



# Convention of the Fellowship of Catholic Scholars

*Love Among the Ruins:  
Strategies for Thriving Intellectually &  
Practically in the Current Culture*

September 23-25, 2022  
The Catholic University of America

For two thousand years, Christian saints and scholars have fostered civilization wherever they have lived. As the second-century Letter to Diognetus observed, Christians have inhabited “both Greek and barbarian cities ... while following the customs of the natives in clothing, food, and the rest of ordinary life ... Christians display their wonderful and admittedly striking way of life. They live in their own countries, but they do so as those who are just passing through... They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives.”

The Fellowship’s 44th convention will engage participants from across the disciplines in discussions on topics meant to help them both understand modern challenges in light of the Gospel and provide them the resources to meet them more effectively.



## **Panel 1: Catholic K-12 Education**

Catholic K-12 Education prepares children of diverse backgrounds to succeed in service to the Church, their families, their future workplaces, and their society. In this panel, **Catherine Pakaluk** offers a big picture view of the status quo and possibilities for reform, and **Thomas Carroll** explores the practices and tactics to achieve it.





# Catherine Ruth Pakaluk

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**Catherine Ruth Pakaluk** is Associate Professor of Social Research and Economic Thought at The Catholic University of America. Her areas of expertise include economics of education, family studies and demography, Catholic social thought, and political economy. Her research and writing has been published in *Demography*, *Economic Inquiry*, the *Journal of the National Cancer Institute*, *Public Discourse*, and *First Things*. Together with Trent Horn, she is the author of *Can a Catholic Be a Socialist?* published in 2020. Her current monograph in progress is entitled “Hannah’s Children: The Story of American Women Quietly Defying the Birth Dearth, and What it Means for the Future of the Nation.” Pakaluk did her doctoral work in Economics at Harvard University, and lives in Maryland with her husband, philosopher Michael Pakaluk, and eight children.

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## “SEEK HIM IN HIS TEMPLE: THE PRIMACY OF STRUCTURE IN SCHOOLING AND THE REFORM OF CATHOLIC EDUCATION”

**Abstract:** These remarks advance the notion of ‘structure’ in schooling, that is, the relationship between the family and the Church in the task of education. I argue that reform of Catholic K-12 education starts from principles of sound structure, as analogized to the notion of family structure, where the right ordering of persons accomplishes a work not reducible to the sum of its parts. In contrast with pragmatic-progressive approaches to education, the structural approach relies upon a conception of civil society in which associations have functional capacities in relation to specific persons and shared goods proper to those associations.



# Thomas W. Carroll

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**Thomas W. Carroll** is the Superintendent of Schools of the Archdiocese of Boston. Carroll oversees 101 Catholic schools serving 32,500 students, a faculty of 3,000 teachers, and 1,200 support staff.

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**Abstract:** In the wake of the global abuse scandal and rampant secularism, the Church has lost its will to fight - and indeed many in the Church believe they are playing a losing hand. Tom Carroll, Superintendent of Schools for the Archdiocese of Boston, will argue that Catholic schools properly designed can lead a resurgence of faith and become the instrument for preserving and passing on the Catholic intellectual tradition, which has no rival in the incoherence of modern libertine secularism. Carroll will outline strategies he's deploying in Boston, one of the nation's premiere dioceses.





# John Keown

## PLENARY LECTURE I

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**John Keown** is the 2022 recipient of the Fellowship of Catholic Scholar's Cardinal Wright award, presented annually to a Catholic for outstanding service for the Church. He is currently a Senior Research Scholar in the Kennedy Institute of Ethics at Georgetown University, where he holds the Rose F. Kennedy Chair in Christian Ethics. In May 2022, he was reappointed by Pope Francis as an Ordinary Member of the Pontifical Academy for Life. He was previously University Senior Lecturer in the Law and Ethics of Medicine in the Faculty of Law at the University of Cambridge, and a Fellow of Queens' College, Cambridge. He has produced seven books and many articles, mainly on law and ethics at the beginning and end of life. The second edition of his book *Euthanasia, Ethics and Public Policy*, described by the former Lord Chief Justice of England and Wales as "magisterial", was published by Cambridge University Press in 2018. His work has been cited by distinguished bodies worldwide, including the United States Supreme Court and the Law Lords. In addition to his research on the law and ethics of medicine, Professor Keown has written on the immorality of nuclear deterrence and on the injustice of the American War for Independence. He has also published a play, *Babydoctor*, based on the famous trial of a doctor in 1981 for the murder of an infant born with Down Syndrome.

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### **"ABORTION, LAW, HISTORY AND HISTORIANS: DOBBS AND THE IMPORTANCE OF SOUND SCHOLARSHIP"**

**Abstract:** Central to the Supreme Court's overruling of *Roe* and *Casey* in *Dobbs* was the court's rejection of the interpretation of the history of Anglo-American abortion law adopted by the court in *Roe* and later endorsed by hundreds of American historians. This paper maintains that the *Dobbs*' court's interpretation of abortion law history was accurate and that its ruling illustrates the importance of sound scholarship.



## **Panel 2: Politics and the Common Good**

Catholic Social Thought proposes the Common Good as a foundational principle for pursuing a peaceful, well-ordered, dynamic society. But applying this concept to modern political realities is often difficult and contentious. This panel offers an Augustinian and a Thomistic approach to the Christian challenge of building up society while always looking beyond it.



## V. Bradley Lewis

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**V. Bradley Lewis** is Associate Dean and Associate Professor in the School of Philosophy at The Catholic University of America, where he teaches courses on political and legal philosophy. He is also a faculty scholar and directs the Program in Catholic Political Thought in the Institute for Human Ecology. He is working to complete a book manuscript provisionally titled “The Common Good and the Modern State.”

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**Abstract:** American Catholic intellectuals have in the last few years mounted a series of harsh criticisms of liberal political institutions and practices in the name of the common good. I will offer some thoughts about liberalism and the common good by way of a discussion of Francis Fukuyama's new book *Liberalism and its Discontents* (Farrar, Straus & Giroux, 2022) in light of some main currents of neo-Thomist political philosophy and some points in Roman Catholic ecclesiology since Pius XII's *Mystici corporis* (1943).





# Veronica Roberts Ogle

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**Veronica Roberts Ogle** is Assistant Professor of Philosophy at Assumption University, where she also serves as the Associate Director of the Honors Program and the Director of the LEX (Law, Ethics and Constitutional Studies) Program. Her research focuses on the intersection between theology and political philosophy in Augustine's thought. She has published in journals such as *Journal of Religious Ethics*, *Augustinian Studies*, and *Studia Patristica*, and is the author of *Politics and the Earthly City in Augustine's City of God* (Cambridge University Press, 2020).

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## “CHRISTIAN LOVE AND THE PEACE OF BABYLON IN AUGUSTINE'S *CITY OF GOD*”

**Abstract:** In *City of God* 19.17, Augustine famously echoes the Letter to Diognetus' claim that Christians live in their political communities, but only as those passing through. And yet, if this is true, it is unclear to what extent Christians really qualify as genuine members of their political community. This difficulty becomes particularly acute once we consider Augustine's suggestion that what binds a political community together is its shared love of earthly peace. Can we Christians ever love earthly peace as our political community loves it? If not, what is our stance towards it? In this presentation, I look at Augustine's paradoxical answer to this question, and consider how we can learn from it today.





# Teresa Collett

## PLENARY LECTURE II

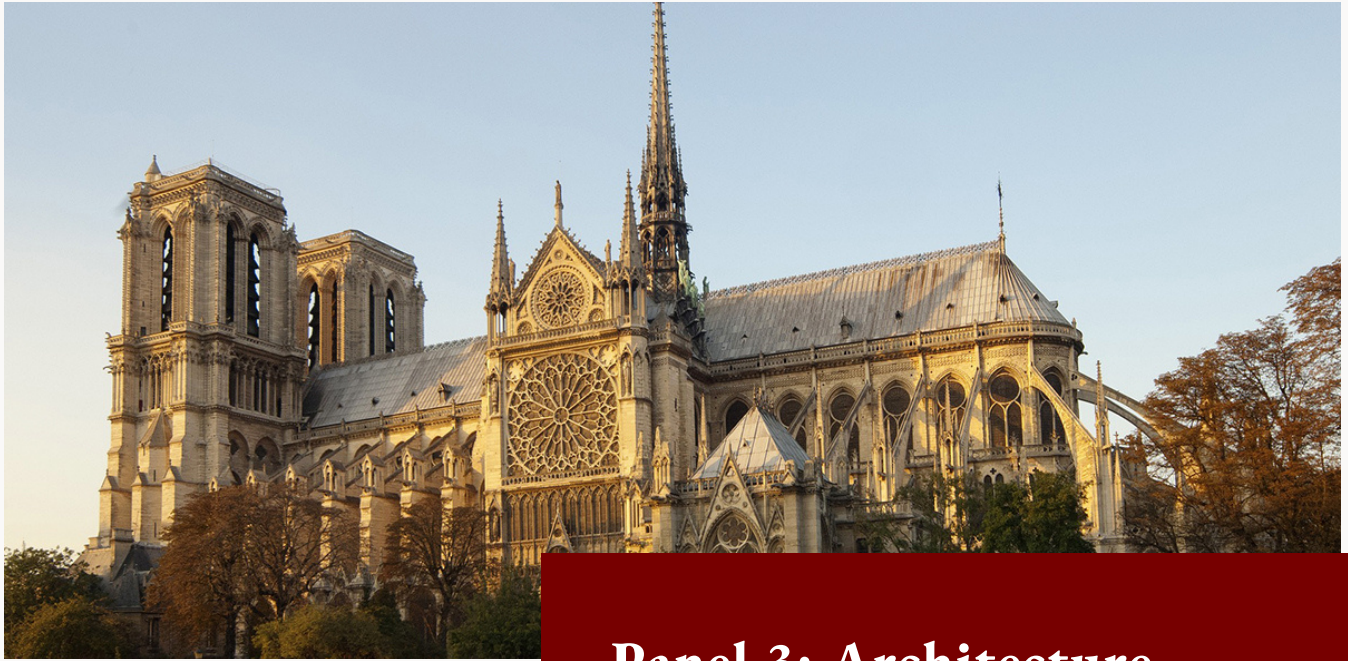
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**Teresa Collett, J.D.**, is professor at the University of St. Thomas School of Law, where she serves as director of the school's ProLife Center. Collett has published numerous legal articles and is the co-editor of a collection of essays exploring "catholic" and "Catholic" perspectives on American law. She is an elected member of the American Law Institute and has testified before committees of the U.S. Senate and House of Representatives, as well as before legislative committees in several states. In 2009, Pope Benedict XVI appointed Collett to a five-year term on the Pontifical Council for the Family. Her appointment was renewed by His Holiness Pope Francis until 2016 when the responsibilities of the Council were assumed by the Dicastery for the Laity, Family and Life. Collett is often asked to represent the interests of government officials before federal appellate courts. She has served as special attorney general for the states of Oklahoma and Kansas, as well as assisting other state attorneys general in defending laws protecting human life and marriage. Most recently she represented the Governor of South Dakota and 239 women professionals and academics seeking to persuade the U.S. Supreme Court to reject the false notion that abortion advances the interests of women.

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### **"50 STATES AND 65 NATIONAL BATTLES FOR LIFE - ROE'S LETHAL LEGACY"**

**Abstract:** Before the United States Supreme Court's decision in *Roe* usurped the democratic process in the United States, voters and state legislators were engaged in a vigorous debate about abortion. A few states chose to legalize the lethal procedure, but even those states imposed restrictions that the Court subsequently rejected. *Roe* and its progeny rejected virtually all attempts to provide even the most modest protections to the unborn child. Moreover, *Roe* and *Casey* had lethal effects on the domestic laws of many other countries. Professor Collett will sketch the need for a three-pronged strategy addressing the wrongs created by abortion license in our states, our nation, and countries throughout the world, the challenges of such a strategy, and some concrete suggestions of what must be included.



## **Panel 3: Architecture**

When comparing American Church architecture from the late twentieth century to what came before, it is easy to suppose that Church architecture is in a period of transition. In 100 years, parish churches will surely not look like those built recently, will reflect the ideas, innovations and technologies of their time, and will hopefully preserve a continuity with the compelling ways architects have inspired Christians to follow Christ. This panel grapples with how to incorporate the novel and the traditional in Christian architecture.





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## Philip Bess

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**Philip Bess** is a professor of architecture at The University of Notre Dame, where he teaches urban design and theory with a particular interest in Catholic and classical humanist intellectual and artistic traditions in the context of modern American life and the contemporary culture of architecture and urban design. From 2004 to 2014, he was the School of Architecture's Director of Graduate Studies

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### “THE NECESSARY PARADOX OF TRADITION”

**Abstract:** It is not uncommon to hear it said in gatherings of neo-traditional architects and urban designers (such as can be found at schools of architecture at places like Notre Dame and The Catholic University of America, where it is not unanimously but nevertheless widely presumed that tradition/s possess a certain degree of authority) that classical architecture and "traditional urban design" are *timeless* and/or *beautiful* -- indeed, that timelessness and beauty are the very source of the authority of traditions. It is likewise common to hear it said in other schools of architecture (typically if vaguely characterized as *modern* or *modernist*, which incidentally constitute the vast majority of present-day architecture schools) that modernity has made the idea of authoritative traditions obsolete, in part because traditions are *not* timeless but rather have histories, in part because beauty is alleged to be an entirely subjective category. The necessary paradox for which this talk contends is that even though it is true that *all* architectural traditions (including the underacknowledged tradition of *modernism*) have histories, such traditions can nevertheless also be characterized truly as timeless, but can be done so coherently only in the context of a worldview that acknowledges a transcendent horizon -- which suggests that for persons and communities concerned with the categories of both truth and beauty, some clearer articulation and understanding of this point is important for advocates of traditions as bearers of and witnesses to these transcendental categories.



# Kyle Dugdale

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**Kyle Dugdale** is a critic at Yale School of Architecture, where he teaches history, theory, and design. He holds an undergraduate degree from Corpus Christi College, Oxford, a professional degree from Harvard's Graduate School of Design, and a doctoral degree from Yale. Since 2019 he has lived with his family in New York City. He is not a Catholic scholar, but much of his writing has focused on architecture's claims to metaphysical significance, with a particular interest in architecture as a recurring figure in biblical narratives. He is author of *Babel's Present* (Standpunkte, 2016), editor of *Towers in the City* (Yale School of Architecture, 2021), and author of the forthcoming *Architecture After God* (Birkhäuser, 2023).

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**Abstract:** To speak of love among the ruins is to speak of love in the context of architecture. For all ruins are ultimately architecture—or, to be more precise: all architecture ultimately turns to ruin. Architects typically work hard to delay such ruination. And yet ruins can also serve as rebuke and provocation. Indeed, at critical moments in the story of architecture, the study of ruins—perhaps even the love of ruins—has prompted nothing less than the rebirth of a practice. Of this, the Renaissance is the textbook example. We might go so far as to argue that such love is inseparable from the story of the classical tradition. But might something similar be said also of the Christian gospel?—that it is inseparable from a love played out among the ruins of the human condition and set against promises of the possibility of rebirth? In a context where we ourselves are confronted both with the fragments of older traditions and with the wreckage of contemporary culture, can the ruins themselves prove instructive?





## Panel 4: What Good End for Synodality?

The German bishops' "Synodal Path" seems destined to use 2023's Synod on Synodality to advance progressive reforms both old and new. **Christopher Ruddy** and **Francis Maier** not only prompt discussion about how Catholic scholars might defend the Church's deposit of faith but also advance the positive possibilities of the Church's venerable synodal tradition.



# Christopher Ruddy

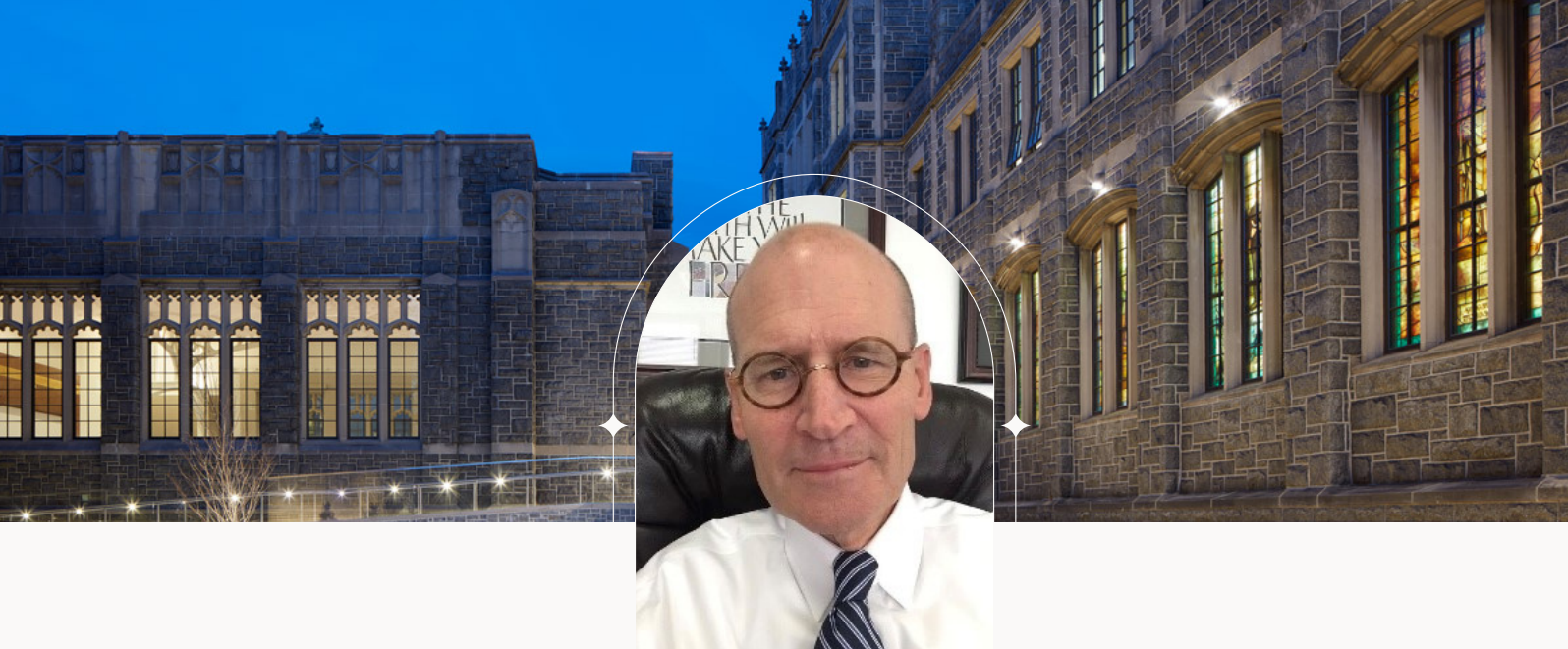
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**Christopher Ruddy** is an associate professor of historical and systematic theology at The Catholic University of America. A graduate of Yale College and Harvard Divinity School, he received his doctorate in systematic theology from Notre Dame. He's published two books--*The Local Church: Tillard and the Future of Catholic Ecclesiology* and *Tested in Every Way: The Catholic Priesthood in Today's Church*, both from Crossroad Herder--and his writing has appeared in such journals as *Ecclesiology*, *Heythrop Journal*, *Irish Theological Quarterly*, *Nova et Vetera*, and *Theological Studies*. Before coming to CUA in 2009, he taught at St. John's University and the University of St. Thomas in Minnesota. He and his wife, Deborah, are New York natives and have four sons.

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**Abstract:** Pope Francis's convocation of a two-year synodal process that will culminate in October 2023 with an international Synod of Bishops on the theme of synodality represents both opportunity and risk. Rightly understood, synodality can express and foster the participation of all of the faithful--clergy, laity, and religious--in the life and mission of the Church, a participation that flows from the universal call to holiness. The present synodal process, though, raises serious questions about the mechanisms and goals of such a synodal journal, the relationship between the international synod and national ones (e.g., the German "synodal way"), the development of doctrine, and the relationship between ordination and ecclesial authority.





## Francis X. Maier

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**Francis X. Maier** is a senior fellow in the Catholic Studies Program at the Ethics and Public Policy Center. His work focuses on the intersection of Christian faith, culture, and public life, with special attention to lay formation and action. Mr. Maier served as senior adviser and special assistant to Archbishop Charles J. Chaput, O.F.M. Cap., for 23 years in Denver and Philadelphia. He previously served 15 years as editor in chief of the *National Catholic Register*, and six years as a Los Angeles-based story analyst and screenwriter. His bylined work has appeared in the *Wall Street Journal*, *First Things*, *Public Discourse*, *National Review*, *The Catholic Thing*, *The American Spectator*, *Crisis*, *This World*, *America*, *Commonweal*, the *New York Times* Sunday magazine, *Christian Science Monitor*, and other national and foreign outlets.

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