

Observations

Gerard V. Bradley

The Congregation for Catholic Education has returned the NCCB's "Application" of *Ex Corde Ecclesiae*, along with four pages of "observations." These are effectively the requirements for a second draft, which the Congregation wishes to see "soon." The Vatican comments focus upon "canonical" and "juridical" elements in the "Application," and finds them deficient. Which is to say (in my words) that the bishops' first draft inadequately reflected (and preserved and ordered) the essentially ecclesial character of Catholic colleges and universities. "From the heart of the Church" is the message.

The bishops understand, and have understood, that. But their inclination throughout this process has been to find an implementation formula that all, or almost all, the putatively Catholic colleges liked, or at least could live with. It is now clear that that approach is no longer viable. For among the matters which the congregation cited for greater attention is Canon 812, the mandate for those teaching theological disciplines. To put it as simply as possible, NO implementation of Canon 812 will be acceptable to BOTH the Vatican and the theologians. Evidentiary Exhibit A: the CTSA's recent treatment of the question of women's ordination. Exhibit B: the regular admission, indeed proud protest, by so many theologians at putatively Catholic schools that they don't do Catholic theology at all. They say they do something else, often describing it as "academic theology" or "religious studies."

The bishops have attempted in all good faith to find Catholic common ground with the putatively Catholic educational establishment. It was worth the effort, if only to bring us, with the help of the Holy See, to this point. We were perhaps looking through a glass darkly. But now we see things clearly, as they really are. ☒

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

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Quousque tandem abutere, CTSA, patientia nostra?

Truly the millennium is upon us. Members of the Fellowship who have not already seen them will want to know of recent statements by members of the hierarchy concerning the Catholic Theological Society of America. Archbishop Oscar Liscomb, in the tradition of pretense that the organization sees itself as the bishops' intellectual Swiss Guard, spoke to the CTSA about "ultramontanist"

organizations like the Fellowship of Catholic Scholars who regard his audience as heretics Gerard Bradley, president of the FCS, has asked Archbishop Lipscomb for an explanation. Archbishop Chaput and Cardinal Law have a keener eye for where threats to amity in the Church can be found. Writing in their diocesan papers they expressed their disappointment with the CTSA. Ed.

John Paul II and the Gift of Clarity

by Most Rev. Charles J. Chaput, O.F.M. Cap.
(column for *Denver Catholic Register*, June 4, 1997)

Later this week, the Catholic Theological Society of America (CTSA) will meet in Minneapolis/St. Paul. Its members will receive and discuss a report on "Tradition and the Ordination of Women." The CTSA has played a valuable role in American Catholic intellectual life. But it has also reached a critical juncture, and this document only harms its credibility. Let me explain why.

Every person in the pew knows that we need more priests. While priestly vocations continue to thrive in Africa and Asia, nearly all of the developed countries face a shortage. Two reasons suggest themselves.

First, some would argue that the Holy Spirit, by withholding vocations, is telling us something new — for example, that we need to open the priesthood to women and married men. This has been a theme of U.S. Catholic debate for nearly 20 years, and we shouldn't be surprised. The political culture of any country sooner or later leaves its mark on the religious life of its citizens. Americans have strong assumptions about political equality. Gender issues have moved to the center of our thinking about equality as traditional structures of

work and family have changed.

But there's another, and in my view more honest, way of understanding the vocations shortage. The Holy Spirit is calling forth plenty of vocations, but we're not hearing the call. We let the noise of daily life get in the way. Parents don't really encourage their children to think about priestly or religious service. And we've lost the vocabulary we need to listen to God when He speaks to us. It's true that we've prayed publicly for years for more vocations. But prayer implies that we will conform our actions to our words. And too often our actions as Catholic people have given mixed messages about vocations. We want priestly vocations . . . but we no longer seem sure of what that means, and we're much less inclined to make the sacrifices vocations require.

One of Pope John Paul II's great gifts to the Church has been his clarity as a teacher in the aftermath of Vatican II. He's written powerfully about the rights and dignity of women, the importance of the family, and the Christian — as opposed to the purely secular — meaning of human equality. The Church is a community of persons with equal dignity, but different and complementary callings. She is not just a collection of interchangeable selves and functions.

When John Paul spoke about women and the priesthood in *Ordinatio Sacerdotalis* (1994) his message was clear. The Church cannot and will

not ordain women to the priesthood. He worded his teaching in such a way as to close the matter for further debate, and thus conclude a long theological discussion that had begun to create serious confusion among laypeople. The Congregation for the Doctrine of the Faith reaffirmed his teaching in a response to the original papal document the following year.

The most recent CTSA report says that it "does not intend to present arguments for or against the ordination of women." But then it proceeds to raise questions about the authority of this teaching for the rest of its lengthy text. None of the CTSA's points are finally persuasive. And many members of the CTSA will be frustrated by

the misuse of their time for yet another discussion of this issue. But the fact remains that some people will be misled by the CTSA document's content, and the news media are unlikely to overlook a good controversy.

For members of the CTSA to revisit this teaching at such a late date, when so many other urgent issues face the Church, is more than just disappointing. It will not solve the vocations problem. It creates unnecessary and belated confusion. And it raises questions about the CTSA's continuing usefulness for the life of the Church. As a bishop, it is certainly my counsel and hope that the CTSA will retire this document as briskly as possible.

The CTSA: A Theological Wasteland

by Bernard Cardinal Law
(*The Boston Pilot* June 18, 1997)

A significant number of those claiming the credential of Catholic theologian has not received a graduate education from Catholic institutions. Often lacking an adequate grasp of Catholic thought, they more easily fall into the prevailing intellectual culture of the secular university.

One of the great gifts of the Church are those men and women who serve as theologians. Firmly rooted in the faith which illumines their intellectual inquiry, they deepened the Church's grasp of revealed truth contained in the Church's authoritative teaching. A Catholic theologian always works out of the Church's affirmation of faith.

Then there is the Catholic Theological Society of America (CTSA). This group, unfortunately, has become an association of advocacy for theological dissent. Its most recent meeting gave the world a study of the Church's teaching on the ordination of women to the priesthood. In a trans-

parent ruse, the study does not concern itself with the substance of the teaching. Rather, it concerns itself with the nature of the authority of that teaching.

Lest any deviation from the politically correct stance of the CTSA contaminate this "scholarly" work, no member of the task force supported the teaching of the Church as expressed by the Congregation of the Doctrine of the Faith.

What a pity that those who have a stranglehold on the CTSA are so turned in on themselves. The academic theological community has become victim to the various politically correct currents of academe. A significant number of those claiming the credential of Catholic theologian has not received a graduate education from Catholic institutions. Often lacking an adequate grasp of Catholic thought, they more easily fall into the prevailing intellectual culture of the secular university. It becomes difficult if not impossible for them to evangelize the culture which has formed and which sustains them.

This most recent expression of dereliction of responsibility on the part of the CTSA is not surprising. It was predictable.

How would a group of authentic Catholic theologians address the Church's teaching on the ordination of women? For starters, the teaching itself would be a given. The difficulties it poses would be acknowledged. An effort would be made to elucidate the teaching. It is no secret that polls indicate many U.S. Catholics favor the ordination of women. Why? Because the U.S. Catholic population is subject to the same cultural currents as is the membership of the CTSA. It is no secret that some theologians beat the drums for a minimalist view of papal teaching authority. It is no secret that some administrators and academics view with alarm the notion that the truth illumined by faith should have a privileged place in a Catholic university.

How refreshing it would have been if the CTSA had convened a study commission of theologians and others to help Catholics understand and appropriate the Church's teaching. Father Avery Dulles, SJ, and Sister Sara Butler, MSBT, would have been great participants. Persons like Mary Ann Glendon and Elizabeth Fox-Genovese, though not theologians, could make a rich interdisciplinary contribution as Catholic intellectuals. Others, not Catholic, like Jean Bethke Elshtain, Gertrude Himmelfarb and Barbara Dafoe Whitehead could help Catholic theologians appreciate more deeply the Church's teaching.

How many missed opportunities have passed the CTSA by in this and other issues. How pitiable it is to see the rich Catholic theological tradition put under the bushel basket of politically correct bromides. What a wasteland is the professional Catholic theological community as represented by the CTSA. What a contrast to the dynamic and prophetic voice of Pope John Paul

While the CTSA was about the business of marketing its soft dissent, the bishops of the United States were confronting the culture of death, challenging public opinion, and speaking the truth in love concerning capital punishment. What were our most helpful resources? Certainly not the CTSA! We drew inspiration from the *Catechism of the Catholic Church* and Pope John Paul II's encyclical, *The Gospel of Life*. ❖

The Evolution Wars

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In this century of bitter public debates it would be hard to find a more obvious example of an acrimonious confrontation where both sides insist on talking past each other than in the war being waged around the banner of evolution. Each side, hugging its "hidden" agenda closely, keeps flailing wildly at the other without really trying to understand what the other is saying. Rarely does a scientific journal publish a reasoned paper questioning evolution; nor would the religious press be guilty of hosting an article trying to explain what the idea of evolution is about¹. At the risk of rejection from both sides of the controversy, this article will attempt to illuminate the issue by calling the attention of the combatants to factors rarely recognized.

The idea of evolution is often equated with Darwinism, quite erroneously. The concept of evolution has been around for a long time. For example, Anaximander (c. 585 B.C.) deduced from the long period of suckling needed by man that he could only have survived at the beginning of the species if he developed from other animals. He also reasoned that life began in the sea and the present forms of animals evolved by means of adaptation to the environment. Aristotle, in his treatise on animals, arranged organisms in a series from the more simple to the more complex². The growth of the science of geology and the discovery of fossils led to further speculation. Erasmus Darwin, grandfather of Charles, published a theory of evolution in a poem 15 years before Charles Darwin's birth³.

The French scientist, Lamarck, in 1809, published a coherent theory that tried to explain the mechanism of evolution two years before the birth of Charles Darwin⁴. This was the theory of species development through use and disuse. The example most often cited in textbooks is the giraffe, whose neck supposedly elongated because generations of ancestors reached higher and higher in trees for the more succulent leaves. This theory was disproved long ago by experiments such as that of Weisman who began to cut off

the tails of a strain of mice in 1891. Each generation was mutilated in a similar manner for fifty years without any measurable change in their tails⁵. The only merit of Lamarck's theory has been to provide generations of novelists and sociologists a way of explaining, inaccurately, various characteristics supposedly unique to particular families or races. It is clear that we are talking about two things: (a) the observations that indicate that existing species developed from others; and (b) the theory of how this could have occurred.

One of the characteristics of the present crop of foes of evolution is that they can clearly see the flaw in the theory that tries to explain how evolution could have taken place, then they immediately leap to the *non sequitur* that the evolution of species never occurred⁶. There is little doubt that evolution of existing species from their more ancient forms must have taken place. Even looking at the matter on a macro scale, it is evident that as one goes to earlier strata of rocks, certain forms of fossils disappear. Of the countless fossils examined from Paleozoic rocks, for example, never has anything like a mammal been found. Nor have remains of insects or flowering plants ever been discovered. Yet as one goes to more recent rock layers, from the late Mesozoic period, the fern and moss fossils are accompanied by those of flowering plants. In ancient rocks, no insects can be found; however, with the appearance of flowering plants in more recent rocks, we find insect remains. As we go to more recent layers, these late forms are found in more and more varied species⁷. The same is true of mammals. A few forms begin to appear in the Cretaceous period with increasing variety in the Coenozoic.

There are no signs of human fossils until quite recently, probably much less than a million years ago. Judeo-Christian thought is grounded on the principle: that every effect must have a cause. Only in the Oriental religions and philosophies is it possible to conceive of things happening without cause. Perhaps that explains the popularity of the Oriental religions among our most recent crop of intellectuals. It provides them with an escape from having to face the hard fact that the universe itself cannot be without cause.

On a micro level, too, one sees that there must be some explanation for certain salient facts. For example, the structure and development of the fore-limb of a bird is much closer in form to that of a dog than it is to the fore-limb of a bee. The formation of human jaws, to choose another example, begins in the same way as

those of the shark, and both (as well as in almost all vertebrates) clearly begin as supports to the gills that appear in embryonic vertebrates and are found in adult fish. In almost every structure that we have, there are homologies so close with those of other forms as to demand explanation.

That eminently clear thinker, John Henry Cardinal Newman, for example, as far back as 1862 in the midst of the evolution controversy that rocked Protestant England, held that in view of the morphological similarity between men and apes, the *onus probandi* rested on those who denied, rather than on those who affirmed the existence of a genetic connection between them⁸. Although we search for the cause of these observed facts, explaining how one species could evolve from a more primitive and simpler species is a difficult matter. There are many conceivable ways in which it could possibly have taken place.

Darwinism is one theory of how evolution could have occurred. When Charles Darwin published his *Origin of the Species* in 1859⁹, his ideas fell into a very fertile intellectual field. He had studied Lyell, a geologist of note, who demonstrated the processes that went into building rock formations and showed that they could only have taken place over lengths of time incompatible with the literal reading of Genesis and that they are still taking place¹⁰.

Darwin saw that there are natural variations appearing among organisms. The obvious examples being those variations found in domestic plants and animals: size, color, hair-length and texture, etc. Almost all external features of organisms vary. How this took place he did not know. Mendel's seminal experiments were published in 1866¹¹ in an obscure journal that escaped the attention of biologists for more than thirty years.

Darwin also saw that animal and plant populations in nature do not display these variations. The field mice collected on the slopes of Mt. Whitney today are almost exact images of the field mice collected in the same area forty years ago. He saw that the environment acted as a matrix that weeded out any organism that would not fit. Hence any random variation from the norm dictated by the environment would be eliminated. He reasoned that if the environment changed, these variations might then be favored, and so the population would change.

If, for example, you were studying the coat color of a population of rabbits in a certain area, you would

find that every rabbit of a particular age would have an almost identical color — and a color that allows the rabbit to move about in the grass of a field without being detected by predators. Among these rabbits, very rarely, an albino will be born. Naturally the white rabbit would stand out more clearly to a hawk than those with the normal color and would be eliminated rapidly. But, suppose that the climate changes and the field is covered with snow for much the year. Now the albino would have the advantage, and those of normal color, standing clearly visible against the snow, would be more easily observed and captured by predators. It seems obvious that the population should change in appearance.

This, basically, is Darwinism. He suggested that this is the mechanism that accounts for the change on the scale of species and genera so obvious in the fossil record. This idea has been refined by generations of excellent scientific work. Moreover, students of populations have documented that races of a species can develop in this way.

The problem is that after a century of study of populations in nature and in the laboratory, new and higher forms have never appeared, no matter how we try to force the data. Hence, although Darwin did discover how a species can adapt to different environments, the variations are never such as to form a new species.

This is the basic flaw in his theory. All mutations seem to be a deviation from the normal in the direction of degeneration. No mutations really have been discovered that could produce a new structure or more complex chemical system. Hence, this mechanism can explain how organisms could degenerate — as for example, the loss of legs in snakes and whales — but never explain how lungs managed to develop from the swim-bladder of fishes. Lungs are so much more complex and require such basic changes in other organs that ordinary variations cannot explain them. This is the Achilles' heel of evolutionary theory as proposed by Charles Darwin. This is the weak spot discovered by the fundamentalist camp of Christianity and used to bludgeon evolutionary theory. But Darwinism is not evolution, it is only one of the possible

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explanations.

Biologists refuse to face the fact that Darwinism has failed to account for the data. Long ago, it was obvious that Darwin's theory requires that the processes of natural selection work against the basic law of the universe: the Second Law of Thermodynamics¹². This law can be briefly be stated in this way: every event in the universe leads to greater disorder and less usable energy. In order to put organization into a system, or to raise it to a more complex level — work has to be done and this can only

come from an already organized system. The capacity to do such directed work is obviously lacking in the environment.

It was to circumvent this problem that led Goldschmidt, among others, to propose the Saltational theory of evolution. This theory suggests that occasionally there might be born a "hopeful monster," a form utterly bizarre that, by chance, might fit into an altered environment and survive¹³. Unfortunately, the idea fails with the same objection. Even as an accident, one cannot conceive of a mechanism that could produce a more complex form from a simpler one. No research has uncovered a possible mechanism for the formation of such "monsters".

An even more serious flaw in the idea of origin of species by natural selection is that it also cannot explain the teleological aspects of evolution; that is, the observable fact that there is a direction to evolution. This cannot be explained by random mutations selected by a changing environment. For example, there is abundant anatomical and embryological evidence to show that the mammalian ear evolved from something like the spiracle in existing sharks. However, to achieve the ear from the spiracle of an ancestral form requires a host of complex changes that all have to be orchestrated to fit together in space and time. Changes in the circulatory system, digestive system, skeletal system, even in the chemistry of the body all had to take place; and in the correct order. It is impossible to conceive how this could have happened by the blind mechanism suggested by Charles Darwin. There are many examples of this that are all ignored by the scientific community¹⁴.

These obvious flaws in the existing theories of the

origin of species have been ignored by the scientific community, principally because evolution by natural selection was such a powerful weapon against the enemy: Christianity. The Protestant intellectual environment proved to be particularly vulnerable to the idea of evolution. If Darwin's writings had dropped into a Catholic world view, evolution would have remained something of interest only to scientists, much like the discovery of hysteresis in magnetism. As mentioned above, years before Darwin, Lamarck proposed a theory that explained the evolution of organic beings from simpler to more complex forms, but an explosion of controversy between scientists and believers did not take place¹⁵.

Certainly, the Church has always assumed the truth of the Old Testament record but has also acknowledged that its understanding requires careful exegesis. For example, Augustine¹⁶ rejected the anthropomorphic concept of the Creator forming man with bodily hands and breathing life into him with throat and lips. He suggested that at the beginning God created living creatures only in their causes (*rationes seminales*). The matter which He created at the beginning contained all creatures *in potentia*. It was only later, as time passed, that the various living beings came forth from their causes by a natural unfolding from inorganic materials. He taught that creation took place in an instant at the beginning of time and that all the events since then have taken place through secondary causes.

Dorlodot¹⁷ maintains that Gregory of Nyssa, like Augustine, also held a view of absolute evolution, as did many other Fathers up to the eighth century. Whether their ideas were correct or not is not at issue here. What is at issue is that Augustine and Gregory are Saints of the Catholic Church which implies that there is nothing in their teachings contrary to the Catholic faith. It seems that Darwin's theory would have caused very little disturbance in a Catholic environment.

The received canon of post-modernity is that the Catholic Church is the enemy of science. However, the truth is that modern science not only developed in a Catholic intellectual environment but it may well be that it could only have developed within the Judeo-Christian context¹⁸.

For instance, the first universities were Catholic. The renaissance and all the growth of our understanding of the physical world took place in schools where the truths of the Catholic faith were taken for granted. Our very concept of history which is the key to scientific

and technological growth, only exists because of the Judeo-Christian respect for history.

Far from conflicting with modern science, the Church has defended the freedom of intellect necessary for scientific progress. St. Augustine spoke for the Fathers when he said: "the gospels do not tell us that our Lord said, 'I will send you the Holy Spirit to teach you the course of the sun and the moon'"¹⁹. Cardinal Bellarmine, in 1616, speaking about the Galileo controversy expressed the attitude of the Church: "I say that if a real proof be found that the sun is fixed and does not revolve around the earth, but the earth round the sun, then it will be necessary, very carefully, to proceed to the explanation of the passages of scripture which appear to be contrary, and we should rather say that we have misunderstood these than pronounce that to be false which is demonstrated"²⁰.

The Church's teaching on evolution has been often summarized²¹. There is nothing in the notion of evolution repugnant either to the scriptures or to the faith. The Church neither affirms nor denies the idea because so long as the Creator is recognized as the first cause, the secondary causes by means of which God accomplishes His work are simply a matter of observation. The caveat of the Biblical Commission in 30 June, 1909 — that we must recognize that no matter how the mechanism of the creation of the human body may have taken place, the human soul must be a special creation, is eminently reasonable because the soul, being spiritual, certainly cannot be formed by natural means. However, at the time of the publication of Darwin's book, the intellectual world of England and many of the continental universities had long before abandoned the interpretation of the Bible in the light of tradition, because they had abandoned the idea of a Church with the charisma to interpret reality for us. Instead, the prevalent religious idea was *sola scriptura*.

Since there could be no interpretation of the Bible by tradition, people had to take the literal meaning of each word as being sacred. Hence, when Darwinism so clearly had elements that contradicted what they thought the Bible is saying — such as the obvious discrepancies in time frame — they were thrown into a panic. From that panic, the Protestant world has never really recovered. It has survived only by an irrational denial of facts.

Prescinding from the Biblical problem, which I will discuss later, Darwin's theory of evolution has exerted a noticeable influence on western thought.

Popularizing the concept of evolution, he provided a useful hermeneutic for explaining many things. The intellectual world of Europe and North America immediately assumed that evolution is the general law of the universe and that it explains even the formation of such diverse things as political systems and stars. This proved to be a serious error that has led to the departure of modern intellectual thought from reality.

Because scholars thought that evolution is the key to progress, from this came the idea that all change is good. This, in clear denial of the fact that senseless change usually causes deterioration. The history of art and of music clearly shows how destructive can be the idea of change for change's sake. The effect on the modern scholars of the Church has been especially destructive.

This is the reasoning behind the passion for change in the liturgy, moral theology, exegesis, etc. Old ideas, so goes the evolutionary canon, can never be as close to reality as new ideas. "We know more about God and His relationship to us than did St. Paul," to quote a theologian of my acquaintance.

When I went to the Seminary, I was taught by some excellent teachers; but they were wedded to the idea that the Church has evolved; that the primitive Church and the primitive Liturgy of the early Christians, as well as our understanding of who Jesus is, underwent an elaboration to greater complexity in the course of the ages. All this was simply assumed. When I pointed out that the earliest writings of the Fathers, starting with St. Paul, depict the Church and our understanding of Jesus essentially as it is today, the only answer was that the evolution must have taken place more rapidly than we realize. This, despite the fact that St. Paul's letters are usually dated to within fifteen years of Our Lord's death.

Thus we have sober exegetes defending the idea of Marcan priority among the synoptics, merely because it appears simpler. Thus we have Teilhard de Chardin and the process theologians with their idea that all the events in the universe are skewed in such a fashion that the universe is evolving to a higher form. Thus original sin cannot exist, because we are getting better. Thus there is no such thing as an unchangeable dogma because nothing is exempt from substantial change. Thus the Hegelian idea that even God is evolving!

This idea has also had terrible results in the history of modern civilization. Marx, Engels, and other thinkers of their time, were convinced that humans could

evolve into a better, happier, and morally superior people by controlling the environment. Thus two hundred million people were killed to prove that, indeed, there is such a thing as original sin and that controlling the environment will not change people and society for the better.²²

The social engineers of our country have yet to digest that lesson; meanwhile we kill two million babies a year to achieve the earthly eugenical paradise where we can do what we want without paying the consequences. All this because the intellectuals of the past 100 years have not realized that the basic law, the universe is not evolution but the Second Law of Thermodynamics that shows that change leads to an increase in entropy and ultimately to greater disorder.

As a matter of fact, the process of evolution, like living matter itself, is an exception to the general flow of phenomena. They are exceptions constantly fed by the consumption of available energy through work that reconstructs the effects of the law of corruption in nature recognized by St. Paul²³.

Nothing witnesses so clearly to the fact of an intelligent Creator who constructed a physical system that does this work, as does the existence of living matter and the process of evolution. In spite of 100 years of trying, we cannot conceive of how such a system could exist unless it was constructed by an Intelligence. It is this that impedes the biological establishment from looking objectively at Darwin's theory. D.N.S. Watson admitted as much in an address at Capetown when he said that "evolution itself is accepted....not because it has been observed to occur or can be proven by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible"²⁴.

Although an effect of evolutionary thought has been to augment our desire to search for historical roots to the present, the detrimental effects were clearly seen by many scholars. For example, Edward Sapir, when discussing the failure of attempts at the classification of languages in modern times, wrote: "[Language classification] has failed because of the most powerful detriment to clear-thinking. This is the evolutionary prejudice which instilled itself into the social sciences towards the middle of the last century"²⁵.

One cannot help but sympathize with fundamentalist Christians. At the heart of the Judeo-Christian enterprise is the fact that the Unknowable Creator "broke" into our history to make Himself and our

pathway to salvation clear to us. It is through the historical experience of the Hebrew people and the Christian faithful that our understanding of the Creator has been revealed, and the Bible is one record of that experience. It is very reasonable that if the Scripture is indeed inspired so that the writers were guided by the Holy Spirit, there has to be historical reality behind the Scriptures: including the description of creation in Genesis. The idea that what we have is a collection of myths that "someone" assembled to show that the God we are talking about in the Bible is the Creator, is a nice intellectual feather bed but it simply does not hold water. The Holy Spirit is the spirit of truth and does not deal in lies.

However, what the Bible is saying can be easily misunderstood. The refusal of Protestant Christians to accept a teaching authority, either of the Church or of the Jewish Rabbis, has left them in a very unstable position. This is witnessed by the 20,000 different Protestant sects in the world today; many believing that all who do not hold to their particular understanding of the Bible are lost. It is time to realize that we have to approach this divinely inspired work with caution and humility.

As an example of how easy it is to misunderstand the Bible, note Genesis 2:1-3: "*Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation*"²⁶. In Christian circles this has always been given as the explanation as to why the Hebrews keep the Sabbath as a day of rest (Lv 23:3; Dt. 5:12-15). The Lord rested on the seventh day and thus made it holy; what could be clearer? However, the ancient rabbis always realized that creation is not yet completed and that the Lord is still carrying on the process of creation. They saw the obvious truth that creation will not be complete until the last person is created.

Chapter five of the Gospel of John describes the cure of the paralytic at the pool of Bethesda, which took place on the Sabbath. Verses 16 and 17 explain: "*It was because Jesus did things such as this on the sabbath that they began to persecute him. But he had an answer for them: 'My Father is at work until now and I am at work as*

The Holy Spirit is the spirit of truth and does not deal in lies.

well." St. John goes on to say: "*The reason why the Jews were even more determined to kill him was that he was not only breaking the sabbath but, worse still, was speaking of God as his own father, thereby making himself God's equal*" (5:18). Since it is clear, from that account, that the Jews of that time realized that Jesus was speaking

of the Creator, obviously they did not take the words of Genesis literally but realized that God's creative power continues to work. This universe is still in the 6th day of creation! Rabbi Eliezer Langer assured me that the Hebrew words of Genesis 2 (v. 1-3) do not necessarily imply a past action completed²⁷.

Personally, this all seems very logical; since the Creator is outside of this universe and time, our notions of past, present, and future do not apply. One is hard put to express the thought implied in Genesis 2: 1-3 in our words. For the ancient rabbis the sabbath is holy because it represents the eternity that begins when the work of creation will be finished. Each sabbath (hence the "Golden Sabbath") is a preview of everlasting life in heaven.

That is the logic behind the strange sabbath laws of the ancient rabbis. The people were not allowed to light fires and cook on the sabbath, because who has to cook in heaven? They did not allow travel on the sabbath, because who travels in heaven? The sabbath is supposed to be a day of joy and rest with the family — as will be eternal life with all the children of Abraham gathered together.

Certainly it is clear that one cannot always take the words of the Bible literally because the inspired text is trying to express realities that are beyond the capacity of ordinary human communication. In that light, it is surprising that there should be such a problem about the word "Day." Of the more than 1500 times that the word "Yom" appears in the Bible, there are many instances when it does not refer to a 24-hour day²⁸. How anyone could expect the word "Yom" to necessarily refer to a 24 hour day when the solar system had not yet been created, remains a mystery to me. It seems obvious that the first 26 verses of Genesis recount a period when there was no human observer; thus the terms cannot be taken to mean what fits into the mental apparatus of a modern Englishman.

A greater obstacle, it seems to me, to understanding the reality behind the first two chapters of Genesis

is the apparent anomaly of plants being formed on the third day of creation (Gn 1:11,12) before the formation of the sun on the fourth day (Gn 1:16-18); as well as the creation of birds and fish on the fifth day (Gn 1:21) before the land animals on the sixth day (Gn 1: 25-27). However, these are only apparent anomalies that come from our misunderstanding of the way this chapter is written. Here, I am relating a very ancient exegesis of the Fathers and am relying on Boismard's commentary on the Prologue of St. John's Gospel²⁹.

We think of the days of creation as analogous to our week of seven days with a clear sequence of timeline day after day. A close reading of Genesis 1 reveals that the inspired author is talking about periods in the process of creation, but they are not sequential according to our terms.

The first three days form a unit, having in common the fundamental processes of creation, involving separation. We can think of "separation" as putting order into something. The first day involves the *separation* of light from dark; the second day is the *separation* of the waters into heavenly and terrestrial; the third day is the *separation* of land from the sea. The second three days take up the thought of each of the first three in turn, providing structures or bodies to inhabit those parts separated out in the first three days.

Thus, the fourth day does not follow the third sequentially, instead it takes up the first day, again, describing the formation of the bodies that govern (inhabit) the day and the night. There really is no implication that the creation of the sun on the fourth day followed *in time* the third day; but rather, the fourth day follows the first day. Then the fifth day does not necessarily follow the fourth, but takes up the creation of the inhabitants of the parts created on the second day: the birds and the fish inhabiting the waters (the clouds and seas). Finally, the sixth day involves the inhabitants of the land, both lower animals and man.

It seems that the inspired writer really did not envision that the process of creation took place in the week as we know it. Our "week" only analogically resembles the whole process of creation that continues even into the present time. There is plenty of room here for natural scientists to inquire into the processes that took place and are still at work if we were not so fearful of reality.

Again, whether this exegesis of natural phenomenon and the Bible is correct or not, the important

thing is that natural science and the Judeo-Christian faith do not necessarily contradict each other. I think that the inhibiting phenomenon here is fear. The special creationists are afraid to accept the insights of the past for fear that they might have to let go of the idea of *sola scriptura*. On the other hand, the Darwinists are afraid that there might really be a purpose and intelligence behind the universe after all.

My parting thought for both the Darwinists and the special creationists is that we must realize that we are dealing with very profound mysteries both in the physical as well as in the spiritual realm. What is needed, if the intellectual enterprise of the West is to progress, is great humility before facts and a willingness to wait patiently when it is obvious that our understanding is faulty. ☩

Endnotes

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9. Charles Darwin, *The Origin of the Species by means of Natural Selection* (London: John Murray Ltd., 1859).
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14. e.g. Michael Behe, *Darwin's Black Box* (New York: Simon and Schuster, 1996).
15. M. de Lamarck, *loc. cit.*
16. Augustine, *De Genesi contra Manichaeos*. lib. ii, cap. 14.
17. H. Dorlodot, *Darwinism and Catholic Thought*, trans. by E.D. Messenger (New York: Benziger Brothers, 1922).
18. Mircea Eliade, *Cosmos and History: The Myth of the Eternal Return*, trans. by Willard Trask (New York: Harper, 1959).
19. Augustine, *De Genesi ad litteram*. lib.1, cap. XIX.
20. E. C. Messenger, *Evolution and Theology* (New York: MacMillan Co., 1932).
21. *ibid.*
22. Warren H. Carroll, "70 Years of the Communist Revolution," *Trinity Communications* (1989)
23. e.g. Romans 8: 19-22.
24. see Arnold Lunn, "Evolution, Empty Tomb, Apologetics," *This Rock*. (February, 1995).

25. E. Sapir, *Language, An Introduction to the Study of Speech* (New York: Harcourt Brace & Co, 1949).

26. Throughout I quote from the St. Joseph's Edition of the New American Bible, 1987.

27. Congregation Beth Jacob, 4855 College Ave. San Diego, California. 92115.

28. Msgr. Isidro Puente y Ochoa, of the Tijuana Diocese kindly assembled a partial list of the various ways the word "Yom" is used in the Pentateuch:

time: Ex. 32:34; Lv. 13:14; Nm. 25:18; 30:9.

in the time of: Gn. 47:9.

in those days: Dt. 19:17.

before: Gn. 25:33; Ex. 6:28.

immediately: Gn. 25:31, 33; 39:11.

as now: Gn. 50:20.

as long as: Dt. 11:21.

daily: Ex. 19:11; 29:36; Nm. 28:3.

from: Ex. 10:6; 12:15; Lv. 23:15; Dt. 9:24.

until: Ex. 40:37.

in the future: Gn. 49:1.

anniversary: Ex. 12:17.

since: Ex. 9:18; Dt. 4:32.

at the end: Gn. 4:3.

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The Way It Was

Jude P. Dougherty

Jude Dougherty has been Dean of the School of Philosophy at Catholic University as long as most of us can remember.

Recently he suffered a mild stroke and when I visited him at the National Rehabilitation Hospital in the District of Columbia, about a three wood from his office in McMahon Hall, I asked him to do something for this issue. This is what he sent. It conveys a man, a school and a better time. R.M.

May 28, 1997

Dear Ralph,

You asked me for a personal impression of how things were in 1951 when I arrived at The Catholic University of America. I have been slow to put any thing in writing, in part because I am not used to writing in the first person singular and in part because such an account is necessarily partial and subjective.

Yet a few things can be said. First of all, the fortunes of The Catholic University of America are bound to the Church in America. When I arrived at Catholic University, Vatican II was still 15 years away. The university was ably performing the function envisaged for it by Leo XIII. It was a center for the education of professed religious men and women, most of whom were being trained to assume teaching roles in the many secondary schools and colleges of their respective orders. At one time there were over sixty houses of study surrounding Catholic University. Many students who were sent to Catholic University had been identified as the most promising of their order.

Thus the student body was composed of bright and committed students, many of whom were Christian Brothers, Xavierian Brothers, and seminarians; laymen and laywomen were a minority. The religious tended to set the academic tone and, I might add, the standards. They were enthusiastic students, competitive and maybe in part because of communal living, they possessed a wide variety of interests. They brought to the campus a spectrum of talent and experience.

Tuition in 1952 was a mere \$300 per semester. Thus, I was able to work my way through college on a modest hourly wage, first at Riggs National Bank and later at several government agencies, after hitchhiking to Washington from Atlanta, Georgia, with a mere \$85 in my pocket.

Why did I choose Catholic University as a place of study? While living in Atlanta, I was advised by an Emory University professor to consider Yale over Catholic University, but Catholic University had already become a household name for me. My first philosophy instructor, Dr. Vincent Sheppard, O. S. B., had studied there, yet oddly enough he was not particularly enthusiastic about the School of Philosophy. But I had read works by several member of its faculty, e.g., Rudolph Allers's, *Psychology of Character*, Fulton J. Sheen's *God and Intelligence in Modern Philosophy*, and the Ph.D. dissertation of Charles McFadden, later published as *The Philosophy of Communism*. I had participated in a play written by Jean Kerr of the Speech and Drama Department. I had read the book of poems of an undergraduate English major, composed while she was recovering from illness at St. Elizabeth's Hospital. Her book was entitled *The Cliff's Edge: Songs of a Psychotic*. All these things converged to give me the impression that the Catholic University of America was a dynamic intellectual center, and I wanted to be a part of it. I can't say that I was ever disappointed.

The university is still important in the life of the

Church. Primarily a graduate institution, its professors, from physics to philosophy, are frequently at the cutting edge of their disciplines. Departments in the natural sciences, in the absence of expensive hardware, tend to be theoretical. In philosophy, William A. Wallace has been on the frontier in Galileo research and Alan Wolter in medieval Franciscan studies. Robert Sokolowski, drawing upon his knowledge of phenomenology, has produced a number of original works. John Wippel is an accomplished medievalist and an acknowledged master of the metaphysics of Thomas Aquinas. Antonio S. Cua, during his tenure, became an important student of Chinese moral philosophy. Judging by the number of books published, Paul Weiss experienced his most productive years while a member of the Catholic University faculty. In short, the research and publication tradition has been maintained, and the School of Philosophy attracts some of the most gifted students who apply to graduate programs in philosophy.

In the 1950s, student curiosity led us to lectures all over town, to the John Carroll-sponsored series at the Mayflower Hotel, to Georgetown University, and to Trinity College. Intellectual curiosity was to determine the lives of many. Among my classmates more than a few went on to become scholars; some became professional philosophers, such as Robert Sokolowski, John Wippel, and James Ross. In the company of many Christian and Xavierian Brothers, I learned something, perhaps even acquired something of their religious spirit of service and dedication. With these teaching orders there prevailed a missionary elan as well as an intellectual curiosity. The brothers and seminarians missed no opportunity to recruit, but I remained a lay student. There were no disciplinary boundaries when it came to public lectures. Students from the physics department and art department willingly came to lectures by Etienne Gilson, Martin D'Arcy, and John Tracy Ellis. Similarly the physicist George Gamow could pack McMahon auditorium. Catholic University at that time had an intellectual esprit which I have never encountered since. The university was yet to be invaded by the media in search of malcontents and dissenters from orthodox teaching and practice.

One of the most popular undergraduate courses of the day was "Thomistic Metaphysics," taught by Msgr. Charles A. Hart. Bishop Fulton J. Sheen, by my arrival, had already moved on to his work with the Society for the Propagation of the Faith. Students

fought, begged really, to get into Hart's section of metaphysics where they experienced a first rate mind doing metaphysics on the spot. I later started my doctoral dissertation under Hart, and upon his death I named my eldest son Thomas Hart to perpetuate his family name as well as his memory. Later I named my fourth son Paul Ryan in honor of Msgr. John K. Ryan, my predecessor as dean of the School of Philosophy.

In the coffee enclaves on campus and in the nearby Brookland pubs, no one would ever refuse honest inquiry or dialogue on the basic issues of the faith. It was our common faith which united us, and most students at Catholic University were there to learn something about the faith. Daily Mass on the part of many was common. Students roamed the bookstores in Brookland and downtown in search of bargains, and in this way many amassed their own small libraries. Bridge and poker were the card games of choice. Most participants at the table were there for conversation rather than the game itself. The favorite watering holes of the students were busy from late afternoon on, sites of interminable argument and debate. The common undergraduate curriculum eased the way for spirited but genial discourse. Every student was required to take some philosophy and theology as well as literature and history. These were the heady days of new discoveries in nuclear physics and the biological sciences, with implications for philosophy.

The curriculum wars of the 1960s were later to take their toll. There was a move to get rid of the Greek and Latin requirements and to cut back on philosophy and religion. Oddly, the Greek and Latin requirement was not wholeheartedly supported by those in the ecclesiastical disciplines. Attitudes toward the inherited were changing. There was talk of jettisoning the excess baggage of the past, of streamlining. The value of the social sciences had come to be recognized, and much of the new theology was influenced by popular sociological and psychological treatises; this was the "God is dead," "Waiting for Godot" period.

Then came Vatican II. The mood was triumphal. There was the Council in full coverage on the newly omnipresent TV. The media, of course, could not leave it at mere reporting. They sought out the dissidents, i.e., those who had lost a particular battle or whose views did not prevail in the chambers of the Council. There were times in the late 1960s when all three television networks would be on campus. Reporters would roam the corridors of McMahon and

Curley Halls in search of someone who would give them the copy they wanted. The credentials of those who ventured to comment were not always professional.

Sometimes I would arrive home to find a student who was barely surviving my graduate course in ethics being presented on a national television program as a major moral theologian of the Church. Theological and moral dissent undoubtedly hurt the university as a whole, robbing it of its integrity and no doubt dissuading many who might otherwise have pursued studies there from attending and discouraging still others from supporting it monetarily. The guardians had abandoned the fortress to pursue their independent aims. There were few left to hold the center. Many newcomers failed to appreciate the fact that philosophy and theology lie at the heart of a Catholic higher education. Philosophy, in particular, is essential because it either makes faith possible or closes it as an intellectual option. Philosophy also provides a vocabulary, a set of distinctions and definitions indispensable to theology. Most contemporary philosophy is materialistic and does not admit of an immaterial or transcendent order. Put another way, philosophy in North America favors a British empiricism, which renders one agnostic at best. In practice, most contemporary philosophy is essentially atheistic. Things pertaining to the divine or to the temple simply do not enter discourse.

Of course this has consequences for religion in general and Catholicism in particular. Much of what we call the Catholic intellectual tradition is Hellenistic in origin, with metaphysical roots in Athens and moral roots in Rome and the Stoics. We used to proclaim that Christ came in the fullness of time, when the intellect of the West was prepared to receive the teachings of Christ. That "fullness" has to be recovered in every generation if the faith is not to be a blind fideistic assent. Is something like that taught today in our secondary schools? I am sure it is not. Consequently, many students arrive at the college level without the same enthusiasm for theology and classical learning that motivated my generation. Something analogous is true for the purely secular mind. The love of learning, what Werner Jaeger called "Paideia," is absent on both secular and religious campuses.

Thus the average undergraduate teacher starts further back. He or she cannot presuppose intellectual

curiosity of the sort that leads one easily to classical learning. Yet students respond positively when introduced to Plato, Aristotle, Augustine, and Aquinas.

I said earlier that the fortunes of The Catholic University of America are bound to the fortunes of the Church in America. In the aftermath of Vatican II, the religious orders were decimated. This had a major effect on enrollment at Catholic University, both at the graduate and undergraduate levels. Despite a large campus, Catholic University has a relatively small enrollment. In the spring of 1997 its undergraduate students numbered 2,291, and its graduate students, 3,407.

Ralph, please don't get me wrong. Although Catholic University may not be the same vital intellectual center it once was, there is still much to recommend it. The university boasts a set of respected professional schools, i.e., Law, Nursing, Music, Library science, and the National Catholic School of Social Service, which year in and year out are accorded high rank in peer evaluation. The graduate school orientation of the university spills over, resulting in superior undergraduate teaching. Freshmen are taught by full professors. The university's location in the nation's capital remains a plus, not only for the availability of internships nowhere else to be found, but for the libraries available to its students, i.e., the Library of Congress, the Folger Shakespeare Library, and the National Library of Medicine of the National Institutes of Health. The Washington Consortium of Universities makes available to students enrolled in courses at CUA courses at Georgetown University and other universities in the metropolitan area. With minimal guidance an adequately prepared and well motivated student can acquire a superior education.

Meanwhile, the dissident theologians of the 1960s have slipped into anonymity and are being replaced by bright, young people who respect the mandate of their discipline.

In sum, this is only one's man recollection of "before," and "after," other accounts may be necessary to attain the full truth. This is how I view, without nostalgia, the 1950s and early 1960s. One cannot return to those years. The same challenges the Church faced in those decades it faces today. It needs an educated laity, one steeped in its traditions. ✽

Concerning Continued Attention to *Ex corde ecclesiae*

Most Reverend Francis B. Schulte
Chairman
United States Catholic Conference Committee on Education

Last November 1996, as you know, the bishops by a vote of 224-6 approved the document, "*Ex Corde Ecclesiae: An Application to the United States.*" This text concluded the task of the *Ex corde Ecclesiae* Implementation Committee which had been appointed according to II, Article 1, #2, of the Apostolic Constitution. But it was agreed that some provision be made to continue to "implement the implementation," to continue to promote the relationship components noted by the Holy Father in #28 of *EcE* and incorporated in the application document: mutual trust, close and consistent cooperation, and consistent dialogue.

Two actions were approved by the USCC. First, the Committee on Education of the USCC was designated to be the principal focus for the responsibility of follow-up to the completed work of the Implementation Committee. Second, Reverend Terrence Toland, SJ., with the Implementation Committee since September 1994, will remain as Project Director for another year to continue active involvement in the implementation of *Ex corde Ecclesiae*.

I say "principal" locus because it is important that

other groups also continue to be active in the implementation of *EcE*. I think of, for instance, the Bishops and Presidents Committee (a model for institutional-diocesan dialogues), ACCU (our important resource for information, ideas and program initiatives), COLLEGIUM (its work with young faculty), and groups like the CTSA, CTS, CLSA, the men and women Conferences of Religious, et al., for valued advice, support, participation

Even while we await the *recognitio* from the Congregation for Catholic Education, I encourage you to call upon Father Toland as a resource person for your local activities related to the implementation of *Ex corde Ecclesiae*. His attendance at many local dialogues had a significant impact on the composition and eventual approval of the application document. He would be happy to be with you again, especially as campus representation is expanded. Another useful service would be a communication center for reports as well as requests related directly and indirectly to Catholic presence on campus, e.g., sessions with faculty, trustees, students, parents, sponsors; mission statements and mission effectiveness designs; hiring; curriculum issues.

Father Toland's telephone at the Conference: (202) 541-3017; E-mail: ttoland@nccbuscc.org; FAX (202) 541-3390.

Department of Education
 United States Catholic Conference
 3211 4th Street NE
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UPDATE:

Association of Catholic Colleges and Universities

Achievements and Opportunities:

Now that the canonical aspects of the apostolic constitution *Ex corde ecclesiae* are provisionally settled, we have an opportunity to give our attention to two other aspects, a format for continuing dialogue with the United States bishops, and concern with the non-canonical content of the document. The ACCU staff is seeking ways to collaborate with Father Terrence Toland's initiatives on the first of these. The second is more complex because it involves various constituencies on individual campuses.

The non-canonical content of the document involves, among other things, the imperative of passing on to Catholic lay leaders in the next generation an adult and intellectually viable understanding of their own faith tradition at the same level of competence and sophistication as they enjoy in their professional field. This is a major challenge because the prevailing expectations of the academy do not favor our doing this in the curriculum, and because most faculty in the fields of theology and philosophy do not see this as belonging to their disciplinary field.

Another item in the non-canonical content of the document concerns the need to examine from the perspective of Christian faith, and particularly of a Christian anthropology, the assumptions and values created by and underlying what is happen-

ing in the sciences and in technology. This requires a degree of education and reciprocal understanding in scientists and humanists not common today, and which therefore demands long-term scrutiny in the planning of curricula in our schools.

A third item in *Ex corde ecclesiae* is the concern that not only education but also research in Catholic universities should be directed to the fulfillment of the mission of the institutions, and therefore should be selective in topics for research and in the manner in which the research is carried out and applied. This also is a great challenge because the prevailing ethos of the academy has the loyalty and attention of research professors turned to priorities in their discipline rather than in their institution.

The question then arises concerning what ACCU through its staff of four at One Dupont Circle can do to support, facilitate, and strengthen the member universities and colleges, especially in their Catholic character.

Context:

We are looking not to restore something we had in the past, but to find new ways to cherish, develop, and pass on the great intellectual heritage of Catholic tradition and scholarship in a context, radically changed in three ways:

1. The understanding and expectations of the church are changed. The biblical sense recaptured in the Second Vatican Council is in fierce tension with the still dominant primarily **organizational service of church** dating from imperial patronages and Roman law. The initiation in this country of the Common Ground effort by the late Cardinal Bernardin has pointed to the need for a better knowledge and deeper understanding of the tradition.
2. There is a globalization of economy and culture with the consequently pervasive experience of plurality and relativity of values and standards. There is an ever-widening sense of public respon-

sibility, combined with a crushing sense of powerlessness in the public sphere, and an experience of rootlessness, impermanence, and insecurity. This seems to carry a particular challenge for a better diffusion of the church's social teaching.

3. Among the increasingly technical, specialized, and isolated fields of knowledge, new technical disciplines are multiplying constantly, with their specialized vocabulary and means of communication, which means that common conversation about human issues is becoming more difficult. This seems to call for special efforts on Catholic campuses to foster the kind of interdisciplinary reflection called for by *Ex corde ecclesiae*.

Challenge:

As the major thinking components of the church, institutions of higher learning are challenged to decide whether they will simply accommodate themselves to the changes or make a critical assessment and act on it. If we are overwhelmed by the day-to-day pressures of legal, accreditation, financial, physical plant, and conflict resolution demands, the outcome is bound to be simple accommodation. To transcend this by critical reflection requires the commitment of time and resources, collaboration within and among institutions, and a constantly deepening knowledge and understanding of the Catholic view of human situations by all those involved.

On the other hand, while the context challenges us in many ways to take a counter-cultural approach, it is also true that our society has come to value some concerns and strengths in our institutions. There is, for instance, increasing recognition of the need for interdisciplinary, international, and intercultural scholarly and educational endeavors, for which we have a privileged foundation as institutions connected with a global church and for the most part founded and sponsored by international religious congregations. Likewise, there is increasing recognition of the need for strong ethical principles in professional, business, and public affairs, along with dawning awareness of the

diminishing common resources on which to base such principles. Most of all, it is widely acknowledged that our society needs leaders in all fields who are genuinely committed to the common good and willing to shoulder political and social responsibilities. All of the foregoing are challenges we are well equipped to meet by pursuing our mission as Catholic institutions of higher learning, and by attending to the substantive academic proposals and concerns of *Ex corde ecclesiae*.

Resources:

It seems that we have more resources at our disposal than we generally appreciate. For instance: We have a long history of experience, wisdom, and practical expression that puts contemporary questions into a larger context and perspective. Because Catholic schools have on the whole clung doggedly to the liberal arts tradition of undergraduate education, with components of philosophy, theology, history, and literature, we have kept open a channel for tapping the cumulative wisdom, and it is a very important channel to keep open in face of pressure for progressively earlier specialization and professional focus.

Desirable Outcomes:

What we might hope to achieve in the present phase of United States Catholic higher education would seem to include at least the following three developments:

1. An increasing coherence and consensus among administrators, faculty, campus ministers, and student life personnel concerning the task and nature of Catholic higher education.
2. A clear programmatic commitment to exploring and passing on Catholic wisdom. This needs to be expressed in the course content available, in the lifestyle of the institution, and in the types of scholarly activity undertaken.
3. Graduates who are fully informed about their faith tradition, critically aware of its implications, and eager to exercise responsible citizenship and professional careers. ✽

Franciscan University Awards Poverello Medal to L'Arche

STEUTBENVILLE, OHIO

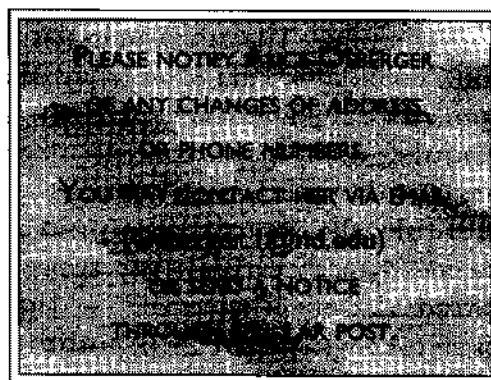
Franciscan University of Steubenville awarded its highest honor, the Poverello Medal, on Saturday, April 19, 1997, to the International Federation of L'Arche Communities, an organization that provides communal living to persons with mental disabilities.

"In a divided world, L'Arche wants to be a sign of hope, a sign of unity amongst diversity, a sign of reconciliation in a world of conflict, a sign of compassion in a world of competition," said Robert Sackel, director of the L'Arche community in Syracuse, New York, who accepted the award for the organization.

French for "ark," L'Arche was founded in Trosly-Breuil, France, in 1964 by Canadian, Jean Vanier. It now has 106 communities in 26 countries including Canada, Belgium, England, Africa, India, and the United States. These communities supply a peaceful and affirming atmosphere for persons with mental disabilities who would otherwise be institutionalized or without care.

"Thank you on behalf of those who live in our homes," Sackel said. "They call us to be a community, and that relationship and friendship is what life is all about."

The Poverello Medal is awarded by the University to an individual or organization that strongly exemplifies the spirit and ideals of St. Francis in today's society. Named for St. Francis of Assisi, *Il Poverello* or "the little poor man," the medal symbolizes the spirit of charity that filled his life. Past recipients have included Mother Teresa of Calcutta, Dorothy Day, Charles Colson, and Rev. Werenfried van Straaten. ✽



Sisters in Crisis

by Msgr. George A. Kelly

Ann Carey, a Catholic journalist and mother of three, describes in great detail the transition of religious life from the "obedience of faith" to the liberation from Church authority through dissent. *Her Sisters in Crisis* is a well-researched historical account of the rise and fall of the Catholic Sisterhood. And a sad story of the loss of faith in the Church by the granddaughters of religious women who made the American Church family one of the marvels of Christendom, ever.

Chronicles of the late 19th century American Catholic development showered praise on priests for the remarkable parish system they created, and while great pastors are remembered many years after they die, most 20th century Churchgoing Catholics speak more often, and more affectionately, of "the Nuns." Those who taught them, nursed them, or helped their parents die in the odor of sanctity.

Like mothers of large families, "the Nuns," whose corps grew from 50,000 to over 150,000 between 1940 and 1960, worked harder and more piously than priests, comforting themselves in the knowledge that they were doing God's work. Like *mothers of large families*, "the Nuns" are hardly visible anymore on the Catholic scene. Not because life became more difficult, but because so many of them lost their faith (or had it stolen from them) in what the Church said about their religious motherhood.

Ann Carey, *Sisters in Crisis* (Our Sunday Visitor Press, 1997, 367 pp., \$19.95 plus \$3.96 shipping and handling).

The Nuns in Action

My first parish assignment in the 1940s brought me into the company of the *School Sisters of St. Francis*, 19 strong serving 800 city children in one of New York's melting pots. Ten of these 17 teachers had Master's degrees, the others were on their way, and the Community was so richly endowed that it sent along two "house Sisters" to see to it that the teachers remained hale and hearty. I once

told a School Superintendent (later a bishop), "These are among the best Nuns I've seen in New York." To which he replied: "They're the best in Chicago!" Working with these ladies from disciplined German households of the Midwest had an "other world"

quality. They were angels. And smart angels. Playing *Bunco* with them on Sunday evening, or getting a movie projector and Tyrone Power into the convent on a Holy day, or ferrying numbers of them to Jones Beach during the summer, where sunbathers gawked at their youthful decorum, was a delight. Mother Corona, their general, managed every year to be in touch with her 3,000 daughters personally. And the convent I knew for almost a dozen years was a happy place indeed. Parishioners loved them, especially the kids who are now at least 60 years old, and by and large a credit to their teachers, now in their 80s and retired to Campbelleport, Wisconsin. Those vibrant nuns lived in a tenement building, so crowded that they enjoyed little privacy, yet like mothers of large families they never saw themselves as downtrodden or oppressed. They loved their children, even the Shevlins' and the Schultz's.

It is an irony of history, perhaps, that Mother Corona's successor, once removed, became a chief liberator of such nuns from their mother role in the Church, from Community life, from many of the Order's teaching missions. And from obedience to superiors, even to the Pope, who by virtue of the *School Sisters'* pontifical status, was their ultimate Father under God. Sr. Francis Borgia Rothluebber, through the intervention of a Chicago priest, fell under the influence of Saul Alinsky, and later used newly developed skills (1973) to become President of the *Leadership Conference of Women Religious*, which, several years before, had declared its own autonomy from the Church's hierarchy. In 1996 she asked for and received a dispensation from her religious vows after having written a book entitled *Nobody Owns Me*.

Sisters in Crisis

S*isters in Crisis* has 16 chapters, the first four dealing with Vatican II's call for the renewal of religious life, one of which sounds the alarm that went off in Rome when renewal turned into revolution; the next five explore the radical thinking about the Church and religious life that occurred after Vatican II under the auspices of the *Leadership*

Conference of Women Religious. The coup d'eglise against traditional religious norms, and the indoctrination of the young against the Catholic assumptions, which brought them into the convent in the first place, is fully covered. The tale of how the nuns' ministry, community and prayer life was deconstructed is not enjoyable to read. Chapters 11-14 deal with the breakdown of "religious" relationships with hierarchy, and of communities with each other. Chapter 15 treats of the subsequent vocation/financial problems which ensued, and the institutional denials which insisted that the crisis was more transitional than real. The final chapter asks, without answers: "Where do the Sisters go from here?"

Cherchez Les Pretres

The charge, frequently leveled, that American convent leadership fell victim to blatant feminism (Mrs. Carey's Chapter 9 does not avoid this subject), neglects other factors that were at work, even before Vatican II, which are rarely discussed. One was the baleful influence on women religious of priests, chiefly members of religious Orders, often Jesuits; the second was the passion of elites, working in the Orders' large hospitals or colleges, for professional status and more independence from superiors.

In olden days, when a bad priest surfaced to less than worthy public notice, the French phrase for the explanation: "*Cherchez La Femme!*" When convent life began to disintegrate, it is surprising that informed bishops did not say: "*Cherchez Les Pretres!*" In the earliest days of *aggiornamento*, so-called feminist nuns were really the creatures of priests in ivory towers. Mrs. Carey, in chapter after chapter, lists the important architects of convent "renewal" according to the mindset of the following priests, among others: Paul O'Boyle, C.P., Matthew Fox, O.P., John Padberg, S.J., James Hennessy, S.J., Kevin O'Rourke, O.P., Joseph Fichter, S.J., Carroll Bourg, S.J., Ladislaus Orsy, S.J., Gregory Baum, S.J., John Reedy, C.S.C., and John Haughey, S.J.

Fr. Haughey made remarks to a 1970 Assembly of nuns, which laid the groundwork for the creation of LCWR a year later. Typical of what became a common mother house ideology are these words of his:

* *The Congregation for Religious* is "a device for prolonging the kind of directive authority which has become passe for all but a few benighted souls - those under you

who need a mother, and you who need a father to obey or to be in tension with."

* "To put it bluntly you are being made fools of. Until you declare in no uncertain terms that legislation without representation is intolerable, you are still light years away from 1776."

* [If the Superiors' Conference is dissolved by Rome] ... "Join hands with the Women's Liberation movement." [The expected encyclical on religious life] ... "will be sprung on you from its surreptitious lair, indistinct origins fashioned by unknown architects ... determining for you what your life as a religious is without benefit of your experience ... subjugate charism to institution ... women to men ... Are you ready for a *Humanae Vitae* of religious life?" (Carey, pp. 91-92).

With such manly advice, the women's community change-makers had motive to move quickly against their more traditional peers. As one veteran parish school Sister summarized the revolution: "Out in our little convents, we teaching sisters, with our long hours and no staff, were no match for the hospital/college elites who had time, communication facilities, and government money besides, to restructure anything." *Sisters in Crisis* reports of tightly organized meetings, sometimes held in secret, assemblies with one-sided speakers, a few hands controlling the interchanges between mother houses and sisters-in-the-field, by-laws changed without full and open discussion, episcopal and Roman letters withheld from "the troops," older nuns labeled pejoratively as obstructionists, or guilt heaped upon them for standing in the way of progress, even the rigging of elections. Voting by age blocks, for example, underrepresented the senior sisters. By 1970 the elders were more numerous but were given less voting power in an age-bloc election than the youngsters with their dwindling numbers. In spite of surface impressions or misconceptions, "the battle" was not between the old and the young, since the actual "power-brokers" for defiance of the Holy See were somewhat middle-aged. A system based on faith and trust became vulnerable to manipulation by activists who decided that institutionality itself was intrinsically evil.

The Church's Stake

The religious question raised by the Carey book is this: What is at stake for the Church in the renewal of religious life as it has really oc-

curred? Certainly not tinkering with structures or trying to make nuns happier with their state of life. During the pontificate of Pius XII (1939-1958) many parish priests, teaching sisters, and Roman prelates were highly favorable to the updating experiments undertaken over a wide area of Church life, religious life included. Carefully-drawn experiments (*Sister Formation* and the *Conferences of Major Superiors, e.g.*) were created by the Pope after 1952. They provided input for further renewal of religious life as the situation might indicate. Most sane people agreed that teaching sisters (particularly) needed better education and more privacy, that it was insane to expect a superior to open a nun's mail, or have her drive an automobile with a superaddress, or prohibit without reason and with proper caution her visiting the home of a troubled pupil, or even that she pray four hours a day by the clock. What happened after Vatican II, however, is that spurious experiments and secular priorities were used to undermine the very idea of religious life - and more. The issue became the nature of the Church, including religious life, the nature of evangelical counsels, the nature of the *magisterium*, and the authority bestowed by Christ on its officers. The negative influence of Karl Rahner, S.J., Edward Schillebeeckx, O.P., and Bernard Haring, C.S.S.R., on religious leadership were only part of the story.

Leo Cardinal Suenens of Malines, Belgium, and his type, symbolized the rest of the story. The Council was still underway when Suenens journeyed around preaching liberation to the nuns: "I have not come here to preach peace, but to call for a revolution, a revolution in the life of active nuns." This he said to American nuns who already enjoyed privileges which Suenens denied to his own Belgian Sisters. Cardinal Spellman had invited him to New York around 1963 where he roared this message to 1,000 appreciative nuns. As the prelates were leaving the curvy terrain of *Mount St. Vincent College*, Cardinal Spellman's car was forced off the road by a speedy *Volkswagen* coming from the other direction. Suenens ended up on the floor, from which disadvantage point he barked: "What in heaven's name was that?" "Two of your liberated

But the Church's holiness was evident in three places — in the worship and sacramental life within her sanctuaries, in her canonized saints, and in daily life largely through the holiness of her religious communities.

nuns," replied Spellman, prompting the Belgian prelate to remark: "Well, they're going too far!" Although Mrs. Carey likely does not know that story, she tells readers how far those nuns, even in New York, really went.

The 1960s were a time in the Church when "secular" priests, tongue-in-cheek, still chided their "religious" peers: "You take the vows, but we keep them," a smart-alecky reference to the security of living in community, compared to their own *"laissez-faire"* life. Nonetheless, diocesans recognized that religious life was the higher calling its members bound to more than the Ten Commandments, vowed to

Christ's evangelical counsels. The Church claimed apostolicity in her origins, oneness in her faith and government, universality in her outreach. But the Church's holiness was evident in three places - in the worship and sacramental life within her sanctuaries, in her canonized saints, and in daily life largely through the holiness of her religious communities. (From the 4th century days of SS. Basil and Gregory Nazienzen onward, the Church looked to monasteries and convents for the saints who would carry her century after century through very serious crises of the faith. In modern America nuns were surely the neighborhood icons.)

Sisters in Crisis tells another story of how the faith of religious women itself was tested within their sacred environs by carefully selected outside guests.

"The old structures are no longer relevant to our needs."

(Neal, 1965, p. 113).

"Get rid of the title 'Major Superiors.'"

(Bowling, 1971, p. 104).

"Law is being changed by custom,"

(O'Rourke, 1973, p. 50).

"Peace, poverty, and human rights are the central concern to the committed Christian ... [institutes are] endeavoring to be obedient to this mandate to participate in the righting of the wrongs of injustice."

(Neal, 1984, p. 221).

About many other things that nuns were told,

finding themselves enjoyed top priority. Psychologist William Coulson, a *Notre Dame* graduate who helped provide "therapy for normals" in thirty-five countries, recently spoke of such therapy's impact on nuns: "When we freed them from Catholic doctrine, Catholic religion, there were no more certitudes available to them, and it allowed their impulses to bubble to the surface." (p. 127). When religious superiors also found themselves vis-a-vis bishops, a Sr. Bette Moslander, C.S.J., ex-president of *LCWR*, made it clear to a 1983 meeting of Bishops that henceforth Sisters intended to be on the speaking end of dialogue, not on the listening end. This attitude prompted Mrs. Carey to say: "The Superiors' Conference eventually evolved into an independent body of Sisters more inclined to dictate to Rome the definition of religious life, than to take any direction from Rome." (p. 75).

Religious life will never disappear from the Church, of course, but many Sisters' institutes are dying, and many still alive have become more secular than religious, without the modesty the early "secular institutes" cherished. (One expert for the *Quinn Commission*, a Sister of Charity at the Jesuit School of Theology at *Berkeley*, thought that smaller numbers were not a crisis but God's unique gift to the American Church.) (p. 229). Rome wanted renewal, and its officials gave a lot of time to it. They encouraged *Sister Formation*, *Surveys* of Sisters' views, and a *Study Commission* of their progress, all costing thousands of woman-hours and a great deal of money. What they received in return was abuse, disobedience, the fracture of the greatest educational system in the history of Christendom, and loss of faith among those called to be Christ-bearers to the world. As one nun cried: "As much as I love my community, I wouldn't enter my community now; there's nothing distinctive about it. We're no different from lay life, and that's where we went wrong!" (p. 44). Several others stressed the persecution within the new order of things "We're refugees within our own community, [whose active members] give more of their time and attention to the prisoners in the local jail." (p. 306); "physical martyrdom is merciful compared to the assault being made on the faith." (p. 309). During the 1960s some superiors claimed that some of their Sisters lost their faith when they went off to study at Catholic universities. (p. 136). Is this what the Church expects of religious life?

Here is what one 14 year veteran chaplain of a major community told the 1969 Chapter on its way to

renewal:

"There has been a breakdown in your communal worship, in your communal prayer, in your community life, in your formation program, in the effectiveness of the apostolates for which you are instituted. It appears that there is a certain unconcern for the real needs of a large group of Sisters." (pp. 195-196).

The Mother General of the same community, who left office deliberately in 1966, to make way for a younger leader in 1970, made this statement about the "renewal" she witnessed:

"The worth of a Sister is now equated with the monetary remuneration she receives on the job, and her value in community is measured by the nature and quality of her education and her professional competency. There is much discussion about the dignity of the human person, but an evident disregard of the grace of God at work in a vocation to the religious life." (p. 205).

Where Was the Hierarchy?

Where was Rome during these fisticuffs? And where were the American bishops? Initially, the *Congregation for Religious* was very much in the thick of it, but the *National Conference of Catholic Bishops* was wondering whether there was a fight going on at all. The words of Cardinal O'Boyle in another context belong here: "We ate crow!" A quarter century after the deconstruction began (1994), Bishop James Timlin would rise at a Roman Synod to say that "the last twenty-five years have been devastating for religious life." Alluding to certain women religious who do not attend Mass or receive the sacraments because they had been excluded by Paul vi and John Paul i from priestly ordination, the Scranton Ordinary concluded that nuns ought at least be practicing Catholics. (p. 70). This was the meeting at which Cardinal Bernardin counseled against premature judgments on the subject. Ambiguity was still expected to be the episcopal diagnosis and the practical response to what outside observers had already called a tragedy.

Apart from what any individual bishop might have thought, the national episcopal leadership, at the very least, underestimated the animus, and strength, of the religious Order opposition, to Rome. Some bishops, however, implicated their own Washington offices in the debacle. In 1967, for instance, when Los Angeles IHMs were confronting the Holy See with a bold face, the new NCCB president (Archbishop Dearden) was writing Paul vii that the Roman response to these re-

bellious nuns was too stern. All the Pope wanted was that the *IHM's* remain a religious community. The Church's leading shepherds, however, approached every burgeoning confrontation by indirection. Prominent Archbishops told Rome not to interfere, lest "their" nuns walk out on "their" schools. (They left anyway.) After a flurry of these predictions, even Rome began to counsel its own loyalists in religious ranks to avoid public quarrels with change-makers, as if these were more unseemly than the emergence of secularized nuns. (p. 181). Additionally, the Vatican became vague in communicating its own directives. When Vatican officials began to encourage the creation of the *Consortium Perfectae Caritatis* (1970) as an alternative to *LCWR*, it left the loyalists to their own devices, without status, and with only private endorsement by a handful of bishops. Even when the *Counsel of Major Superiors of Women Religious* finally was created in 1992 with coequal status to *LCWR* (to the shock of Washington ecclesiastics), its leaders were advised to keep a low profile. As a result, the change-makers enjoyed a field day with a large pasture to play in. Unsurprisingly, what can only be called the "secularization" of major American religious communities raged on.

The Quinn Commission

By 1983, when the situation appeared to be completely out of hand, John Paul 11 ordered that a study of religious life in the United States be undertaken. (The *LCWR* made no bones about its vigorous opposition to the very idea, prompting Archbishop Weakland to confess publicly that the American Sisters and the Vatican are "at total odds.") The Study was given over to the *Quinn Commission*, named after Archbishop John Quinn (San Francisco), Chairman, assisted by Archbishop Thomas Kelly (Louisville) and Bishop Raymond Lessard. All three held important posts in the *NCCB's* Washington headquarters. The staff Quinn assembled were *LCWR/ICMSM* aficionados, including Sr. Bette Moslander (already mentioned), and Michael Buckley, S.J., who a year later would call Rome's treatment of pro-abortion nuns "materially sinful." The committee chosen to study religious life was the very religious who were objects of Rome's concerns.

If the intention of the Study had been to set right obvious wrongs, it was doomed to failure from the begin-

ning. Archbishop Quinn undermined his role by assuring everyone that Rome was not investigating religious, nor even engaged in a prolonged "study," that Bishops were positive about religious life, and that he had no intention of interfering in the internal affairs of religious institutes. (Why study then?)

Amplifying on his expectations, the San Francisco prelate confessed that bishops were apprehensive about the Vatican intervention, that they were not acquainted with the Holy See's documents on religious life, nor did they understand religious life itself. He assured his audience that the "radical" religious were losing their influence. Quinn's answer to Rome's dilemma was more "listening sessions" at the diocesan level. Little effort, however, was ever made to engage grassroots religious in this process; indeed some religious were not invited to, or had even heard of, these sessions. One questionnaire used by the *Commission* discouraged negative comments. The final report, submitted to Rome in October 1986, concluded: "Religious life in the United States is in good condition." The three year Study changed nothing, and Fr. Thomas DuBay, S.M., theologian and a veteran retreat master for nuns, called the report a "whitewash." Throughout the whole process, the change-making Sisters continued to play the teacher role, permitting bishops to be the learners.

Sic Transit Gloria

Sisters in Crisis is an important book, and Mrs. Carey deserves credit for putting it together. Unlike many commentaries on sensitive subjects, it is well-researched for appropriate sources, it is matter-of-fact in its presentation and, considering the detail, it is quite readable. She offers only observations, not recommendations, in the final pages. Many *LCWR* partisans, and more than a few bishops, still deny that religious life in the United States has disintegrated. Yet something is surely wrong when so many Sisters gave up the work of teaching poor children in a classroom setting, or nursing the sick, to promote justice as political campaign workers, become encyclopedia salesmen, or to attend seminars in Israel on the status of Jerusalem. One Sister described the preferential option theory: "If a Sister of your Congregation decides that going to hell might be fulfilling for her, the leadership will pay her way, generously, and never check on her again." (p. 164).

What seems to concern the author most is the am-

biguous role of the institutional Church in this crisis. Uncertainty in episcopal quarters about how to deal with those who look upon obedience as a vice, comfort by some in the thought that it is better for these institutes "to die out quietly rather than to engage in battle with them," detachment from the travail of law-abiding Sisters forced to live in deformed communities, were hardly acts of good governance. Like secular society itself, the Church has experienced rule by "veto groups," pursuing their private enterprise outside and

against the law, as it with the unspoken approval of constituted lawmakers, executives, and judges. Such a Church, and its faith, whatever else it is, is hardly Catholic. One Sister, described in *Newsweek* as a divorce lawyer, believes "the bishops are walking on a tightrope" knowing "that many American Sisters now say they will refuse all Vatican effort to revive traditional convent life." (pp. 220-221).

Sic transit gloria magisterii et fidei Catholicae. ✠

BOOK REVIEWS

Christian Faith and the Theological Life

The Catholic University of America Press, 1996.

ISBN 0-8132-0869-6

by Romanus Cessario, O.P.

Reviewed by Timothy L. Smith

In a time when education and Catholic life seem to be involved in a struggle, Cessario offers a clear and insightful look at the life of faith, elevated by grace and "actualized by infused virtues." The virtuous life is not opposed to intellectual pursuits but guides and informs them. Hence, the first point Cessario makes in the introduction is that he is talking about the "theological life" as opposed to the study of theology as an academic discipline. It is not enough to pursue the acquired intellectual virtues. Indeed, the acquired moral virtues build up only the "human city," not the City of God.

What is needed in a renewed attention to the infused moral virtues in order to "render a complete account of the theological life." That is, one must explain how holiness may suffuse the entire person. Not only our intellect, but our will and sense appetites must be infused with such virtue that the human person can "act promptly, joyfully, and easily in those areas of

human conduct that are governed by the Gospel precepts." Cessario makes heavy use of Thomas Aquinas' work, particularly his *Summa Theologiae*. The author does not, however, ignore contemporary debates and materials. His goal throughout is to give his readers the complete picture of the life of faith by drawing upon the entire Christian tradition. His many references to Vatican II and post-conciliar documents is most helpful in this endeavor.

Through the next five chapters Cessario gives a lucid and detailed account of how grace informs the theological life and in what way that life becomes active. He begins in chapter one with an account of Christ's humanity and a theological anthropology building upon our status of being created in God's image. The second chapter then concerns the basis for the believer's relationship with God is a knowledge of God's truth, the object of faith. In describing the search for God's truth, the author presents a lucid account of the preambles and articles of faith, the act of assent, levels of certainty and the role of grace in the act of belief. In the third chapter, Cessario explains the interior transformation of the person wrought by the searching subject's acts, the belief and confession of faith. Chapter four then takes up the wider issues of the sancti-

fication and renewal of the whole person that is the "harvest of faith." Finally, the gifts of the Holy Spirit that render the virtuous person truly "docile to God" are treated in chapter five.

Cessario has provided in these chapters a study of the Christian life that does not veer off into the waste lands of pop psychology and the musings of the naked individual. What we have here is a very sober and balanced look at the teachings from which we as Catholic Christians have the privilege to draw. In the face of post-modernism, cultural relativism and the modern tendency to democratize all institutions and aspects of life, Cessario demonstrates that the Christian tradition is not by any means ill-equipped. In fact, he makes a very comforting point that it was John Duns Scotus, a theologian of the 13th century, who denied the need for the infused moral virtues. The tendency to separate the acquired and infused virtues and to attribute primacy as well as sufficiency to the former is not a new one. This pseudo-naturalism is best answered by an account of the whole life of faith including its proper object, acts, and resulting habit that finds its fruition in the gifts of the Holy Spirit. In other words, the remedy for the modern illusion of the autonomy and sufficiency of the self is this very book.

The Popes and Slavery

by Joel S. Panzer

Reviewed by

Leonard A. Kennedy, C.S.B.
Castries, Saint Lucia, West Indie

Alba House, 1996
xii + 125 pages; \$7.95
ISBN 0-8189-0764-9

On the front of this book is a picture of Pope John Paul II at the infamous slave house on the Island of Gorée, in Senegal, where thousands of African slaves were kept waiting for shipment to the Americas. One of the book's appendices is the address he gave in Gorée. He said: "From this African shrine of black sorrow, we implore heaven's forgiveness . . . We pray that the scourge of slavery and all its effects may disappear forever."

The thesis of the book is that Catholics were guilty for centuries of having slaves or profiting from the slave trade while the popes taught clearly and frequently the evil of slavery and even legislated severe ecclesiastical penalties for engaging in it. Slavery was continued, then, in Catholic countries, by disobedience.

Certainly the papal statements presented here are strong. They are dated 1435, 1493, 1497, 1537, 1591, 1639, 1686, 1741, 1839, 1866, 1888, and 1890. The author reprints most of them, in Latin and English. But why have they not been seen as a definitive teaching?

Two reasons are considered: one is that a statement of 1537 was revoked in 1538, due to conflict with the Spanish power. Panzer argues, however, that the later popes simply disregarded this revocation and accepted the powerful 1537 statement.

The second reason is that the 1866 statement allowed Catholics in a particular situation in Africa to have slaves under certain conditions. (We must remember that in this situation slavery was intimately connected with every part of the culture.) For example, one

question was this: "Whether it is permitted to admit to the sacraments any Christian merchant who normally abhors the buying and selling of slaves for the sake of profit, but, lest he suffer harm to his family affairs, wants to resell some slaves whom once he was forced, by a seller who was a noble, to take as the price of his wages." The response was that there were "just titles" to slavery which were generally accepted, such as if a person had been deprived of his liberty justly, or if a person entered into a slavery agreement willingly. But one could not have slaves, or sell them, if the title, as was no doubt usually the case, was unjust.

Catholics were also forbidden to do anything in connection with such a slave which would lead to a detriment to his life, his morals, or his Catholic faith. Masters also had to instruct their slaves in the Catholic faith, treat them according to Christian charity, and not interfere with their marriage rights and duties.

Panzer readily admits that the argument for possessing slaves by certain just titles (for example, if they had been captured in war) dated back many centuries and was generally accepted, even if it was not right.

Perhaps the most interesting part of the book has to do with the attitude of American Catholics to slavery. The author shows that even on the eve of emancipation United States Catholic bishops taught that, though trading in slaves was immoral, having slaves was not. And Panzer shows that this erroneous doctrine was in contradiction with what the popes taught.

He also draws a parallel between the acceptance by Catholics of papal teaching on slavery and their acceptance of papal teaching on contraception in the last thirty years. In each case the popes stated clearly, correctly, and consistently what Catholics should do, and in each case most Catholics refused to do it. And, as bishops went along with disobedience regarding slavery, they have gone along also with disobedience regarding contraception.

The Growth of Mysticism: Gregory the Great through the 12th Century

Vol. II of *The Presence of God:
A History of Western Christian
Mysticism*

by Bernard McGinn
New York: Crossroad, 1994
ISBN 0-8245-1450-5

Review by Timothy L. Smith

McGinn's second volume continues his discussion of Christian mysticism with the study of texts from ca. 500-1200. He divides this second volume into two parts corresponding to what comes before the 12th-century (part I), and the 12th century itself (part II). This rather unbalanced division is explained not least by the author's great expertise in the latter period, but also by his very construct of mysticism as something that reached its height in 12th-century Cîteaux.

In the general introduction, the author summarizes a portion from the introduction to his first volume where he defined the method of his study. "Mysticism" is, according to the author, "the consciousness of the immediate or direct presence of God" or "some form of union with God". Additionally, McGinn places under this rubric of mysticism the preparatorial ascetic and intellectual practices as well as the transforming consequences of such union or encounter. It remains unclear where he obtains such a definition, for it does not depend upon the language of the representative figures in any noticeable way. In fact, it is one of the deficiencies of McGinn's method that he expresses little interest in the terminology of the contemplatives or of the "mystical tradition" as he identifies it. We will discuss this problem of anachronism in methodology below.

The first section concerns basically two figures: Gregory the Great and John Scotus Eriugena. McGinn frames

his discussion of these figures with an introduction into medieval Christianity or "Christendom" properly speaking (ch. 1) and with a survey of the mystical elements in early medieval monasticism in general (ch. 4). In chapters 2 and 3, McGinn attempts to give an accurate account of the mysticism of Gregory and Eriugena. He accomplishes this task by drawing out those elements of their writings that pertain to the immediate presence of God or the preparation for such presence. McGinn consciously focuses on the distinctive aspects of Gregory and Eriugena in order to highlight each one's personal contribution to Christian mysticism. The issues of influences and sources are therefore not addressed in great detail, except as they pertain to the deciphering of particular statements, since McGinn's interest is not in continuity but difference. One could also say that McGinn has been gracious by not burdening his readers with the intricacies of source studies and the continuity as well as transformation of certain concepts through generations.

The second part is perhaps more accessible than the first part or even the first volume, for it is here that we enter the world of the author's passion; 12th-century Cistercians. After an extensive and exacting study of Bernard (ch. 5), McGinn treats one of the most underrated Cistercians, William of St. Thierry (ch. 6). The author's mastery of 12th-century materials makes these chapters at times a pleasure to read. One may quickly come to share the author's own enthusiasm for William of St. Thierry and many other Cistercians (ch. 7) less familiar to us than Bernard of Clairveaux.

The last two chapters take up the study of those 12th-century mystics outside the Cistercian milieu. Chapter 8 concerns the "visionaries and contemplatives" such as Rupert of Deutz, Hildegard of Bingen and Joachim of Fiore. Here, McGinn groups together those who are not easily categorized because they do not

necessarily represent a tradition *per se*. Rupert of Deutz is, for instance, quite unlike other Benedictines, mystics or otherwise, in his use of personal visions as the source of his teachings. In chapter 9, McGinn attends to the particular manifestations of mysticism in the Augustinian canons at St. Victor. McGinn's intention in attending to these disparate voices of mysticism is not to distinguish visionaries from contemplatives, as if only the former looked forward to or anticipated later forms of mysticism, but to reveal the varieties and the complexity of mysticism in the 12th century. Hence, the author remains faithful to his purpose of avoiding a history of a concept or form of religious expression by focusing on how these persons distinctively characterize their own consciousness of the immediate presence of God as well as the preparation for and consequences of such experiences.

Regarding the author's stated purpose, however, a few questions are in order. For instance, what does it mean to trace the history of an "element" of Western Christianity if one focuses on a very small number of figures? Furthermore, is it accurate to portray Gregory the Great or Hugh of St. Victor as mystics primarily or *per se*? Is not mysticism an element in the writings of these persons in the same way that it is an element in the life of the Church? Of course, McGinn cannot possibly offer a full account of Hugh's teaching in order to contextualize his mysticism if he has any hopes of completing the series. Yet the author's attempt to explain the distinctive features of Hugh's or William's mysticism with biographical details and references to virtually all of their writings misleadingly implies a complete picture of each person. Attention to the complete works and biography of an author demands a somewhat balanced attention to all the elements. Otherwise, the portrait one paints will misrepresent the author. Consequently, I would not recommend the use of this volume for an

introduction to the subject or to the persons discussed.

This problem is especially evident in the chapters concerning Gregory the Great and William of St. Thierry. McGinn's tendency is to portray each figure as a mystic rather than to discern mystical elements in their writings, though this position is not exactly the method he lays out in the introduction to his first volume. Gregory the Great then appears oddly dressed without the details of his papal activity and moral teaching. It is unsettling indeed that McGinn provides the context for Gregory's mysticism without reference to Gregory's letters or his reforming efforts, but only by discussing the sacralization of the Church in the 5th and 6th centuries *vis à vis* Peter Brown's sociological study of sacred in this period. Brown's work does not take account of the consequences of the legalization of Christianity and the political situation of the Church. The phenomenological discussion of the sacred in the life of Christian communities is interesting but it is also too general for McGinn's work, not to mention quite debatable.

Also, McGinn's treatment of Gregory and Benedict in chapter one incorrectly subverts the centrality of the moral interpretation over the mystical in exegesis. The last section of this chapter, on the conflict between action and contemplation, a major issue for Gregory, is only a nod toward what could have been the ordering principle of the chapter. It is only here that we are reminded that Gregory was a pope with many practical concerns with which his contemplative desires were in constant tension. The nature of Gregory's discussions of contemplation are then less descriptive (biographical) and more anticipatory of that for which Gregory yearned. One need only delve into his scriptural commentary to see the primacy of the moral interpretation. The mystical interpretation of Scripture is often minimized or even ignored.

McGinn's tendency to portray

each figure as primarily mystical becomes most problematic in his treatment of William of St. Thierry's writings. In the discussion of William's overtly speculative work, the *Enigma of Faith*, he repeatedly turns to William's commentary on the *Song of Songs* for elucidation. McGinn is very uncomfortable with the *Enigma's* highly reasoned and speculative approach to the doctrine of the Trinity along the lines of the Augustinian example. His modern and rather general definition of mysticism, coupled with his unstated agenda of separating the contemplative tradition from the scholastic tradition vis à vis Jean LeClercq forces him then to (over)contextualize this work.

Hence, having identified William as a mystic, or a monastic, he must explain his writings accordingly. He construes as needed any and all speculative or scholastic-sounding passages into less obvious mystical teachings. William's speculative endeavors are then subsumed into McGinn's construct of mysticism. Consequently, mysticism is no longer an element in William's thought but the whole of it, while speculation *per se* is the criterion by which the non-mystical is identified.

What is missing then from McGinn's analysis is a sense of the degrees of mysticism, that is, a gradation of mysticism by which one could discuss those whose writings are primarily mystical and those whose writings are only occasionally mystical. The identification of "mystics" or "contemplatives" by the presence of a mystical element at all is too simplistic and can be easily used to identify nearly every medieval theologian, other than Abelard, as a mystic or contemplative. For example, McGinn's near complete inattention to the context of his citations leads him to distinguish William of St. Thierry and Abelard by one of the very statements that they would certainly agree upon: "When words are used of God, the meaning of the words is to be adapted to the realities." The author cites this passage to demonstrate the divide

between the speculative and mystical traditions, yet it actually opens the door for the inclusion of virtually all medieval theologians up to the Nominalists of the 14th century in the category of "mystics" by their very formulation of faith and reason. It was only with Ockham and Nicholas of Autrecourt that we begin to see an assertion of the truth value of statements disconnected from the "realities." Thomas Aquinas, for example, presents very much the same argument as William in his *Summa Theologiae* I, q. 13. Certainly very few before Descartes would fail to gain entrance in theory into McGinn's mystical tradition.

Overall, McGinn's analysis of the Cistercians is at times perceptive and clearly presented. He gives a detailed and insightful analysis of the way in which the central issues of contemplation, its preparation and result were understood by the major figures, albeit while ignoring many other important writers. The lack of an adequately balanced context unfortunately skews the idea of mysticism from being an element to being the defining character of each writer. Hence, in practice (though not in the theory offered in his Introduction to volume one), McGinn tends to follow LeClercq in strongly identifying 12th-century Citeaux as something over-against scholasticism, that is, a phenomenon or "quasi-school" that was rooted in 2nd-century monastic forms, flowered in Bernard and declined and splintered thereafter. This decline is then measured by the mixture of speculative attitudes and methods referred to as "scholastic." The serious misreading of William of St. Thierry leads one to believe that McGinn has not adequately acquainted himself with the scholastic tradition, against which he defines his favored patterns of piety. His characterization of the non-mystics often fails to capture anyone in the medieval Church, which problem raises the very real question of the appropriateness of his definition of

"mysticism."

If McGinn had followed his own advice about the method of pursuing such a history, the traditional figures of both the "monastic" and "scholastic" groups could be included since the subject is after all the "mystical" element. Such a study would also demand a serious philological examination of the language of piety, which study is unfortunately altogether absent here. What we have before us in this volume is not a history of mysticism but a study of Bernard, his followers and how they are related to earlier monastic theologians. The phenomenon of 12th-century Citeaux must necessarily fall into decline after the 12th century, for thereafter the university became the primary locus of theological endeavor. "Mysticism," on the other hand, as McGinn defines it, may be traced through virtually all of Christian theological writings both within and without the monastery, and is not limited to Cistercians or monks for that matter.

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R.S.V.P. America

Dennis Jarrard, member of the Fellowship, writes from Santa Barbara about a book called *RSVP America*, written by himself and Judith Reisman. Its subtitle is *Restoring Social Virtue and Purity to America*, and the book is concerned with the threat to children in an eroticized society. Grass roots awareness and action are proposed as ways to combat this threat. Contact: Dr. Robert Jarrard, PO Box 90139, Santa Barbara, CS 93190-0139.

**The Re-Formed Jesuits:
A History of Changes in Jesuit
Formation During the Decade
1965-1975. Volume 2.**

By Joseph M. Becker, S.J. San Francisco, Ignatius Press, 1997. Paper. Pp. 153. \$11.95

Reviewed by Earl A. Weis, S.J.

With chart and table offering helps to comprehension, Father Becker first discusses membership collapse from both departures and small novice classes. There is readable reflection on why priests have left the Order; striking examples are given. The second part deals with clerical attire, its significance and the changes that came about in its

use. Notice is paid to the historical and international context of this practice as well. The change was not instantaneous but *ad experimentum*. As for the attitude from above towards the laying aside of clerical attire, it was either passivity or an interested "Try it and see what happens." Formal evaluation of the experiment was not generally carried out.— for instance, relating to the Sacred Heart — is covered in the broadly understood term lifestyle. The celebration of Mass and prayer before the Blessed Sacrament get attention in the book — some exemplary instances help here. Explicit evaluation by the author is hardly needed. The phenomenal emergence of small communities, their genesis and demise, is treated, as well as the division of flourishing larger communities, as illustrated by the

Cincinnati story, relating to the Schott Jesuit Residence at Xavier University, so familiar to Father Becker from his own experience.

The facts, recounted dispassionately by the scholarly 89 year old author, speak for themselves. There will be no volume 3, he told this writer. Names of specific agents of change are not prominent in this volume, which bears the *Imprimi potest* of Father Bradley M. Schaeffer, S.J., current Chicago Province Provincial. Perhaps Father Peter-Hans Kolvenbach, the Jesuit General, will repeat for volume 2 what he said to Father Becker personally of volume 1: "I have read every line of *The Re-Formed Jesuits*. It is a fine piece of Jesuit history."

BOOKS RECEIVED

ALBA HOUSE, 2187 Victory Boulevard, Staten Island, New York 10314-6603

Medicine and Christian Morality. Thomas J. O'Donnell, S.J. 350 pages. \$19.95 paperback. ISBN 0-8189-0765-7.

Muslims and Christians: Enemies or Brothers? Jean-René Milot. 82 pages. \$4.95 paperback. ISBN 0-8189-0779-7.

The Practice of the Presence of God. Brother Lawrence of the Resurrection. edited by Donald E. Demaray. 69 pages. \$4.50 paperback. ISBN 0-8189-0770-3.

CENTRAL BUREAU, CCVA, 3835 Westminster Place, St. Louis, MO 63108

Bioethics and Population. The Choice of Life. Michel Schooyans. 112 pages. \$10 paperback. ISBN 1-887567-04-6.

Character in a Time of Crisis. Donald DeMarco. 118 pages. \$10 paperback. ISBN 1-887567-06-2.

CROSSROAD, 370 Lexington Avenue, New York, NY 10017

A Church At Risk: The Challenge of Spiritually Hungry Adults. Marcel Dumestre. xviii + 178 pages. \$19.95 paperback. ISBN 0-8245-1461-0.

A New Song for the Lord: Faith in Christ and Liturgy Today. Joseph Cardinal Ratzinger. 178 pages. \$24.95 paperback. ISBN 0-8245-1536-6.

Resurrection from the Underground: Feodor Dostoevsky. René Girard. 165 pages. \$24.95 paperback. ISBN 0-8245-1608-7.

Symbolism. Johann Adam Möhler. xxxiv + 513 pages. \$29.95 paperback. ISBN 0-8245-1665-6.

The Trinity. Karl Rahner. xxi + 120 pages. \$18.95 paperback. ISBN 0-8245-1627-3.

FOREST OF PEACE PUBLISHING, 251 Muncie Rd, Leavenworth, KS 66048-4946

The Gospel of Gabriel. Edward Hays. 383 pages. \$14.95 paperback. ISBN 0-939516-33-0.

The Lively Garden Prayer Book. William Cleary. 111 pages. \$11.95 paperback. ISBN 0-939516-35-7.

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

The Countenance of the Father. Adrienne von Speyr. 131 pages. ISBN 0-89870-620-3.

Father Elijah: An Apocalypse. Michael D. O'Brien. 596 pages. ISBN 0-89870-580.

Forth and Abroad: Still Merry, on Land and by Sea. Mother Mary Francis, P.C.C. 202 pages. ISBN 0-89870-589-4.

Looking at the Liturgy: A Critical View of its Contemporary Reform. Aidan Nichols, O.P. 129 pages. \$9.95 paperback. ISBN 0-89870-592-4.

The Mission of the Prophets. Adrienne Von Speyr. 125 pages. \$9.95 paperback. ISBN 0-89870-593-2.

On Being Christian. Thomas Howard. 263 pages. ISBN 0-89870-608-4.

The Re-Formed Jesuits. Vol. II: A History of Changes in Jesuit Formation During the Decade 1965-75. Joseph M. Becker, S.J. 153 pages. \$11.95 paperback. ISBN 0-89870-627-0.

Strangers and Sojourners: A Novel. Michael D. O'Brien. 571 pages. ISBN 0-89870-609-2.

Theology in History. Henri De Lubac. 625 pages. \$29.95 paperback. ISBN 0-89870-472-3.

Theology Under Grace: Reinhold Schneider on the Experience of the West. Hans Urs von Balthasar. 295 pages. \$11.95 paperback. ISBN 0-89870-555-X.

The Truth About Homosexuality. John F. Harvey O.S.F.S. 377 pages. \$21.95 paperback. ISBN 0-89870-583-5.

PAULIST PRESS, 997 Macarthur Boulevard, Mahwah, NJ 07430

Wallace Stevens: A Spiritual Poet in a Secular Age. Charles M. Murphy. 129 pages. \$9.95 paperback. ISBN 0-8091-3708-9.

Yours is a Precious Witness: Memoirs of Jews and Catholics in Wartime Italy. Margherita Marchione. 259 pages. \$14.95 cloth. ISBN 0-8091-0485-7.

THE PLOUGH PUBLISHING HOUSE, Spring Valley Bruderhof RD 2, Box 446, Farmington, PA 15437-9506.

I Tell You a Mystery: Life, Death, and Eternity. J. Christoph Arnold. 151 pages. \$12.00 paperback. ISBN 0-87486-083-0.

ROWMAN & LITTLEFIELD PUBLISHERS, INC., 4720 Boston Way, Lanham, Maryland 20706

The Christian Democrat International. Roberto Papini. 288 pages. \$26.95 paperback. ISBN 0-8476-8300-1.

UNIVERSITY OF NOTRE DAME PRESS, P.O.Box L, Notre Dame, IN 46556

Labors From the Heart: Mission and Ministry in a Catholic University. Mark L. Poorman, C.S.C. 288 pages. \$15.00 paperback. ISBN 0-268-01425-6.

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