rave notices from the Church's opinionated elites. and certainly he was not a public relations man's dream. McIntyre was simply an incredible performer as a diocesan pastor.

During his California episcopate, when Los Angeles tripled its Catholic population from 600,000 to 1,800,000, the transplanted New Yorker built 200 schools, churches, and agencies, paid for and staffed them fully year by year until he retired. In that 22 year period, the number of diocesan priests moved from 700 to 1,400, parishes from 221 to 321, seminarians from 312 to 454, Catholic collegians from 3,250 to 9,500, high school students from 9,000 to 39,000, elementary from 45,000 to 117,000, Catholic hospital patients treated from 86,000 to 935,000, teachers from 1,600 to 5,300. Even his antagonist John Cardinal Dearden, at his funeral in 1979, admitted that "McIntyre wrote the book on modern Curial activity." Critics dismiss this record as mere evidence of a "brick and mortar mentality"; friendly CEO professionals give whatever credit is due to his "financial genius." Neither group understands what a Churchman he really was - a priest with the unusual know-how and determination to build an archdiocese as he remembered legendary pastors of his boyhood built parishes.

The Cardinal Archbishop

Why were pastors called legendary in days when they were around long enough to leave their mark?

Merely for building the house where people worshipped? Or schools where their children received a free education? Simply for using their monies wisely? Yes. The pastor's job, after all, is to build and supervise properly the infrastructures which enhance the Church's sacred mission. But was this alone what made him a people's hero? Hardly. Baptizing, confirming, marrying them, visiting their homes, knowing everyone worth knowing, attending them when they were sick, burying their dead, speaking at their graduations, giving them a lift when they were down, fighting city hall for their benefit — these are what turned a priest into an epic figure. If McIntyre was once called “one of the best, loved prelates of the Catholic Church,” it was not simply because he built a lot of buildings, or ran Los Angeles in the black. His ten thick volumes of homilies and addresses (in the archives) say he was everywhere, telling people that “you cannot have morality without dogmatic principles,” speaking about the Divinity of Christ, or the Legion of Decency, arguing against the National Education Association. On a day-to-day basis McIntyre seemed to be everywhere, in the right places, with the rich and powerful to be sure, but more often with the people who did all the Church's work, and with the poor. Hardly ten years in L.A., McIntyre saw that every Mexican neighborhood had its own parochial school and nuns, and every bracero camp of migrant workers its own chaplain.

As for fighting city hall, McIntyre was an activist from the very beginning. His bags were just

about unpacked (1948), when he discovered that California taxed parochial schools, hundreds of thousands of dollars per annum, better used, he thought, to build new schools. When he forced the issue into the polling booths, it was the pluralities he garnered in Los Angeles which boosted the cause over the top, with more than a little help along the way from his personal involvement with men of stature—Governor Earl Warren, Admiral Chester Nimitz, Senator William Knowland. Journalists, who up to then spoke of the declining Church influence on West Coast politics, were quick to add “but not in those parts of the State subject to the spiritual jurisdiction of Cardinal McIntyre.” Though normally detached from national politics, and psychologically suspicious of all federal aid programs, he joined Cardinal Spellman in 1949 to fight Congressman Graham Barden's first federal proposal ever to provide assistance to public school children only. Beyond his own uplift services to L.A.'s increasing minority population, the Cardinal gave support to the Civil Rights Act of 1964 and to pro-life activities by 1967.

Strong as he was in West Coast Church affairs, Cardinal McIntyre had little interest in what book writers would call ecclesiastical politics, nor did he aspire to be an ecclesiastical power-broker. He was not a bishop-maker in the usual sense of that word. He was highly respectful of Pius XII, friendly to John XX (unlike Spellman), and enjoyed very good personal relations with Paul VI. (He and Spellman were pro-Montini in the papal election of 1963, although 20 Cardinals refused to vote for him because of his indecisiveness, even after his election was

secure.) He did not want to retire (at 83) and said so, refusing original nominees proposed by the Holy See for an orderly succession. Yet, he eventually worked with Rome to send Timothy Manning to Fresno as a test of his administrative ability (of which McIntyre had doubts), and for his eventual return to L.A. as Coadjutor Archbishop. When asked by Rome, he also worked to straighten out the shaky finances in dioceses like Yakima and San Diego. In his view the pre-Vatican II NCWC was a costly inefficient bureaucracy, which liked to set policy for the nation's Church, but took consolation in the fact that NCWC resolutions, which he regularly implemented, lacked the force of law on a diocesan bishop. Understandably, he later opposed legislative powers for the NCCB.

During Vatican II, Cardinal McIntyre like his American counterparts, played a marginal role, although he sided with the majority on 95 percent of those matters put to a vote. (The Americans comprising 10 percent of the assembly, made only 5 percent of the interventions.) McIntyre looked upon the Conciliar debates, not as between liberals and conservatives, but rather between change makers in a hurry and those who wanted assurances that any new way was better than the old. Of some interest to general readers may be the fact that Pius XII discussed the possibility of an Ecumenical Council with Archbishop Spellman at the time of his appointment to New York in 1939, again in 1945 and 1956. On Pius' death in 1958, a 200-page schema for such a Council was found in the papal quarters.

McIntyre the Man

Every public figure is the incarnation of a person's inner self. People usually get what they see, even if they misread the signs. Cardinal McIntyre was a simple man of great faith, devoted to the Church as his only love, impelled by a compulsive personality to work tirelessly on her behalf, disposed to help the helpless, impatient with perceived wrongdoers, given little to contemplation, academic pursuits or pettifoggery and, when venting his feelings, could be heard a room away. He was well-retired and in fine fettle, when last we met in St. Basil's Parish House where he was serving as a curate. After spending three delightful hours with the black-robed Cardinal, I went on to San Francisco there to meet with a dozen pastors and several curates. At this later session, among men who were considered the finest priests in the country, I asked this question: "What explains the fact that L.A. priests with their curmudgeon Cardinal seem to have better morale than San Francisco with its gentler more permissible Archbishop? Is it because L.A. has more Irish-born pastors?" After minutes of mumbling unsatisfactory diagnoses, one young Suipician raised his hand: "I was trained in L.A. Many of us frequently disagreed with the Cardinal. But you have to give him credit. He will go anywhere to meet seminarians and priests to explain or defend what he is going to do or what he has done. He is courageous, the first one into chapel in the morning and the last one out of it at night. He's a very holy man."

New York priests who knew

him, hearing that he was going to L.A., reacted immediately: "He'll scare every pastor from Sacramento to San Diego." They had learned to talk up to him, without ever daring to talk back to him. McIntyre was good at answering before he knew the whole question, but he was also capable of changing his mind, even of apologizing. During World War II, he would call Dorothy Day in, abrade her for a peacenik editorial in the Catholic Worker, then, as she left, give her a large check for her work: or chastise a chaplain of the Association of Catholic Trade Unionists for something ACTU did to embarrass Spellman, then send him off to a strike meeting of Telephone Workers as a representative of the Archdiocese, because "our girls" were there. Angelinos would have to learn that side of their new Archbishop. Some never did. Although a registered Democrat all his life, he was pro-American, anti-Communist, anti-Welfare State, opposed to political priests, and suspicious of groups like the National Conference of Christians and Jews.

McIntyre made a lot of enemies - usually people he confronted because they confronted the Church, e.g. Hans Kung (whom he sort of liked), John Tracy Ellis, Archbishop Thomas Roberts, S.J., and Bishop James Shannon, the latter before he abandoned the episcopacy. Biblical scholar John McKenzie thought the Cardinal was "theologically illiterate," and "an evil man," Atlanta's Archbishop Paul Hallinan called him "absolutely stupid," and social activist George Dunne, S.J., said he "was not only mean-spirited and insensitive, but appallingly

ignorant." (When McIntyre was told later what Dunne had said, the Cardinal observed "he was only two-thirds correct, which is pretty good for George Dunne!")

McIntyre's public troubles, small enough before Vatican II, became serious thereafter. Hitherto, he and his critics collided over the tactics of what became known as procedures of evangelization and inculturization; later the substratum of multiple controversies were the very definitions of Catholicity. In these, the Cardinal, more often than not, had a greater sense of what was right for the Church than his antagonists, most of whom had never in their lives created or maintained a Catholic community. Specifically, the public controversies which tested McIntyre's nettle were three: (1) L.A.'s Immaculate Heart of Mary nuns-, (2) Fr. William Dubay, one of his priests; (3) Confrontations within the Church over political action.

The Cardinal became concerned with the IHM's during the 1960's, when he noticed an unusual rise in requests for dispensation from vows. He did not know, then, that IHM leadership, with the help of theologians (drawn from as far away as Holland), and of Carl Roger's psychotherapists, was retraining their nuns away from traditional religious life towards self-determination, mundane involvement, and professionalism. By the time the Holy See came to reject IHM's revision of its Constitution (1967), McIntyre began to be worried about the effect of their upheaval on his school system. He was willing to leave the religious life issue to Rome, but he wanted "nuns," not secularized women, in his classrooms. He had no intention

of allowing “our convents to become hotels or boarding houses for women.” Rome demanded that IHM’s observe the rules of religious life, and the nuns said No. By then, they were no longer interested in ecclesiastical approval from anyone. Their president, drawing support from Jesuits, from people like Harvey Cox and Belgium’s Leo Cardinal Suenens, took her case to the lecture circuit to drum up support against “archfoe” McIntyre. When she gave the Archdiocese an ultimatum, it was the Cardinal’s turn to say No, knowing that he already had enough religious women of other communities to restaff all but one of their 32 schools. Today, the IHM’s have all but withered away, but the torch of their rebellion was passed to motherhouses all across the country.

Fr. William Dubay was a parish administrator who, on his own, decided to confront his Archbishop publicly over the latter’s failure (he thought) to deal effectively with the race question. Dubay, not a very effective parish priest, later described in the press as “obnoxious,” relished a short career as a *bete noire* to his Ordinary, accusing him as being out of step with the times. As an organizer of a labor union for priests, he received notoriety for a book titled *The Human Church*, which advocated “tolerance for heresy.” During this controversy McIntyre of the two received the more favorable secular press, although Dubay did receive space in *Chicago Studies* to fulminate against the Church. In 1968 he got married before a minister, left the woman in 1972 to declare himself a homosexual. During this sad period of his life, the rebel

admitted that Cardinal McIntyre had done a great deal for the poor of Los Angeles, including blacks.

McIntyre, particularly in the years close to his retirement, was to suffer political action indignities at the hands of activists, although he moved as much as \$13 million in a given year from affluent parishes to Chicano pastors. In one situation, a crowd of 200 Chicanos, egged on by a suspended Guatemalan priest and a wandering Puerto Rican bishop, broke into St. Basil’s during his Midnight Mass, the protesters exploding in indignation that some of them were arrested. The Cardinal *per se* was not the problem, but a new mood that violence against prominent public figures, if the cause involved the underclass, was justified as the only way to dramatize the perceived injustice.

McIntyre had more trouble with in-house Catholic reformers bent on de-sacramentalizing the Church. On the basis of his experience and personal preferences, he judged that many proposals coming out of the Washington, D.C. coalitions were ill-defined, unduly open-ended, and lacking accountability. When experiments among religious were undertaken so that stronger ties with the laity might be forged, he pointedly asked: “Who in all history and in all times and under all circumstances have been closer to people than the nun.” With so many consultative groups already at work in L.A., he did not find a Priests’ Senate to be necessary. He was accused of being “recalcitrant in liturgical reform;” yet before he moved on any change, he demanded to know whether “the change” was an improvement over “the old.” McIntyre was opposed to the wipeout of the Latin,

but so were the Council Fathers. Los Angeles did fairly well with liturgical reform as dioceses went., and he, no liturgical expert, followed the advice of his own professionals, not those of the NCCB. Cardinal Manning later expressed gratitude for his predecessor’s caution. His Archdiocese may have suffered less priest leakage at the time than others.

“Mean-spirited” Catholic elites would give him no credit, even when he was doing the right thing. Working with Rome to bring Timothy Manning back to L.A. as his successor, he recommended that the younger man go to Fresno first to gain administrative experience, this was labeled by the unfriendly as “an exile.” The Cardinal finally retired in 1970. He refused Archbishop Manning’s offer of downtown office space, never had a secretary again, took a monthly pension of 400 one-dollar bills as handout money to the poor, never went back to the Chancery, never second-guessed his successor, and became a black-robed curate. Said he: “To retire from the position of authority is one thing, but to abdicate the care and concern of souls is something a priestly conscience could never endure.” He glorified in the first convert he made as a parish priest at St. Basil’s.

Cardinal McIntyre’s very decisiveness., his Churchmanship, and his intimidability by pressure groups, made him appear sterner and less thoughtful than he really was. He was not “the dinosaur” Robert Blair Raiser thought he was, and journalists who knew him found him approachable, compassionate, even if the disciplinarian in him was always in evidence. He could be diplomatic when he chose

to be, but cultivating the image public relations experts might like him to have was not a large priority in his life. People and priests – especially critics of the Church – worried about him, never he about them, if he was defending the Church. He could thunder with words, but he was not impetuous. Indeed, when Cardinal Spellman dug a p.r. hole for himself in 1949 over Eleanor Roosevelt and the Calvary Cemetery strike, McIntyre remarked that those mistakes would not have been made in New York had he still been living on Madison Avenue. Nor was he a trickster, especially in his dealings with fellow bishops. What they saw is what they got. He was not above thinking that his friend San Antonio’s Archbishop Robert Lucey tended to overemphasize social considerations at the expense of the religious. He fired off a protesting letter to Chicago’s Albert Cardinal Meyer for allowing Fr. Dubay to use Chicago Studies as a platform to denigrate L.A. He did not hesitate to tell good friend Bishop Fulton Sheen to cease and desist soliciting funds for his National Office of the Propagation of the Faith, thus undermining diocesan directors. Cardinal John Dearden was his particular nemesis. McIntyre resented Dearden telling a reporter in Rome (1963) that he was an enemy of labor, especially since he dealt with more labor leaders in L.A., as he did in New York, than Dearden ever did. (He was opposed, though, to “labor” priests sounding like labor leaders.) When he and Western bishops discovered (1967) that Dearden, as new NCCB president, wrote to Paul VI expressing concern over Rome’s stern directives to L.A.’s

IHM’S, they equivalently told him to mind his own business. Los Angeles also confronted Detroit on the latter’s failure to pass on to the Pope (1968), the Administrative Board’s endorsement of *Humanae Vitae* and Cardinal O’Boyle.

Msgr. Weber’s Biography

His Eminence of Los Angeles: James Francis Cardinal McIntyre is the story of how an ordinary man became an outstanding pastor of souls. Msgr. Weber lets the story tell itself, unlike others who fit the subject into a schema, which mainly reflects the interests or ideology of the writer. Granted that an episcopal biography can achieve Pulitzer Prize status if it skillfully dramatizes the political or ecclesial skills of the subject, and his place in the larger politics of Church or State. (Cardinal Spellman, however, used to laugh that no one would do his biography, because he did his best work on the telephone.) What is defective in some highly praised biographies is that the bishop’s chief role as pastor of souls is lightly treated, perhaps because the day-to-day activity of a bishop is so pedestrian to a bookman. The reader might never know from the text whether he was a good or bad shepherd at home.

Msgr. Weber’s biography has a “diary” quality to it, unfolding the events in McIntyre’s life somewhat as they occurred. Assembled in categories, such as “The Early Years,” “Spreading the Faith,” “The Cardinalate,” the pages belabor little the cosmic significance of particular things McIntyre did. Neither does the author provide depth analysis of the Cardinal’s

psyche. which others sometimes do to explain why their subject was a hero or a menace. Nor does Weber carve out a niche for his one-time boss as a major figure in American Church history, Red Hat or no. Substantially, L.A.’s archivist recounts the life of a diocesan pastor at work “performing an organizational miracle in governing the sprawling Los Angeles Archdiocese and its huge network of schools,” as a one-time enemy said.

Historiographer Weber pointedly leaves other researchers to explore in depth McIntyre’s dealings with Rome, Spellman, and the NCCB, with the maladministration at CUA, about how he saved the Diocese of San Diego, or why he was so friendly with excommunicated Will Durant, why he did not force Msgr. Benjamin Hawkes into the hierarchy, with the details of his inner dealings with L.A.’s minorities, or how McIntyre came to receive an Honorary Doctorate of Law from Notre Dame’s Theodore Hesburgh.

One final word about the West Coast’s first Cardinal: For all his larger-than-life accomplishments, and his bluster, and in spite of the verbosity of his enemies, who made him look greater than he might have been, McIntyre was a humble man. He never aspired to be a bishop, and he would have acted no differently, or with less enthusiasm, had Spellman made him a pastor in New York’s Hell’s Kitchen. The motto on his Cardinal’s coat of arms was in character: ‘Have mercy on me, O Lord.’ When he returned home with his new Red Hat, he told his welcomees: “Any honor that comes to the Shepherd belongs to the Sheepfold.” To which a reporter,

watching the expression on his face as he said it, rejoined as if in amazement: "He really believes it!" And he did!

I gave Frank Weber's manuscript to a wise old priest of my generation. He returned it with this comment: "They'd never let McIntyre into today's hierarchy. Nor John Mitty. Certainly not Francis J. Spellman."

Had Bishop McIntyre stayed in New York he would never have been noticed outside, because of the large shadow cast by Cardinal Spellman. On his own, he was one of a kind.

His Eminence of Los Angeles: James Francis Cardinal McIntyre is the story of a bishop being a bishop to his people. ✠

¹ Published by the St. Francis Historical Society, Los Angeles, 728 pp., \$35.00; Msg., Weber is Archivist for the Archdiocese of Los Angeles.

² Spellman offered him his choice of Los Angeles or Washington, D.C., but recommended the West Coast. His classmate, Patrick A. O'Boyle, confirming the story, remarked: "I got what was left."

³ A noteworthy sidelight to his appointment was the attitude of San Francisco's Archbishop John Mitty (1884-1961), who had taught McIntyre in Dunwoodie Seminary, following his entry there in 1916. Mitty, a potential Cardinal in his own right, hearing the rumor in 1947 of McIntyre's coming, said: "We have enough New Yorkers in California now." Interestingly, Mitty the first one McIntyre informed of his appointment (and later of the Cardinal's hat), always called McIntyre "Frank," while the L.A. newcomer, out of respect for his one-time professor, never called Mitty anything but "Archbishop."

A TALE ...

The last time I spoke with Cardinal McIntyre was during the Christmas season 1975 in St. Basil's Church where he, now retired, was serving as a curate. We spent three hours that morning talking about New York, and some of my best recollections of him. He roared over one story in particular, which went something like this:

Back in 1947 we chaplains of the Association of Catholic Trade Unionists were told we were in your doghouse because ACTU supported the Wall Street strike, and thereby lost a lot of money for the Catholic Charities Campaign going on at the same time. Later that year, when the Telephone Workers went on strike, you telephoned me at my rectory with a request that I represent the Archdiocese of New York at a strike meeting of 2,000 of what you called "our girls." I agreed, but then said to you: "But, Bishop, I might not say to them what you might say to them if you were representing the Archdiocese." To which you responded: "I don't care what you say. They tell me a Jesuit from Brooklyn is going there, and if anyone is going to get credit for being on the side of the workers, it isn't going to be a Jesuit from Brooklyn!"

The old Cardinal laid back in his chair and roared with laughter at an incident he had no reason to remember, but warned: "Don't tell that story out here; I'm in trouble enough!"

Jahrbuch fur Philosophie des Forschungsinstituts fur Philosophie Hannover, Band 7 by Peter Koslowski and Richard Schenk (Eds.), 1996, Passagen Verlag, Vienna, 1995, 334 pp.

This is the, annual report of the Hannover Institute of Philosophical Research. This institute was inaugurated in September of 1988 by the Bishop of Hildesheim (Lower Saxony), Dr. Josef Homeyer. As stated in its Constitutive Document, this institute "is an ecclesiastical foundation under public administrative law. Its aim is to contribute to a comprehensive and normative theory of the overall dynamics in which human persons and societies exist. The means by which this goal is to be pursued are the methods of fundamental philosophical research within the horizon and spirit of the Catholic faith." The institute is composed of two entities, a Center of Research and a Collegium Philosophicum. The former is governed by a Presidium made up of three members, one of whom rules it for a two year period: The current governing body includes Peter Koslowski, the actual director, Richard Schenk, O.P., and the third is unoccupied due to Reinhard Low's death. The second organization is an advisory council to the Presidium. Its members include diverse authorities in the field of philosophy, such as Robert Spaemann, Karl-Otto Appel, Martin Kriele, Odo Marquard, Wilhelm Vossengohl. The institute was recognized by the Department of Culture of the Lower Saxony State and has its seat at the state capital, Hannover.

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The articles collected in this issue of the annual report are representative of the areas of interest of the institute and are published in German and English.

The first section of articles in this issue is entitled "Europe viewed from without." It begins, with a lecture given by a Syrian Professor in the institute, Dr. Sadik J. Al-Azm. In this paper, "Is Islam Secularizable?", Dr. Al-Azm maintains, contrary to many specialists' opinion, that the refusal to secularization in the religious environment should be distinguished from the fact that islamism has always pragmatically found a *modus vivendi* with diverse contexts.

The second article, "Contemporary Europe and the Transition to New Controversies in Sociological Issues," was written by Dr. Naoshi Yamawaki, Professor of the University of Tokyo. With the end of the Cold War, different alternatives that have arisen regarding the process of European union, have been evaluated; universalism and pluralism, social economy or of market and mere market economy, the abandonment or continuation of the illustration ideas. He also maintains the need for a new reflection on the true message of Christianity and the recognition of its historic mistakes in order to improve dialogue with other cultures.

The next article was written by Richard Schenk, one of the editors of the Review. It deals with the contribution of churches to the union of Europe, which would not be possible, maintains the author, if the diverse histories and temporary dimensions there implied were not respected. The second section titled Homo Faber, begins with an article

by the other editor, Peter Koslowski. He analyzes Ernst Junger's interpretation of our century. Junger's work, says Koslowski, constitutes an epic myth of modernity. It represents its tragedy as a tragic conflict of the opposition of divine law and human claim to power. An irreversible transformation from the warrior, as a figure of humanity, to the worker, which is common to Bolshevism, fascism liberalism and national-socialism, has taken place.

Bettina Lohnert, also of the institute, is the author of a paper dealing with the present situation of business ethics in the United States. In spite of a certain state of confusion, a positive evolution can be noted. Ethic consciousness is gaining ground and being integrated into the performance of businesses. This is being prompted by factors such as legislative initiatives and other macro demands from outside.

The following article is a lecture given by Richard Toellner, "Philosophical Questions of Medicine and the History of Science." Philosophy, says Toellner, has the responsibility of indicating the limits and the unity of medicine and science. This professor at the Institute of Theory and History of the Medicine of the University of Munster clamors for the need of a reintegration of the diverse disciplines by means of paying attention to facts through a living praxis.

This section concludes with an article by Reinhard lbw (+), "The Question of the Sense of Being. Remarks on Martin Heidegger's Thought and Terminology." The act of being cannot be thought of simply as a concept, but must be reconstituted by returning to the

actual events in which the structures of human existence realize themselves.

The final section of articles, "Freedom and Otherness", begins with one by Dr. Thomas Freyer, 'Freedom as a Theme Theological Anthropology. The Intersection of Western and Jewish Thought in the Question of Human Being'. He suggests giving special attention to the comprehension of human liberty by Franz Rosenzweig. This section continues with the paper by Norbert Fischer, Professor of the Katholische Universitat Eichstadt, 'Autonomy and Theonomy. The Logic of Augustine's Doctrine of Freedom'. He relates the Kantian concept of autonomy with the Augustinian notion of liberty in his *De libero arbitrio*. The next article, by Gunter Kruck and Friedricke Schick is on the criticism of the judgment theory of Hegel. Then, Dr. Claudia Bickmann analyzes some aspects of the Kantian epistemology in her interesting work titled 'The Human Condition and the Awareness of Trascendence in a Post-metaphysical Age'. Dr. Peter Nickl, of the Philosophical Institute of Investigations of Hannover, deals with the Pascalian argument concerning the existence of God, concluding that it establishes the need of man to act as if God exists more than the existence of God Himself. Liubava Moreva, of the Cultural and Philosophical Center of Investigation Eidos, Saint Petersburg, considering the ecological crisis, raises doubt concerning the methods of science and technique, and also the traditional separation between faith and reason. The closing article by Dr. Eilert Herms, Professor at the Evangelical Theology Faculty of the University of

Tiibingen, maintains the need for a systematic discussion on the relationship between revelation and faith in order to continue the ecumenical dialogue.

The last 50 pages of this annual report are devoted to a review of the academic year of the institute, of their activities and those of their members. This section helps us realize how vital this institution is.

Ricardo F. Crespo
Universidad Nacional de Cuyo,
Mendoza, R. Argentina

***Under Full Sail:
Reflections and Tales***

Dr. Frederick D. Wilhelmsen
259 pages, \$14.95,
ISBN 0-9641150-9-3,
Alcuin Press c/o American Council
on Economics and Society, 34152
Doreka Drive, Fraser, Michigan,
48026, *Also available at the Univer-*
sity of Dallas Bookstore, phone:
972-721-5320

The late Dr. Frederick D. Wilhelmsen, a professor emeritus at the University of Dallas, published his last work, *Under Full Sail: Reflections and Tales*, only a few months before his death on May 20, 1996, at age 72.

Observing Dr. Wilhelmsen crossing the campus with his colleagues, formally dressed and leaning on a silver-headed cane, one would not guess at his keen interest in maritime history, or at his passion for adventure.

In his book, Wilhelmsen observes that the Twentieth Century, while an era of aggressive experimentation and technological advances, is also an era that abruptly turned its back on a piece of technology that was approaching near perfection in the early days of this century: the sailing ship. Wilhelmsen explains how combi-

nations of sailing rigs and hull designs matured from the rudimentary merchant men of Roman times to the caravels of Venice, to the East Indiamen of the eighteenth century and on to the American schooners of the nineteenth, culminating in today's German baroque *Preussen*, "the greatest sailing ship ever built," in whose "construction was summed up a history of sailing going back to the dawn of time." In the "most difficult passage a ship could face — the rounding of Cape Horn to gain entrance to the Pacific — the massive *Preussen* had no equal, employing her five tall masts to drive her at speeds up to seventeen knots into bitter headwinds and sixty foot seas. The *Preussen* and her kind have all but vanished into history, and Wilhelmsen observes that a skilled class of men, and a distinctly colorful part of the human experience, have vanished with them.

Under Full Sail: Reflections and Tales, recounts two of Wilhelmsen's excursions into the world of "tall ships." In 1953, he traveled to Peru to sail on one of the world's last commercial square-rigged vessels, the *Omega*. The *Omega* was ending its days in coastal trade, hauling to the mainland pernicious ammoniac cargoes of guano, which could "blind, kill and madden" seamen too long exposed to the fumes. Wilhelmsen's portrait of the aging vessel and her crew is humorous and memorable. In a second voyage thirty five years later, Wilhelmsen is aboard the brigantine *omance* in the Caribbean, again experiencing the subtle thrill of broad canvas sails filling with the wind.

Throughout his work — really two short books joined into one volume — Wilhelmsen reflects again and again on how machines,

while offering man certain freedoms, offers too a bland corrosion of man's independent, spiritual self. Blue water sailing is honest labor that requires utter self reliance. Under its demanding regimen, a man may develop his personal character, and pare away at his own sophistries and delusions, coming closer to truth and to God.

Of course, looking to the wind for Locomotion assumes an element of chance and of danger, and the historical record is full of references to the perils of shipwreck on the open sea. Wilhelmsen's book calls to mind Joseph Conrad's "Rulers of East and West," in which Conrad wrote that the West Wind is a barbarian, of a northern type. Violent without craftiness, and furious without malice, one may imagine him seated masterfully with a double-edged sword on his knees upon the painted and gilt clouds of the sunset, bowing his shock of golden locks, a flaming beard over his breast, imposing, colossal, Taightly-limbed, with a thundering voice, distended cheeks, and fierce blue eyes, urging the speed of his gales." And of the pale, smooth shaven East Wind that out of his black and merciless heart he flings a white blinding sheet upon the ships of the sea. He has more manners of villainy, and no more conscience than an Italian prince of the seventeenth century. His weapon is a dagger carried under a black cloak when he goes out on his unlawful enterprises." Under the dominion of such forces, the faith of a sailor cannot help but be sharpened.

The reviewer is Michael T. Dougherty, an Administrative Judge with the federal government in Dallas, Texas. Telephone number is (214) 767-0555. Address is 9444 E. Valley Ranch Parkway, 'No. 1002, Irving, Texas 75063.

No Higher Court: Contemporary Feminism and the Right to Abortion

Germain Kopaczynski,
Scranton: University of
Scranton Press, 1995, 246 pp,
with index and bibliography.

Father Kopaczynski immediately takes up the feminist charge that he as a male is ill-equipped to write about women and abortion. Since that is a two-way street, the objection falls of its own weight. The author is more patient with the charge and it is perhaps well that he addressed it. That there should be women who think that men cannot understand them is part of the problem that this book addresses. But its heart lies in its argument that feminism and abortion go hand-in-hand. "The right to abortion begins to take shape when Simone de Beauvoir articulates the feminist culturalist credo: 'One is not born, but rather becomes, a woman.' All contemporary feminism is a commentary on this single sentence."

The plan of the book is straightforward. Four leading feminists are discussed, beginning with Simone de Beauvoir, the companion of Jean-Paul Sartre (they are buried in a single grave in Montmartre), Mary Daly, Carol Gilligan and Beverly Harrison. These four are taken to provide, respectively, the epistemology, the metaphysics, the psychology and the theology of abortion. There follows a discussion of "Pro-Choice Feminism" and then "Pro-Life Feminism." There are those who object to the last, but the author makes a good case for a more acceptable sense of the term

"feminism." Certainly the Holy Father has paid particular attention to drawing attention to the Church's views on the dignity and equality of men and women. Whether the term can be rescued from its connotations in mainstream feminism is arguable. Perhaps, as Aquinas said, one should not even have terms in common with the Gentiles.

This is a solid, informative and valuable book. It can serve as a good introduction to the theories underlying militants in the public square. Highly recommended.

At the Limits of Political Philosophy: From 'Brilliant Errors' to Things of Uncommon Importance

James V. Schall,
Washington, Catholic University
of America Press, 1996, 272 pp.
With index and bibliography.

The country's leading Catholic political philosopher, Father Schall has written on a wide range of topics for a variety of audiences. The book is divided into four sections, the first of which deals with the history of political philosophy. Schall gives a remarkable panorama of the field that attests to his profound and broad knowledge of ancient, medieval and modern political theories. He then turns to the treatment of the grounds of political realism. "Political realism" holds that death, evil, and suffering are permanent realities in this world. They cannot be eliminated by human means, although certain types of ideological political thinking has sought to do so." A third section is called "At

the Limits of Political Philosophy." Using the deaths of Socrates and Christ as points of reference, Schall discusses happiness and virtue. In the trials and deaths of Socrates and Christ the ultimate issues arise in particular historical circumstances but the lessons to be learned have universal application. A final section deals with science, law and friendship.

In this book, Father Schall brings to bear on his discipline years of reflection on the sources and the problems. His faithful readers will know what a faithful reader he himself is, but the erudition is worn lightly, though sufficiently to validate the positions taken. There are many learned books. There are fewer inventive books, that cast new light on old issues or old light on new problems. But a wise book is rare. This is a rare book. It is Father James Schall's *chef d'oeuvre*.

BOOKS RECEIVED

IGNATIUS PRESS, 2515 McAllister Street, San Francisco, CA 94118

Called to Communion: Understanding the Church Today, Joseph Cardinal Ratzinger, sewn softcover, ISBN: 0-89870-578-9.

The Letter To The Ephesians, Adrienne Von Speyr, 269 pages, sewn softcover, ISBN: 0-89870-570-3.

Bernanos: An Ecclesial Existence. Hans Urs von Balthasar, sewn softcover, ISBN: 0-87870-576-2.



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