

Universal

Problem of partial universalities: need to think about what I mean by that more precisely than I am able to say now.

Two trajectories: (1) 'catholic' means to embrace the *whole* thing; and (2) 'catholic' means as great an inclusivity as possible.

E.g., the underlying tension of the American Catholic experience (Morris, Dolan, Carey, Giles, McGreevy, etc.):

Fidelity to Catholicism requires tension with American culture;

Universality of Catholicism requires inculturation into *all* cultures, including American.

True universality requires embrace of both poles of this tension.

Matteo Ricci in China.

John Courtney Murray (and Declaration on Religious Freedom): as rights inhere in persons, not in objective 'truth' – so too can ecclesial hospitality be extended to persons (not their 'truths') – and even despite their 'untruths').

Universality in a small community – e.g., Mom's story of her change in attitude toward the guys in the back pew who'd been drinking, from (1) 'what are *they* doing here?', to (2) 'well, at least they're *here!*'

Relative to Christmas/Easter Catholics, what is a pastor's focus: (1) What are they doing here these two days, if they aren't here the rest of the year?, or (2) Thank God they're here now.

Story of getting a hot dog out of Tom Heck's fridge: "Jim, don't eat that. I just keep them around for drunk Indians who come to the door."

Contrast with Bream, who took people to the kitchen to make them a sandwich (much as he served leftovers to Dudley in that same kitchen).

Aside on how Bream was incarnate refutation of Carlson's memory of having been told, upon becoming a Bishop, that he'd never again have a bad meal or hear the truth.

Wrong on both counts.

Need for universalism to be concrete/real – not just an 'ideal' (i.e., a concept, or an ideal to which we aspire.

Incarnate meaning.

Native American peoples – openness to cosmological culture.

Doran's dialectic of culture (following Voegelin) – cf. Karl Starkloff, and Michael Steltenkamp on Black Elk.

Recall Damian Kraus's contention (in his course on Luke at SPS) that one of the best ways to prepare oneself to understand the 'world' of the Bible is to immerse oneself in the 'world' of Native peoples (thus, the role of cultural anthropology in biblical hermeneutics).

Also a way to understand our own Catholic past.

Universality as: sacramental / transformational / communal.

Sacramentality as : transformational / communal / universal.

Transformation as : sacramental / communal / universal.

Communal as : sacramental / transformational / universal.

James Joyce : Here comes everybody (even if he didn't explicitly apply it to Catholicism, it's a great phrase so applied).

Universality experienced in priests' senate meeting when I objected to Bob Fox's argument for accepting a married conservative Protestant minister as a priest – my retort re: Fox's 'subjective' position – I was smug (exclusivist) – I just couldn't resist the comment) – but also universal in my own way: celibacy for *all* priests; and the minister could become *fully* Catholic, without being a priest.

And how 'subjective' was my own 'objective' position? Struggling as I was with celibacy myself.

Re: the 'tolerance' of weakness – but note the way that has been part of the bishops' allowance of pedophile priests.

But this can be viewed another way: that such actions were based on excluding the real and potential victims from equally serious considerations.

So not really universal.

Couldn't they have done both? (They surely should not have simply 'washed their hands' of the offenders.)

Universality as related to transformational: weakness is tolerated in the belief that it can be transformed..... [Yet, prudence is also required – not as to *whether* to be inclusive, but as to *how*.....]

Ditto the *allowance* of gay subculture within priesthood – yet allowing no discussion/openness – so secrecy, and all the problems attendant upon it.

The costs of half-hearted universalism.

Re: the 'whole' of a person's/couple's life – thus, the importance of death ('final perseverance') in the Catholic understanding of salvation – my experience of seeing Mom & Dad at Whetstone ("in my beginning is my end") and traveling to witness a wedding.

Structure of the Summa – Universal breadth of Thomas's questioning..... Relate to Lonergan:
"Thoroughly understand what it is to understand... *all...*"

The problem with postmodern multiculturalism is that it lacks a sense of unity – not an *idea* of unity, but a *sense* (a notion?).

Pure, *unrestricted* desire to know.....

Inclusive *wonder* – re: sex abuse scandal – 'liberals' blame celibacy; 'conservatives' blame homosexuality – can one entertain both questions? In fact, those who have settled on an answer may not have really grappled with *either* question.

Inclusivity: e.g., Michael Baxter at Notre Dame, and 'liberal' resistance to his appointment.

For me, *both* Greeley *and* Berrigan (and my grateful reaction to see Greeley's blurb on the back of Berrigan's *Kings* book..... Universality and reconciliation... (here of two of the great figures of American Catholic history).

Re: exclusion of questions: e.g., George Weigel's failure to ask questions.

He offers only a caricature of those who connect celibacy to the crisis.

Contrast with St. Thomas, whose *sed contra* takes others' questions/insights at their strongest (cf. Chenu) – and incorporates real insights of his 'opponents' into his final position.

Contrast this with Rose (*Goodbye, Good Men*), e.g., in his incredible statement that Greeley opposes celibacy..... Raises questions as to the accuracy of his characterization of seminary professors' teaching.

Crowe (*Lonergan* p. 136): "...an ordinary dose of the charity that would rather save my neighbor's proposition than destroy it (Ignatius Loyola)."

This charity seems lacking in some of the work of the Congregation for the Doctrine of the Faith.....

Crowe (p. 52): "...more a matter of doing analogously in our time what Thomas did in his."

Gutierrez's *retrieval* of Las Casas – retrieval as a recognition that the entire tradition has *not yet* been appropriated.

And Gutierrez counters the common response that we must not judge a previous era in light of contemporary insights/concerns – there is something patronizing in this attitude toward previous eras.

At issue is not a matter of contemporary sensibility, but of evangelical fidelity.

Knox's chapter on "The Air Catholics Breathe" (especially 'irreverence').

I need to find room in my envisionment of Church for the Legionnaires of Christ and their preferential option for the rich.

Re: Merton's journals – without regard for the function of the censor in his published writings, there is a questioning mind vibrantly evident.

Lonergan's 'way down' as it relates to permeating the whole of a person (including psychic conversion):

Gratia sanans (the way down) / *Gratia elevans* (the way up)

Steve Pope on the ordering of love (realism of Catholic position -- 'love' as analogous notion).

Note 'love' as the key Catholic virtue (relate to the debates at Trent).

Rahner's World Church: the current *discontinuity* has only one prior parallel.

Doran on trans-cultural humanity.

Mahmoud at the Get-Away Retreat ("My God, he's a heathen!")

Catholicity in depth: attending to *all* that is necessary, asking *every* question, being open to *every* insight, reflectively questioning *every* insight, making *every* judgment necessitated by that reflection, being open to deliberation about *whatever* needs to be done, and doing *whatever* that deliberation requires.

Secrecy (cf. Moynihan) renders this impossible; limiting those to whom questions might occur.

Re: Weigel's *Courage to Be Catholic* – "Catholic lite" and "fidelity"

'Fidelity' not only to the discipline of celibacy, but also to the transcendental imperatives.

Shrinking from that is Catholic cowardice, not courage.

Catholic 'flight from understanding.'

And if what I propose is Catholicism Lite, Weigel's proposal is near beer.

In a community that avoids questions, it is more probable that individuals will avoid questions (such as 'what the hell am I doing?') – and conversely, individuals' flight from understanding deepens the community's flight.

Cf. Cyril Orji on bias and decline in Africa.

Relate Doran's notion of "transcultural humanity" to de Lubac on the unit of the human race (and *contra* Lindbeck's rejection of foundationalism).

What Merton, William Johnson, *et al.* see in the potential of mystics to come to interfaith understanding – in a way that theologians cannot. [Note John Paul II's openness to inter-religious prayer, and Benedict XVI's rejection.]

Humanism posits universality, critiquing the particularity of religion – but Catholicism gives 'depth' to universality, by giving 'height.'

Dan Danielson: "Vatican III, Jerusalem II, or Tokyo!."

U2's "One Love" – de Lubac, re: Eucharist – all ought come together in one love.

Abhorrence of Calvinism – the idea of predestination-to-damnation precludes any true unity-in-humanity; rather posits a radical dualism – two separate religious societies.

Secrecy as anti-universal.

"Oh my Jesus, forgive us our sins, save us from the fires of Hell. Lead *all* souls to heaven, especially those who have most need of Thy mercy."

Reflect on the post-conciliar reformers' diminishment of the role of devotions, and the loss of highly charged ways on inclining our affections.....

Dylan: "a question in your mind is lit....."

There is a transposition of categories involved in the notion of universality: i.e., there is a common sense universality, a theoretic universality, and a universality of interiority.

Early Church response to Gnosticism was inclusive, whereas the Gnostic selected parts (Wills, 62-63): e.g., the *whole* canon of Scripture..... Heresy tends to be exclusive; that's why it's heresy....

That being said, the orthodox were pretty extreme in their exclusion of the heretical excluders!

Re: Integralism (cf. Wills, 195f): in a sense it is universal/inclusive – yet normally it excludes questions.

Syllabus of Errors excluded modern freedom.

Related to this: exclusion of the shadow (e.g., in traditional histories of the papacy).

Exclusivity in reading the Bible – not to be read by all. And in this, the Protestant Reformers were *inclusive* – they wanted to bring everyone’s experience/questions to the reading of the biblical text, and wanted to bring the experience of reading the text to everyone...

Cf. Wills (260) on Ratzinger/Kaspar on the priority of universal/local Church.

Cf. Wills (262): What Ratzinger dislikes about “People of God” is precisely its *inclusivity*.

Cf. Wills (288f): Heresy as (illusory) effort to separate from the shadow.

Cf. Wills (289): The last thing Peter could be called is a snob.

Chesterton on narrow universality.

It’s a sin to make a nuclear weapon (McSorley).

Why is it that in our terror of Iraq’s Iran’s weapons of mass destruction, we hear so little from American Catholics about American Weapons of Mass Destruction – 6,000 nuclear weapons, when one-tenth of that number would exceed any reasonable calculation of ‘necessity.’

Significant fact that the pope is not a citizen of any temporal nation – this is the import of Vatican City.

Is there something on this in Kevin Starr’s *Lands End*?

Inclusiveness of *The Canterbury Tales*..... Wills on Chesterton, pp. 263-4.

Universality at Bream’s rectory: Pete from Poland, Tess Faye (sp?) from Ethiopia, Paul and Joe from Thailand..... Larry Murtaugh from outer space!

Abortion: from the *very beginning* of life..... Euthanasia: to the *very end*..... Death Penalty: in the *most extreme* situations..... This was Cardinal Bernadin’s Seamless Garment – an expression of length/height/width/depth.....

Cf. *The Wisdom of Crowds* on insight emerging from the many – not just from experts – and if moral knowledge is knowledge (natural law), then consultation with the many can be very important.

Though the real danger of group and general bias must be kept in mind here.....

I deeply fear the fires of hell, and yet hopefully pray and prayerfully hope that no human being will ever experience them.

Ad limina visits: *every* corner of the world.... The *whole* Bible is read in the lectionary [though note feminist critique of excluded passages].

More extensive canon of Scripture in Catholicism: when in doubt, bring it in!