

Incarnational

Paul Giles quoting works on colonial American homes: Catholics have sacred space, Protestants have sacred time.

Palms, candles, water, ashes, relics, statues, medals, scapulars, rosaries, crucifixes.

Percy (in *The Moviegoer*) on the ambiguity of such things as ashes: coming for one purpose, but through some dim, dazzling trick of grace, getting the other as well..... also, cf. *Thanatos Syndrome*.

Sick kit set in Mom & Dad's bedroom: my means of insight into their mortality, and that in the context of faith.

Aunt Anna Louise: heart stops, 'no priest', revives!

Crucifix: Madonna's comment on the 'naked man'; My Guatemalan crucifix (& the cover of Gutierrez's *Theology of Liberation*)

Rosary: (A) Aunt Rosella [her name itself] – the grooves worn in her fingers near the end of her life; clinging to her rosary; (B) Grandpa's wake – Dad leading the rosary (picturing myself someday doing the same for him)

Doctrine of Incarnation (and resistance of heresies, e.g., Docetism): Cf. Lonergan on the Mission of the Son (visible, tangible, audible) – and the Church as extension of this mission.

The Book, *The Church Visible*, would have been better titled *The Church Ceremonial*.

Contra angelism/bestialism (cf. Percy) – converse of angelism is bestialism – neither is **human**.

Importance for spirituality:

Joe Powers: 'angelic' singing voice and ritual presence.

Cf. Matthew Lamb's comment on abusers not praying: my suspicion is rather that they were praying as 'angels.'

My discomfort with Panis Angelicus. Angels don't need bread; humans do.

Giles on Scorsese: religious images/icons pervade his films (cf. my notes on *The Last Temptation of Christ*). Relate to salvation being worked out on the mean streets..... also Springsteen.

Back to angelism/bestialism: cf. Percy in *The Last Gentleman* and *The Thanatos Syndrome* on the Eucharist enabling Will Barrett's re-entry.

Festivity:

Belloc: Where'r the Catholic sun does shine...

Pieper on festivity as being *In Tune with the World*.

Dolan on Americanizer Archbishop of San Diego objecting to festivity of Hispanic Eucharistic procession (insufficiently reverent for his taste).

Eucharist:

Sister Hyacinth: "Just think, Jimmy, heaven will be just like that."

Mother Teresa: Christ in his most distressing disguise." Steve Wohlfeil's (Augustana chaplain) recollection of being in India with the Missionaries of Charity; at communion, "The Body of Christ, give for you" (with an aside on intercommunion). Later, disfigures body of a man handed to him to carry - "The Body of Christ, given for you."

Bill at Casa San Martin - assault/crucifix/forgiveness/ healing the broken body (Maura's photograph).

Jim Hayes's Cross of Hope (and intersection with life story).

Leo Steinberg on Nativity and Resurrection art: assertion of the humanity of Jesus. Mary Gordon's reading of that in *Spending*. O'Malley's essay in Steinberg's book.

Marge Schroeder: Christmas in her home. "He's right here" (Eucharist); "He's right here (home)." Recall the "pea green house" of Anne Sexton's "Welcome Morning" - a pea green house on an Iowa pig farm! Field of Dreams: "Is this heaven? No, it's Iowa!" Perhaps it's both... Had Marge distribute communion (where she had often fed)... Anointing: having Marge anoint her husband and children wasn't very canonical, but it was very Catholic).

Dad's anointing by Ed, Barney, and mom.... Sr. Celine being anointed by, and anointing her sisters. Mutuality, exchange. Her final year of life: re-incarnating, re-entering community bodily..... The anointing scene from *Nothing Sacred*.

Holy Thursday: Brom kissing my feet, and recalling that every time I did so as a priest..... Carolyn: frantically looking for apostles, and beginning to ask Carolyn, and then saying, 'you won't do, you're wearing nylons!'..... The reluctance of people to do this. Sacramental minimalizing: washing hands. Peter to Jesus: "You should not wash my feet."..... My recollection of this while Debbie was washing gangrenous feet at Casa San Martin.

Relics (cf. Woodward's books): Jim Barnett's blood-soaked handkerchief of the Salvadoran Jesuit martyrs. [Connect this bodily act with Ellacuria's intellectualism]..... Clete Natz asking me to touch his ears with relic of St. Therese, out of concern for his hearing; my reluctance, but yielding to his sanctity and wisdom - 'who the hell am I to question him?..... Hassler on St. Clare's body..... Mike Wensing's talk to anthropologists/archaeologists on Catholic attitudes toward burial; Mike spoke of reverence for the

body, and a questioner asked 'then why does the church chop up saints and send body pieces all over? Mike stammers and says, 'Maybe we aren't entirely consistent on this...' But there is consistency: reverence and non-utilitarian attitude.

Homily at SPS on the sanctuary ceiling mural - when he gets to the dear, it's lifting it's hind leg!

Humor: John Morris peeing on me at his Baptism (Milt's surprise!), and John's telling his friend the story years later at the Dakota Dome: "I peed on him!"..... Mike Kelly starting the Church carpet on fire with incense at funeral..... Doug Tassler: "Does he know that thing's leaking?" Bob breaking the Easter candle: "Boy, I bet he's gonna catch hell!"..... Bijanca: "Nite, nite, Jim"..... Holtzman: "This is chicken!"..... Greeley in *Concilium*: Among other things, incongruity [and after I had preached about this, Mike Roche's son referencing George Carlin]. The physicality of Catholic life: humor is human, neither angelic nor bestial. (Is there any scholastic discussion about whether or not angels laugh?)..... The sacramentality of humor itself: pointing to the triumph of life over death, grace over sin (cf. Walter Burghardt's referencing Eugene O'Neill's *Lazarus Laughed*)..... Monson (what was her first name?) to Bream on St. Pat's Day: "You were the only sacred symbol in the parade!"..... Cf. *The Critic* cartoons in *Pilgrim's Regress*..... Bream coming downstairs at St. Therese and finding a leg (homeless man's prosthesis!)..... Doyle at first Mass at St. Michael's: Knights of Columbus in full plumage and swords drawn, and scantily clad liturgical dancers (*Argus Leader* photo); Doyle would later get his own plumage (recalling Flan's prophetic utterance at the time: "James Michael Doyle would secretly love to be a Monsignor)..... TJR's laughter: talking to cohabiting couple, he quotes St. Paul and the guy responds: "One man's opinion!" TJ's laughter reminded me of the Samaritan woman's line "even dogs eat the scraps from the table" - though, while Jesus relented, I doubt whether TJ did.

Flannery O'Connor on Mary Ann's grotesque face (as picked up on by Percy). Willie Molseed and Caleb; and Bjork, touching Caleb's head - "I know why Caleb died; his head broke". Woman standing next to me, 'she doesn't understand,' and my muttering, 'and you do?'

Marriage as sacrament (more on this in each of subsequent sections), but here as sacramental sex: Greeley on the Catholic experience of sex..... Springsteen: 'your breasts are the altar.....' Mom pulling Dad's socks.....

Walker Percy: seeing the defunct duck club evokes Binx's comment: "so there was such a time, and there were such men"; it is the physical experience of the place that makes the stories he had heard take on a sense of reality.

Dad's gift of his rosary to me, first day of seminary; images of that rosary in his hands and on his bedstead; his scapular, dirty, soaked in his sweat, discolored.....

Sign of the cross in games: the games are physical, so, too, the spirituality.....

St. Christopher medals on the dashboard.....

Points of contact with Native American spirituality (Sweat lodge, incense, sweet grass)..... and cf. Bill & Williams on Shi'i Moslems.....

The danger of superstition and magic is real. But this is the Catholic risk, rather than risk disembodied, dessicated, cerebral faith.....

I love angels, but we must always beware an Angels R Us spirituality.....

'Conservative' and 'Liberal' Catholics both keep and both minimize this dimension of the Catholic tradition. E.g., Liberals and the decline of devotions and sacramentals; intellectualism – critical reflection without the 'second naivete'..... Conservatives's minimalization of symbols (Eucharistic hosts, baptismal drops), fear of sex. (Bream: 'there has to be enough water to die in.')

Eucharistic bread: my letter to Mollie's mom.....

Flan: "Jim, it's called a baby" – not just advice to speak plainly, but to speak humanly..... Pope's beautiful words on the nuptial meaning of the body, but they tend to sound angelic. What would Flan say to the pope? 'Your holiness, they're called.....?'

ART: Cf. *Divine Favor* (Keillor: "Joe didn't do angels") and *Body of Clay, Soul of Fire* from St. John's..... Tom Silva's "Emergence" (and his Madonna series)..... Paula Habben's "The Darkest Hour Is Just Before Dawn" (Comment at her exhibition ("I want to go up to her and say, 'Lighten up, take a Valium like the rest of us!')")..... Paul Anderson's Assisi..... Pieta: Mom holding Dad as he died (how many times had he prayed for a happy death; he may not have been aware of it, but he had one, and I am profoundly grateful to St. Joseph for that.)

Kneeling: It's bodily. Liturgists who see kneeling as symbolizing subservience, or whatever, are, I fear, engaging in intellectual angelism; ask most anyone in the pews what it 'means,' and they'll say 'prayer' or 'reverence.'

Psych ward, rosaries around the neck. Is there a peculiarly Catholic form of schizophrenia.

Woodward's *Miracles* on Francis building the Christmas crib (pp. 168-169).

Liberation theology (or perhaps better traditional Catholic social theory – cf. Dolan [but which reference?]) on transforming the world concretely – not as an ideal.

"Grace perfects nature without abolishing it" (*New Dictionary of Theology*, p. 664, re: Miracles)..... Miracles as manifestation (cf. *Modern Catholic Encyclopedia*, p. 574).

Teilhard: "The real importance of Teilhard is his affirmation of the holiness of matter" (*Modern Catholic Encyclopedia*).

"Is" in the Gospels: realism (cf. Frederick Crowe). Catholic realistic understanding of the 'hard' sayings of Jesus (Dorothy Day and Daniel Berrigan – compare to the dismissive tone toward the Sermon on the Mount of George Weigel).

Christology 'from below' – takes the Incarnation seriously.

E.g., sweat lodge: Voegelin/Doran on anthropological/cosmological dialectic of culture.

Camus's admonition to Christians to confront the blood-stained face of history..... Relate to Veronica's veil in the Stations of the Cross (cf. Berrigan)..... And note the contrast with Liberal approaches to social planning, and Conservative approaches to war.

Relate Walker Percy's essay "The Loss of the Creature" to the way in which our experience of Sacraments can be degraded by our "preformed symbolic structures"..... Connect this to Christmas Mass at Schroeders..... Is there anything in Erdrich's *Baptism of Desire* to connect here?

Relate Sacramentality to realist epistemology – insight into phantasm/image..... E.g., Tillich on the impact of space exploration on religious consciousness. 'World' as sacramental.

Birth control: Catholic preference for the *natural*. Relate to natural health movement..... Possibility for a positive encouragement, rather than negative prohibition.

Be attentive!

Merton's *Woods, Shore, Desert*: Monastic life deepened his focus on things.

Lamott (p. 231): "Christianity is about water."..... Baptism...wet...immersion..... Cf. Illich on H₂O.

Megan's question to Beth: "Who has Jim kissed more, you or the Bible?"

Sr. Celine Anderson: Transformed spirituality of body – reentering embodied community..... Anointing: other sisters, family, and I anointing and being anointed.

ABORTION: Catholic focus on the *being* of the fetus, not on the 'attitude' of the 'mother' toward it..... Bodiliness: fact that a pregnant woman's body has focused on direction nurture to the 'baby' before she is 'aware' of being pregnant..... Comparable to what a lie detector reveals: our 'bodies' want to tell the truth, even when our 'minds' don't.

Insubstantial Eucharistic hosts are 'angelic' (cf. Panis Angelicus). Relate this to 'angelic' priests (pedestals). There is a pretense of sanctity known to be untrue..... Re: the oft-spoken remark in the midst of the scandal – "the vast majority of priests are self-sacrificing, holy men" – I'd grant that 'most priests are pretty good guys.'

Analogy: like and unlike..... E.g., liturgy as a meal..... The altar is more than a table, but it *is* a table, and ought to look like one. (That word again, 'is'.)

Steve Reagles's olfactory work: relate to TJR's variety of aromas of incense.

Anointing: having the sick anoint others. Relate to Turner's work on liminality.

The most sensual experience of Eucharist ought to be the act of eating and drinking. Raymond Brown: "Gnaw" (trogein).

Richard Wilbur's "Objects" ("...cheshire smile") and the use made of this in Greeley's *Patience of a Saint*.

Eliade's comment (quoted by Tracy in either *BRFO* or *AI*) – Do Christians really feel/experience the world as God's creation?..... Cf. Kathleen Norris and Belden Lane on landscape (note also Greeley on neighborhoods.)..... Annie Dillard's *Pilgrim at Tinker Creek*, and Merton's *Wood, Shore Desert*.

Experience of the world as Creation makes possible depth in experience of Sacraments; conversely, experience of Mystery in Sacraments adds sacramental depth to experience of the world as Creation (cf. Bacik in *Apolgetics and the Eclipse of Mystery*).

Secrecy as anti-sacramental: fostering illusion ('as if'), contra realism.

Flan incensing the crucifix, and explaining why..... And my response, 'did you kiss a girl and announce that you were doing so as a sign of you love and devotion (if the kiss didn't convey the meaning, the explanation wasn't likely to help!).

Re: Realism – cf. Percy's thoughts on whether or not faith is a form on knowledge (Kierkegaard and Aquinas). Cf. article on Hassler as Catholic realist..... Lonergan's essay on critical realism.

Dylan: "...using ideas as my maps" ("My Back Pages")

The physicality of Jesus's relationships and actions in the Gospels; the vivid imagery of his parables. (Haughton?)

Re: sex – Joann Timmerman's *Thank God It's Thursday!*

James Beard on Bread (p. xiv): "It is a mysterious business, thie making of bread" (but note that he's referring to yeast).

Cf. Wills (263 – *Papal Sins?*): Ratzinger denies that the Eucharist is a meal.

Cf. Wills (288 – *Papal Sins?*): Augustine on visible symbols as essential to the unity of religious community.

Wills on Chesterton (214 – *Papal Sins?*): Thomas and Francis "saved us from Spirituality."

Kim Behnke's Raggedy Ann Doll, and Strawberry Shortcake pajama cap. *Lake Wobegon Days* (pp. 127-128) on a Protestant reaction to Catholic festivity.

Catholic emphasis on works: the tangibility of love.

Chesterton's mystical minimum.

Meatless Fridays: recall Greeley's law that the Church will let go of something just as others are picking it up, and vece versa..... The problem had been with the legalism and the terror; I mean, mortal sin!..... Would it be possible/advisable to encourage vegetarian Fridays, perhaps even vegetarian Lents.

Cf. Wills's Chesterton, p. 52..... And on Chesterton thinking through images; sketching characters in the process of writing a novel (p. 57)..... "Moderns... are not realists" (p. 62).

Re: the sensed experience of sacrament (e.g., bread, water) underlying true understanding – cf. Stebbins (pp. 11-13, esp. 12) on the possibility of affirming concepts, without true understanding..... Relate to Lonergan's "truth so objective that it can get by without minds"..... And Newman's distinction between real and notional apprehension/assent.

Re: Merton (Elis, p. 298): "'Fire Watch'... is perhaps the purest expression of his spirituality of places and spaces."

Abortion and realism/physicality: emphasis on *wanted* children risks idealism. Catholic emphasis on the 'child,' not the 'wanted' – parental wanting (or not-wanting) does not alter the *reality*.

Percy re: abortion – the scientific basis of Catholic moral concern.

Re: Sexual Morality – The wisdom of listening to married couples, whose insight is rooted in physical experience..... Danger of conceptualism / romantic idealism in tradition of celibate reflection..... Is there a sense in which John Paul II was a romantic? His taste in music, drama, poetry.....

Doran's Dialectic of the Subject: neural demands – when the dialectic is imbalanced in the direction of 'mind', angelism/idealism..... Angelism/bestialism as severance of the dialectic: neural demands and intelligent living go their separate ways.

Both 'sides' of liturgical argument have furthered disembodiment: 'conservatives' have minimized central symbols (bread, water, etc.); 'liberals' have stripped surrounding symbols.

Whatever 'matter' is used for the sacraments, it should be spontaneously recognizable as what it is..... A 'wafer' may be legally/theoretically bread..... Baptismal 'pouring' of water is legally/theoretically bathing, but not felt as such.....

Divine Rebels, p. 270: little girl being comforted in her fear by parental assurance that God is with her: 'but I want somebody with skin.'

Martini, *Moses to Jesus*, p. 19: The first period of Moses's life was that of formation in cultural values; he was shaped by the best of the greatest cultural tradition of his age. He saw things "from the point of view of the theories" to which he had subscribed, the ideology instinctively made his own. This prevented real contact "with reality as it is." "He knows all the wisdom of the Egyptians and judges everything according to it." Everything passes through "the filter of this wisdom." It is his encounter with the suffering of the Israelites that enables real contact. Then (p. 34), Moses being asked to remove his sandals – this relates to taking off this cultural inheritance; removing shoes, surrendering his own 'pace' to accept the pace given by God. . . . St. Ignatius: "Consider the persons." (p. 42) – e.g., 'Pharaoh in us' (pp. 42-48), i.e., 'politics' internalized. . . Then, 'Moses in us' as the thrust of our freedom and our desire to understand. . . Note the pharaonic obstinacy (p. 52) of those "who believe themselves to be depositories of the truth in a possessive way." "Pharaoh represents an accommodated and accommodating life that allows for the compromises necessary to guarantee a certain tranquility." (p. 60)

