

Varia

While the institution 'tempers' the explosion of charism/grace, the charism leaves its imprint – the institution also mitigates the explosion of sin, but sin also leaves its imprint. (cf. Haughton)

Multiplicity of Catholicism makes possible an open reading of the pluralism of Scripture: Jesuits, Franciscans, Benedictines have very different 'readings'..... so do Opus Dei and the Catholic Worker.

E.g., variant attitudes toward the temple, the monarchy in the rise of David story (cf. Sean McEvenue).

Cf. Raymond Brown's *The Churches the Apostles Left Behind*..... This multiplicity of readings reflects the multiplicity of the Biblical canon itself. Is there anything in contemporary pluralism to equal the Letter of James and the Book of Revelation in their radical difference of 'inclination'?

A more monolithic community reads more with an eye to consistency....

Re: Ratzinger's warning about some aspects of Liberation Theology... are there no aspects of a 'theology of the corporation' to warn about?

Realism (cf. Fred Crowe):

Matthew 25: 'you do it to me' – not 'as if' it were me (Dorothy Day's reading of this).

Eucharist: 'This is my body' – not 'as if' this were my body.

Infancy narratives: includes the entirety of Jesus's existence, rooted in the Annunciation.....

I've lived a small life; it's the Catholic thing that has put me in touch with big things.... St. Therese's little way.....

These pages are Pascal's *Pensees* – without the genius, eloquence, and sanctity.....

Holding the premature babies as St. Mary's in Pierre as they died..... and Caleb..... and Willie Molseed..... and Kim Behnke.....

Looking at the tense interplay of the totality of Scripture..... not looking, e.g., to a specific text to support Penance as a sacrament, but to the totality..... but note the 'proof text' tradition.....

Not a text to support the papacy, so much as the fact of the emergence of the Petrine ministry in the community's out of which the New Testament arose..... The same Community-of-communities that gave us the New Testament gave us the 'Papacy'.....

Marriage as sacrament: reading the Bible within the community – people’s experience of married love as a source of theological reflection and doctrinal development.

The hand that had fondled my penis now feeding me the bread of angels.....

Imagine the confusion of a ten-year-old boy: no greater than the confusion of the fifty-seven-year-old man he has become..... and then I must imagine Peggy and Beth’s confusion.....

In the close, something about Midnight Mass: Shanley and Powers – darkness – Latin – Dad after communion – Sister Robert (of whom I was strangely terrified and who I strangely adored – Bob – Cold/warm – gold chasuble – Powers singing my favorite carol, “Angels We Have Heard On High”, having heard Bob rehearse his part at home – oyster stew awaiting at home – John Kennedy was president – Pope John was smiling – Mom, no doubt, in an old dress (spent almost nothing on herself, but for us), but no doubt had recently had her hair done – candles reflected in mom’s glasses (like the lights on the Christmas tree) – crib figures’ fingers broken off – and my knowing with the certainty of childhood that God was there, had always been, and would always be – *per omni saecula saeculorum*.....

Joy to the World, indeed.

Brian to Beth re: Clergy Days – “...like Dakota Days, with a lot more drinking, and a little less sex.....”

Titular bishop: a matter for serious respect, or for adolescent humor.....

Consult Ron Mrozinski’s book on Franciscan spirituality (along with Chesterton and the new series on spiritualities and *The Encyclopedia of Spirituality*).

Threads weaving through the book: Purgatory, Francis of Assisi, Jon Hassler, Sex Abuse scandal, Love, Eucharist, Christmas.....

Conversations with Walker Percy, p. 223: “We are all lay people regarding ourselves.”

Relate to what I’m trying to do with this book.

Blessed Rage for Order – Tracy’s book and the title poem which I first encountered there.....

Cf. *Insight*’s patterns of experience: I’m talking about something like a ‘Catholic’ pattern – or, better, a Catholic variety of dramatic, intellectual, mystical patterns.... Because isn’t the problem that ‘Catholic’ can become just one pattern among many, just a separate differentiation

Incarnate Meaning must play a key role

Title: All over the Map: A Catholic Cartography..... A Catholic Vision

Catholicism as an imaginal ‘world’.

Catholics are all over the map: clear across the globe..... political/economic/cultural differences..... Any given Catholic person may hold convictions that defy conventional definitions (e.g., 'conservative'/'liberal').

Also all over the map of the inner landscape.

Phrase could refer to Pope John Paul II's travels.

Dylan, re: Joey (an Italian Catholic): "he was always on the outside of whatever side there was."

Cf. Cunningham on "outsiders."

Some Catholics have fond reminiscence of Generalissimo Franco, some of Che Guevara: and while most Catholic would have no fond reminiscence of either, I suspect there are those who have a fond reminiscence of both!

INTRO ideas:

Catholic anticipations.

I've chosen to speak of 'dimensions,' the opposite of which are values.

E.g., the Catholic imagination is also helpful, but the opposite of hope is despair, not a virtue.

The contraries of my 'dimensions' are themselves values:

Sacramental / prophetic

Transformational / essential

Communal / personal

Universal / particular

I.e., an imagination (1) suspicious of 'things' in the spiritual life; (2) suspicious of the illusion of transformation (magic); (3) suspicious of the bondedness of conformity; (4) identity-focused (particularity of meaning) - these are all values.

This is *not* intended as an exercise in polemics, but in understanding.

Also not any claim that the Church is always and everywhere evidence of these 'qualities' (?) - tendencies that embed themselves in the imagination and develop the perception of those shaped by them.

Moynihan's *Miles to Go* (p. 18) on a Catholic perspective on health care policy.

Final pages of the intro – “authentic nescience” results from openness to all questions, eschewing easy certainty.

‘Universality’ entails tentativeness, lacking in ideologies that are totalizing in their impact on consciousness.

Moynihan and his colleagues knew how little they knew – proponents of welfare in the 60s and welfare reform in the 90s both thought they knew much more than they did, because they blocked/excluded questions.

John 1 as the Last Gospel in the liturgy of my childhood: if there is a Catholic ‘canon within the canon,’ this may be it....

Catholic placard at ball games, as counterpoint to evangelical John 3.16

Tastes great / John 1.1 Less filling / John 3.16

He dwelt among us. Really.

Greeley’s sociological perspective has enabled him to focus on the concrete church as it actually IS....
Contra idealism.

Greeley’s threefold emphasis in *No Bigger Than Necessary*: Subsidiarity, Personalism, Pluralism.

Reading Scripture in community/tradition:

Contra fundamentalist apocalyptic, which reads the book of Revelation, e.g., as directed solely to US, now..... which means it had no relevance to prior, or later, times

Tradition: Scripture wasn’t placed in a time capsule to be opened by us, now – it was transmitted to us through the lives and faith of other, and is to be so transmitted by us.

Handed on.

Relate the four dimensions to Lonergan’s biases:

Dramatic: sacramentality and psychic conversion.

Group: can be reinforced by the communal nature of Catholicism (and especially by subcommunities, e.g., clericalism), but the universality of Catholicism (and hospitality) call for transcendence of group interests.

General: Catholic universality calls for transcendence of short-term interests.

‘Community’ also has a role in ‘healing’ dramatic bias (e.g., “passing over”).

Transformational: in recognizing authenticity as being ever a withdrawal from unauthenticity (cf. Lonergan’s *MT*).

Greeley's *How to Save the Catholic Church* (p. xvi): "Once authority itself is in question, it no longer has the ability to reestablish its power by asserting that it has the power. It merely makes itself appear ridiculous."

Cf. Lonergan on authenticity and unauthenticity.

Secrecy involves a greater concern with how things *seem*, than with how things *are*.

Re: Angelism

Jonathan Swift (cited in Becker, *Denial of Death*, p. 33): "not wonder ho I lost my wits: O Celia, Celia, Celia shits.

Relate to Mariology:

Marian virginity need not be 'angelism,' but all too often has been.

Cf. Sebastian Moore on shame (re: Genesis)

The more one regards the passions as "animal passions," the more that is precisely likely what they are to be.

Howard Carroll's Aberdeen parishioner and his "jungle rights" complaint.

Re: celibacy talk ("church as both mother and spouse) – one need not be an Oedipally doctrinaire Freudian to find these categories a bit too 'special'!

However virginally conceived, even Jesus was "born between urine and faeces" (Freud, quoted by Becker, p. 33).

Connect universal and communal: beyond tolerance to hospitality (cf. Haughton's *Images for Change and Song in a Strange Land*).

Note the way 'traditionalists' object to reading Old Testament texts usually regarded as dealing with sex as interpreted to regard hospitality.

They say it 'minimizes,' 'waters down' the importance of the text; in fact, such a reading maximizes the impact of those texts – it reverses an interpretive tradition of watering down the texts to be about nothing more than sex.

Re: hospitality – Bream's insistence on bringing indigents into the kitchen and serving food (and serving leftovers to Dudley in that same kitchen).

Contrast this with Tom Heck's spoiled hot dogs in the fridge for drunken Indians – and, I'm sure, no leftovers for the Bishop.

Old saying re: Bishops (cited by Carlson as his installation): "you'll never eat a bad meal, and you'll never hear the truth."

When a Bishop visited Break, that maxim was disproven on both grounds.

Robertson Davies: BCL (Big Catholic Layman).

The spectre of a meeting of Catholic businessmen being addressed at a Country Club by a Rotarian Bishop on the topic of counter-cultural Catholicism – what special irony there would be if that Bishop would be a Franciscan!

John Paul II's resistance to communism: literal application to Latin America resulted in seeing communism as the danger – creative translation would have highlighted the resistance: and could have seen liberal capitalism as the imperial force to be resisted.

Cf. Robert Coles (*Harvard Diary*) on Nicaraguan woman's reaction to the pope's criticism of the Sandinistas: why didn't a pope ever come here to criticize Somoza?

Bill Holm on Damian in Hawaii.

Franz Jagerstatter – re: the question of Pius XII – Jagerstatter's bishop: could not Jagerstatter have received support/encouragement had the pope been more outspoken?

Re: Scripture

My hypothesis: visit Catholic and Lutheran churches who share a lectionary – predicted relative emphasis on Gospels and Paul.

Life of Jesus as central to Catholicism: popularity of a Kempis and various 'Lives' of Christ – from Kazantzakis to Endo.

Thesis defense in Toronto: re: Niebuhr.

Herbert Richardson's question about rejoicing in being damned if it was to the glory of God.

Candidate stammered. Richardson: "Don't worry. There's no way you could understand that question; you're Catholic."

Berrigan's retrieval of the prophets:

Communal – inclusive

Universal – breaking barriers of 'friends' and 'enemies'

Transformational – continual call to repentance/conversion

Prophets are not 'tamed' in Berrigan's reading (into mere soothsayers), but retain a wild ferocity. (Cf. Alan Ginsburg on Dylan at the Emergency Civil Liberties gathering, where they wanted him to be their trained seal).

Incarnational -- ?

Something on Mary Gordon's *Shadow Man* (the way in which an understanding priest plays a pivotal role) – this, too, is the teaching church.

Connect to James Carroll's grappling with his father in *Requiem* and *House of War*.

Schillebeeckx's *Jesus* on Jesus' universalism/inclusiveness/hospitality.

Terry Eagleton on the 1960s when you could claim to be a theologian if you could spell Schillebeeckx!

Catholicism as Biblical in a sacramental, transformational, communal, and universalist way.

Communal, e.g.: read in light of tradition..... liturgical reading..... liberation theology emerged from base Christian communities reading Scripture..... also the way in which the relationship of the disciples to each other in the context of their relationship to Jesus is featured in Catholic writing..... the importance of the Pastoral Epistles in Catholicism.....

Robert Imbelli on "cosmic" dimension of Catholicism – this is undoubtedly true, but is much less a part of my experience/consciousness; I'm simply not-so-inclined.

Yet there is some connection of this to the mystical tradition..... the Catholic mystical as sacramental, transformational, communal and universal....

Tom Holme entertaining at Newman (for Bishop Carlson's visit) on the evening after his vasectomy..... performing Hotel Newman Center.....

Seeking an imaginal heuristic.....

Note Carl Braaten's objective to Magic, Metaphysics, Mysticism (Shalom Conference at Augustana).

Steltenkamp on Black Elk.

Foci: Scripture, Hassler (and Kent Meyers and Jim Vickery), Scandal, belonging, Sex, counter-culture, Priests, Purgatory, Crucifix, Mary, Pope.

Social Theory: presumption of continuity.

E.g., why did Bishops respond as they did to the sexual abuse of children? My presumption is, 'because that's the way they had always done so.'

Greg Tschakert: "Lambert Hoch did not keep written records of such matters.

George Weigel, in his biographical research for *Witness to Hope*, failing to ask John Paul II how he had responded to abusive priests as Archbishop of Krakow.

Kung on Mozart (refer to Kung's work on Barth who also loved Mozart) – my hoping at the time that the pope would drop Kung a note – "Of course, my judgment in such matters isn't infallible, but I loved your little Mozart book."..... And smiling when Benedict XVI did eventually have lunch with Kung.....

Anarchism (cf. Greeley's *No Bigger Than Necessary*) and the countercultural subcurrent in Catholicism.

My politics? Methodic Anarchism – might methodicanarchist@yahoo.com grab the attention of the Department of Homeland Security?

Umberto Eco on MacIntosh and DOS.

Percy on Priests – Percival's Pastoral Method: "Shut up, listen, and then say 'yes'."

e.e. cummings: yes is a word.....

Haughton (*There Is Hope for a Tree*) on the emergence of pre-Churches – this has communal, transformational and universalist implications – incarnational, as well (Church as concrete, not abstract).

Both/And

Universal and particular/local..... Transformational and essential..... Communal and personal.....
Sacramental and prophetic.....

Sublation: in Catholicism, the first term tends to sublate the second.

Cf. Tracy in *Blessed Rage for Order* on the distinction between mystery and mystification – and relate to the Protestant principle (which counters mystification, but can also be suspicious of authentic mystery).

Relate to Braaten

Abortion: Catholic attitude involves all four dimensions:

Bodily – 'realism,' not idealism

Transformational – an 'unwanted' pregnancy can be an occasion of conversion

Communal -- focus on maternal bond..... no woman should face a pregnancy 'alone'

Universal – embrace of all life..... recall Susan's prolife Sunday homily – her outrage at the idea of aborting 'defective' babies

Post Vatican II, theologians wrote books on Church – this yielded to books on Jesus – then books on grace (transformation), liberation

Patterns of experience relative to spirituality: need for spirituality in the dramatic pattern (can this be related to my brief essay on Prudence in Aquinas?)

Anna Louise's heart stopping – "no priest" – heart starts again!

Bernanos' country priest may have been right, "everything is grace," but some Things/Persons are Grace in especially powerful way.

This has both bodily and communal dimensions.

Henrietta's confessor telling her not to worry – the next week she's back confessing the same thing, and confessing that she had worried about it as well, after having been told not to!

Christmas tree:

- (1) Looking at the trees' lights reflected in mom's glasses;
- (2) Watching Moriah's first glimpse of the tree ("ooooooooooooh!")

Mom and Dad's marriage may have been the first intermarriage on either side in centuries.

Relate to Hoven – tribunal's kinkiest cases ('Catholic community')

Kentucky – emigration because of intermarriage in Catholic enclave of St. John's Parish..... Priest to Grandpa, "If you stay here, you'll have to marry a cousin or a Baptist!"

Shadow: Dylan – "If my thoughtdreams could be seen....."

Neoconservatives (First Thinkers) such as Weigel and Novak are ultramontanist in a way, yet strangely accomodationist in terms of economics (cf. Baum on *Laborem Exercens*) and militarism.....

Jay Dolan on San Diego bishop's attitude toward Mexicans – he disliked their festivity and wanted them to follow the law.

Pertaining to universality and community, cf. Hopkins's "In the Valley" on hospitality..... Cf. Lawler on the enjambment,

.....good

To me.....

Koestler: The 'I' as "a multitude of one million divided by one million."

Formation : the way up :: Transformation : the way down

Section on Purgatory as the place to make the observation re: Psychology and Law – criticism of psychological reductionism can be turned against legal reductionism – and at least psychology isn't (at least, doesn't need to be) extrinsic, as is law.

And a deeper notion of communion: interpersonal (and intersubjective) is deeper than social.

All Over the Map – as a phrase to use somewhere.

Cuomo and Moynihan as Catholic politicians:

Cuomo on family (cf. Greeley)

Moynihan: Secrecy (in Church as well as government), cf. Wills..... World as dangerous place..... Loyalties..... Ethnicity.....

The tragedy of the Church not listening to them, largely because of the abortion issue.

Endo's *Silence* (cf. Coles)

Herberg, de Tocqueville – Marc Salzman's novel

Gay bishops who refuse to ordain gay men are reduced to saying 'You aren't fit to be a priest because you're just like me. '

SECRECY: prevents the critical questioning that can lead to necessary insights.

E.g., what if Cardinal Law's presumption that offending priests could be reassigned had been made known?

If he was afraid to make it known, was that possibly because he really didn't believe it.

There have been suggestions that parents should not have been as trusting toward priests as they were..... yet the Church kept secret all information that would have enabled those same parents to know that there were reasons for them not to be trusting.

Re: the movie *Priest*, many critics judged it to be one-sided, incomplete..... yet had similar critics made any similar comments about *The Bells of St. Mary's*?

Re: The priority of Imagination –

Mother Teresa: "Christ in his most distressing disguise...."

She sees Christ (cf. Steve Wohlfeil)

Also knows.... Acts.... Loves.... But all rooted in seeing.

Loneragan on the way up and the way down.

The judgment of truth is of key importance.

Ricoeur: The symbol gives rise to thought, but thought returns to symbol.

The judgment sublates the image and consequent insight, but far from eliminating the image, it deepens its grasp on the person.

Crowe: the Word as *true*.

Verbal agreement at the level of judgment can mask underlying differences of imagination.

And verbal discord at the level of judgments that seem contradictory can be dealt with differently if understood to be rooted in imaginal differences that are contrary, but not contradictory.

Sacramental reductionism: mystery reduced to the categories of law..... e.g, bread recipe.

Re: Humor

Recall the book *The Wit and Wisdom of Good Pope John*..... how unlikely the same book about Benedict XVI!

As long as the ordained leadership of the Church remains all male, and the teaching authority of the Church remains all ordained, the Church's teaching on women will progressively be seen less as authentically counter-cultural than as the artifact of a prior inauthentic culture.

Romanticism and John Paul II..... his musical preferences..... his drama and poetry..... his preference for Africa ("noble savages"?). his theology of sexuality.....

Oves non lapidant: sheep don't sue..... Kevin McDonough's joke about his prospective Episcopal motto.

Aquinas on God's desire for variety in the universe..... pluralism..... and ecological concern.....

Benet's observation that monasticism is still an experiment: "we've only been at this for 1400 years and don't really know if it's going to work!"

Re: the secrecy of Opus Dei – I don't know if it's a sick society or not, but if it maintains its insistence on secrecy, it soon will be.

Re: Bill Holm on Peter Damian – even a hard-nosed semi-agnostic Lutheran would be Catholic when encountering a saint.

Moynihan's *Secrecy and City of Secrets*.

Desirable that someone ask John Paul II: "As archbishop of Krakow, how did you deal with priests who sexually abused minors?"

Rome often asserts that this is an 'American problem' – meaning that primarily in America it comes to light..... elsewhere it isn't a 'problem,' because it isn't known.....

Neither of John Paul's primary biographers, Tad Szulc and George Weigel, touch upon this issue.

Fr. Maciel of the Legionnaires..... the closed nature of Rome's 'investigation' – the alleging victims were not listened to.... But note Benedict's action..... Cf. Jason Berry.....

John XXIII spoke of opening the windows to let in some fresh air..... an apt metaphor for today would be, open the shutters and let in some light.

Do religious communities (e.g., Blue Cloud) have an obligation to let their benefactors know about things like Theophane's 'problems'?

Dale Sieverding re: Rome – "I lost my faith, but the liturgy is still beautiful."

Refer to Daniel Callahan on honesty in the Church..... and Gary Wills (granting Lawler's critique), but better than 'structures of deceit,' is a 'culture of secrecy.'

The more priests and bishops have their own secrets, the more blind they become to the wider secrecy in the Church.

Problem of credibility (Lonergan, "authenticity"):

John Paul I's death..... Archbishop Marcinkus's bank scandal..... Pius XII and the Holocaust.....

Secrecy of priests dying of AIDS.

Butterfield on Harvey's 'discovery' of the circulatory system..... prior inability/refusal to understand because of prior ideological commitments.....

Talk of priests being 'married to the Church' (e.g., Cardinal Law) – and the *First Things* article on everyone being 'celibate' in some way.....

My insistence that celibates aren't married, and married people aren't celibate! And that's that!

Bursts of Joy: Clo catching the line drive in left field.

Augustine's insignificant other.

Flagellation as autoerotic sadomasochism.....

Ordination when Blessed Jose Marie Escriva was added to the Litany of Saints – as everyone else in the cathedral was intoning their "Pray for us," I found myself muttering aloud, "What is this shit?"

Contra : sacramentalism = angelism..... transformation = essentialism..... communalism = pietism (?).....
Universality = identity focus.....

Steve Pope's book on love and Thomas :

Inclusion, but transcendence of biology.

Relate to the evolutionary strategy of narrow love and the Catholic impulse toward more universal inclusiveness to Mike Roche's radical displacement.

Need for strategies and tactics of universalizing concern.

Indeed, Catholicism as a culture-system (see Greeley, Geertz) fostering a universalizing expanse of natural human love.

But not a dialectical opposition of eros and agape.

Recall Tom Dooley as a child (check the book on Catholic Counterculture)..... impact of Mother Teresa is similar.....

Re: later revelations about Dooley – I still think of him as a Saint, perhaps only as the patron of Missionary Gay Spooks – but a Saint, nonetheless.

Exclusiveness of pastoral practice at the level of the local parish can hinder this universalizing mission.

Loneragan's "Mission and the Spirit", and Crowe's lecture.

Haughton: from family to Lothlorien to.....

Yet this universalizing remains concrete, particular (impact of Catholic Worker witness)..... Steve Pope on Personalism and Liberation Theology.....

Role of the preferential option for the poor in this universalizing:

Yet Steve Pope's insistence that grace perfects (Aquinas) our natural inclinations.

Potential for angelism..... Charles Schultz in Peanuts: "I love humanity. It's people I can't stand."

Gutierrez's "non-persons" remain non-persons – just like even our family (?)

Greeley's celebrational Catholicism – Illich's convivial Catholicism.

My critical observations are a reverse way of making an affirmation; i.e., it is when the Church betrays its authentic tradition (e.g., angelism, secrecy) the problems emerge.

Powers's poster: 'The purpose of life is to be like God, and the soul following life will be like Him. Socrates.'

Relate to Genesis: "You shall be like gods."

Shame, angelism.

Le Goff, p. 58: Purgatory might not have developed.

The 'dimensions' of the Catholic imagination fostered such development.

Re: secrecy – cf. Tracy on mystification.

Whereas the stated rationale might be to preserve mystery, it may be more a matter of mystification.

Dialectic to discern between the two.

Diocesan Synod, when Mahowald told Kasch to write up his report *before* the survey results were in.

Image of Merton in his hermitage listening to Dylan's *Rainy Day Women*? Contrast image of Dylan performing for a slumped-over pope.

And Dylan: "You used to laugh about / everybody that was hanging out..."

All four dimensions involved here; relate to contrast experience / radical displacement.

Find the Sunday when I Cor 3.10-15 is read in the lectionary; is there any preaching on Paul today?

Mom's memory of telling a priest that she didn't feel anything when she prayed: "You're becoming a good Catholic!"

Woody Guthrie's outlaws (and Dylan's Lenny Bruce): the presence of love; relate to Flannery O'Connor?

Paul Williams - *Bob Dylan: Watching the River Flow*, p. 132 - "Wait till Dylan starts reading Teilhard de Chardin." - if only he had been introduced to Christ through Catholicism.

If there is any way in which Teilhard was a heretic, he was a very Catholic heretic!

Dylan: "fearing not that I'd become my enemy / in the instant that I preach..."

Relate to Percival's silence in *Lancelot*.

Love, in Catholicism: decidedly not *sola fide* [To Catholic ears, *sola fide* sounds like Luther singing "What's love got to do with it?"]

Trent.... Hassler's *Love Hunter*..... Percy on intersubjectivity..... Lonergan's frequent citation of Romans 5.5..... Dante..... Marriage as sacrament..... Tracy's essay on *caritas*..... Navone on Gospel Love.....

Cf. her sins have been forgiven her, because she has shown much love.

But the Catholic response is not *sola caritatis*!..... The Catholic word is *et*, not *sola*.....

Mary Gordon's *Final Parments*: "the luxury of extravagant affection"

Even Catholics who dissent from papal teaching can experience ecclesial unity in their love of the pope.

And conversely, John XXIII's impact may have been due to people's sense of having been loved by him.

Connect Lakota 'vision quest' with Voegelin's "direction in the movement of life..." and the Ignatian exercises.

Can these four dimensions be linked to the deuteron-canonical books? Are there imaginal 'reasons' for Catholics to find these writings acceptable?

Does Mary Gordon's *Men and Angels* have anything to say about 'angelism'?

Theological reductionism (Gustafson's term) = special categories to the exclusion of general categories; a form of angelism.

Abortion and Catholic realism: What is it?

Jerome Madsen: "I'd rather be a lunatic that shovel pig shit!"

Le Goff and Lonergan's notion of History as what was going forward - and the going forward was caused by social forces as well as intellectual.

Re: Secrecy - cf. Greeley (*Confessions of a Parish Priest*) on the U.S. Bishops's efforts to silence results of Greeley's sociological study on priests.

Secrecy: Dylan - "When you ain't got nothin' / you got nothin' to lose / you're invisible now / you got no secrets to conceal / How does it feel?"

Re: Purgatory - "Knock, knock, knockin' on heaven's door... Just like so many times before...."

Connect Purgatory and earthly purgation.

Relate Percy's notion that there are no experts on the individual's life to Thomas on Prudence.

Does the infernalization of Purgatory, and the related spirituality of fear connect with Richard Marius's notion of the anxiety which pervaded the atmosphere in which Luther lived and acted?

My Advent reflection on remembering/forgetting (Dad).

Communal function of memory

But also the transformational function of forgetting.

Flan:

"Last Sunday I got so confused I thought I was pregnant." (Advent context)

Recurrence of cancer: "Don't worry, Jim. I'm going to fight this with all I've got. I'll either get better, or I'll die. And either way, I'll be okay."

Something from a variety of books about the sex abuse scandal that touch upon themes related to angelism and secrecy: Berry, *Gospel of Shame*, *Boston Globe*, Rossetti, Sipe, Couzens...

Note that 'conservative' Catholic writings on the sex abuse scandal tended to avoid investigative approach; theirs was a movement directly to opinion/judgment, without prior 'understanding.'

“What we are to be for eternity, we must become in time.” (Richard Viladesau)

John Rader’s ‘homily’ on John the Baptist – only person conceived in original sin but born without it: my call to Cimpl – “No shit?!”

‘Homily’ heard in St. Paul – if not *ipsissima verba Christi*, still the *ipsissima vox Christi* – my reaction: your job isn’t to explain about the *ipsissima vox Christi*, but to *be* it, here and now.

Recall Lonergan’s disparaging comment about ‘truth so objective that it can get by without minds.’

The gift of tears: sacramental, transformational, communal, and universal.

Cf. Dieric Bouts’s “Sorrowing Madonna” at the Art Institute of Chicago.

Hunhoffs at Sacred Heart Hospital – good German stock, they asked the Doctor to give their developmentally disabled sister a sedative. My response, “For God’s sake give the rest of them something.”

Relate to the ideology of control / planning.

John Paul II’s strong critique of cultures – Marxist and liberal.

But weakness in critique of Catholic culture and openness to the critique of Marxists and liberals of that culture.

Newman (cf. Wills) on the danger of papacy’s lasting 20 years or longer – confusion of self with God.

Habitual infallibility has little need of questions.

Re: Secrecy – Woodward’s *Making Saints* (p. 42) on John Paul II’s anger at Romero for talking to a journalist.

Rome as the see of Peter *and* Paul (cf. Wills, pp. 70ff.)

Eventually Rome cut in half the apostolic foundation of its own church (St. Peter’s Basilica).

Reformation preference for Paul..... True Catholic instinct = Peter *and* Paul

Wills 9p. 251) quotes Paul Johnson on what are Catholicism’s “greatest strengths: its self-confidence, its internal order, its unchangeability.”

Oh, really! Refer to my reaction to the book *The Church Visible*. It should have been called *The Church Ceremonial* – as the Church has multiple forms of visibility – especially the visibility of acts of love.

And part of the beauty of Catholicism is the virtual anarchy that its order makes possible..... and the development/transformation that continuity has enabled.

How could a serious historian possibly have spoken of unchangeability?

Wills (p. 290): Success of the Catholic Church in preserving the great truths of the creed.

Cf. Wills (p. 291): I can't read my notes, but something about Chesterton about a mother and child.

Re: Secrecy – roman authoritarianism keeps theologians secret (cf. Newman in Lawler, p. 218) – another way in which positions are kept from criticism.

My own silence about having discovered Neuroth's *Boys of Greece* (ironically, in a confessional-turned-storage-closet).....

Impact/import of realism – the sacramentality of things is not merely something that *should* be, but that *IS*... so too with the other dimensions: the mission of the Spirit *IS* universal..... transformation of the Eucharist *IS* real..... the human race *IS* one...

Patti Grohs's experience at the Presentation Orphanage.

Relate to *Unto Us a Child*..... and *Do Penance or Perish*.....

The sisters wanted to be angels, and wanted the kids to be angels, too. When the kids weren't, the sisters treated them like beasts – and acted like beasts themselves.

Joni Mitchell's Magdalen Laundry (cf. Phillips, 36ff.).

Lonergan's notion of myth and mystery (Tracy's mystification and mystery):

While recognizing the dated pejorative use of the word 'myth,' the distinction is important.

Relate to spiritual imagery – which can be positional or counterpositional.

Secrecy in service of angelism.

See Harvey Egan's book on Rahner (pp. 124ff.) on laughter.

Nuclear armament is destructive/subversive of both universality and communion.

Relate Wills on Chesterton's sense of fundamental being (sacramental) to Dillard's sense of fundamental becoming (e.g., the elm tree in "Spring" – transformational.).

On conservatives blaming liberal, dissenting theologians for people using birth control. Since the pope hadn't given permission, it must have been the theologians. It's unthinkable for them that people could do so without permission. The need permission!

e.e. cummings: "Yes' is a word....."

Cf. Percival's 'Yes' at the end of Lancelot.

Cf. Fred Crowe in *A Time of Change* (pp. 165ff).

Tracy, too, in *Analogical Imagination*: the Catholic will, indeed, say 'no' – but only in service of an ultimate 'yes.'

Cf. Fred Crowe's *A Time of Change* on what is central in Christian faith: The Triune God – the Father has sent (missions) the Word and Spirit to draw all back to Himself.

There is a strange irony in the Church suggesting that gay men cannot be priests – because in so doing, it is saying that they are not capable of what the Church requires of all gay men, namely celibacy.

Not simply:

The idea of acceptance of persons..... the acceptance of the idea of persons..... the idea of acceptance of the idea of persons.....

But: the real acceptance of real persons.

Cf. Newman on real and notional apprehension/assent.

Humor: cf. *More Conversations with Walker Percy*, p. 235): "Only a true believer can see how funny it all is."

Dad's CRS cap.

Funeral in Lincoln:

Homily that could have been delivered for anyone, anywhere (recall Percy's observation on scientist in a lab, oblivious to the particularities of here and now, studying what could have been studied anywhere/anytime).

Priest in private conversation: "an opportunity to evangelize"

Student: "it's not just that he didn't know her, it's like he didn't know or care that we did know her." Does she sound 'evangelized'?

Jim McCormick, re: Lambert Hoch

Pray, Bishop, tell us true / Are you one or are you two? / Really, Bishop, were I 'We' / I would simply call us 'Me'.

More Conversations with Walker Percy: re: the anti-novelist being like a Protestant – "...where would he be without the Catholic Church?"

Compare *DSM-IV* to old moral manuals – and, by extension, examinations of conscience.

Categories within a theoretical framework.

My question for both shrinks and old-school confessors: Do you really *think* about *people* like that?

Loneragan, *MT* (p. 99): "Where once there were joys and sorrows, now there are just pleasures and pains."

On Angelism: something on theory and common sense (or nonsense) becoming split.

Wills's *Chesterton*, pp. 128-129: on the past being concrete, whereas the future is abstract.

Wills's *Chesterton* (pp. 129ff.) on 'island' literature (cf. Bill Holm, especially on Peter Damian): "the restriction which gives to everything a terrible value." [Relate to the dialectic of transcendence and limitation.]..... Island image, and the impact of space flight? (Tillich's essay)

"...so that they could realize for a moment the value of the actualities they shuffle back and forth every day."

"The existential value of each slightest object is literally boundless."

Cf. Richard Wilbur's "Objects"

Notting Hill on localism, particularity, rather than the abstractions of political theorists and social engineers.

p. 132: And death and hate and hell declare / that men have found a thing to love.

pp. 133-136: Differences of men and women – metaphysical equality, but difference is crucial on their complementarity [while acknowledging the feminist understanding that there can be inauthentic notions 'of complementarity' that negate equality].

p. 135: GKC's poem on Genesis: sex is underemphasized by moderns!

Cf. rollo May on the daimonic power of sex.

Re: Transposition to Interiority: The shape of such a theology will be far more traditional than progressives have imagined, but also far more radical than traditionalists have feared.

Re: abortion – not simply, 'have the children you want,' but 'want the children you have.'

The first position involves a form of determinism, i.e., if we haven't planned a child, we can't want him/her.

Re: Purgatory:

The fundamental Catholic instinct is to insist that the solidarity of human communion is not broken, is not severed by death (but by sin?).

Their love matters to us; our love matters to them. That's the bottom line. If you believe that, you believe in Purgatory.

In the world of theory, it is inescapable that this would involve a quantifiable calculus – in interiority, it is palpable, but not quantifiable.

It is the love that matters, not the works – but the works embody the love – it is not the love of angels, but of human beings.

The focus on works remains infrastructure ; live is not merely passive, but active (cf. Fred Crowe's "Complacency and Concern"); Tangibility...

Cunningham's *Catholic Experience* (p. 134): Rouault never received a commission for work from any Church.... Can you imagine how ecclesiastically busy he'd have been in the twelfth century?

Re: Moynihan's defining deviancy down. Cf. Lonergan's longer cycle of decline: theory adjusting itself to the actual situation.... Relate to defining deviancy down in terms of what has become militarily acceptable (cf. Melchin in *Religion and Culture*).... i.e., torture, suspension of 'rights'

Relate angelism/bestialism to Lonergan's dialectic of the subject.... insight as pivot between the two poles.....

Dialectic of culture: cf. Native Americans.....

Re: birth control, abortion..... Catholic position is an affirmation of cosmological values – but is expressed with anthropological context.... Which leads to incomprehension.....

Re: War – Catholic contribution is to maintain the sense of human solidarity (intersubjectivity) to balance the planning of practical intelligence..... Personalism.....

Re: pacifism of Catholic Workers – identification with the poor enables identification with potential victims of war on all 'sides' – a 'vision' that transcends 'sides'.

Significance of intersubjectivity as the principle of Limitation.

Import of cosmological culture in the dialectic.

Relate to Catholic resistance to the Industrial Revolution:

Cf. GKS's *Outline of Sanity*.

Dylan's "License to Kill" on the principle of limitation.

Doran's *Analogy of Dialectic* (pp. 205-6) on pastoral praxis creating 'minorities' – i.e, subcommunities such as Catholic Worker..... with their subterranean impact.

Re: Universalism and Communalism: cf. Doran's World-Cultural Humanity (with its debt to Lewis Mumford).

Re: dependence on 'experts': "You don't need a weatherman to know which way the wind blows..."

Cf. Illich on disabling professions, and Lasch on elites.

Highway 61 (McKeen) Catholicism of author evident in sense of tradition.... And notice to title's reference to Dylan.....

McKeen's only reference to his Catholicism was to the ritualism (which contrasted to the black funeral he had attended) – but I had presumed it (not simply from the Irish surname) but from the way in which he perceived everything through the lens of tradition.

What an annulment does is to create a legal fiction. Like all fiction, the retelling of a story in a new way can have real value. But it seems to me a slim basis on which to base judgments of inclusion in and exclusion from the Eucharist.

Individualism/Community Freedom/Determinism

Re: Social influence on behavior – e.g., issue of social factors and 'crime'... Catholicism recognizes the significance of such influence; it is not simply an individual's responsibility – yet, that responsibility is real – the individual is not utterly determined by those social influences.

Cf. Lonergan on essential and effective freedom

Similarly – *extra ecclesiam nulla salus* – salvation is not simply an individual matter; yet it is utterly *personal*.

Cf. James Carroll (*Practicing Catholic*) on Feeney and Cushing.

In each instance: both/and

Carol Van Loan going to Confession on 'Mercy Sunday' – being refused absolution and being told she had to choose between remaining in her marriage and being Catholic.

The annulment option requires causing difficulty for her husband's ex-wife.

She would have to damage bonds in order to receive communion.

I couldn't tell her what to do, but I did tell her that, were I in her shoes, I'd ignore the bastard. And suggested that she pray for him, because his time in Purgatory is likely to be long.

'Mercy Sunday'? Perhaps she should bring legal action in a canonical court, to require truth in advertising. But truth doesn't mean shit to such sons-of-bitches, however much they may deplore relativism.

Messiness of Catholicism – attempt at embracing all, while being communal (my notion of 'methodic anarchism').

Papacy as centrifugal force, in the midst of the myriad centripetal forces.

'Schism' is the great Catholic horror.

George Carlin's seven words you can't say on TV – Schism is on the top of the Catholic list.

"Christmas Story" (movie; check to see if it's in Jean Shepherd's book): 'Schism' as the Queen Mother of all Catholic swear words.

Distinguish Perception from Sensation:

Perception having an element of expectation, ordering (e.g., Doran on going down a familiar flight of stairs, and encountering an unexpected final step...)

Catholic perception; a unique patterning of expectation.

Tie into the 'Magic Eye' [and relate my story of the day we hung the first image at Newman].

I write as an amateur – though for years I 'played' pro ball – minor league, I suppose, probably Class A, maybe Double A.

Amateur – love of what you're doing.

I'm decidedly an amateur Catholic: (a) not a pro; and (b) I love it.

Post Vatican II Church marginalized Purgatory – largely due to its legalistic framework, rather than real transposition of doctrine and devotion. [And to understand how widespread this is, note the absence of any concern among conservative/'traditional' Catholics for Purgatory at the time of the deaths of Mother Teresa and John Paul II – contrast with Eire about the deaths of King Charles and Teresa of Avila].

Current retrieval of Purgatory, with its legal framework, would fail at transposition.....

Both approaches are the mirror images of each other – moving Purgatory to the margins or back toward the center, but without transposition.

Abortion: my pastoral experience of women relating stories of adolescent abortions they had not wanted to have; parental pressure.

Physical/personal bond of mother-child.

The pregnancy was more notional, and less *real*, for parents and boyfriends.

Subtitle? Section/chapter title? "Peculiarities of the Catholic Imagination"

"Confession" relates to all four aspects – and it's a wonderful word!

Lonergan on the shift from theory to interiority: an introductory aspect of imagination (on interiority and the imaginal, cf. Doran).

Each 'aspect' as it relates to interiority.

Heuristic: Imagination involves anticipation of insight/judgment/action.

Re: Steltenkamp on Black Elk:

Lakota on physicality of spirituality:

Transformational: shapeshifting, Vision Quest, Trickster

Communal: family/tribe

Universal: Mitakuye Oyasin, four directions.

Tragedy of Catholic complicity in the government program of suppressing Native cultures....

Contrast this with the dynamic impact of native culture in Latin American Catholicism.....

Chris Hedges on war and intersubjectivity; I'm not suggesting that it's not necessary for people like Weigel to share Hedges's judgment of a particular war, e.g., Iraq, but his engagement of the principle of limitation in the dialectic of community/subject seems utterly lacking in, e.g., Weigel's writing.

Weigel's writing on war reads like Planned Parenthood literature on abortion.

The practice of infant baptism connects the natural and supernatural – birth and rebirth – not only for the child, but for the family/community, the experience of welcoming into family is connected to the welcome into church.

So, too, with 'confirmation'

I don't know when it should be celebrated, but there is sense in connecting the sacrament with a 'natural' moment/period of initiation (i.e., adolescence).

And pre-Eucharistic fasting: connection of supernatural and natural hunger.

The problem was the legalistic approach.

But a one-hour fast yields at best theoretical (notional) hunger, not *real*.

Lengthier fast has a parallel in substantial bread in their 'reality.'

Cf. Garrison Keillor's *Homegrown Democrat* on abortion and the resultant severance between champions of justice and their natural ally, the Catholic Church.

Teresa of Avila's advice to select a 'wise' over a 'pious' spiritual director – pointing to the value of intellectual conversion. Such a director will ask the right questions.

When I want someone to pray *for* me, I'll go to the *Carmelites* (glad for email, because there's no special delivery fast enough to get that request on their prayer list – when I'm looking for

someone to pray *with*, I head to a *Benedictine* Monastery – but when I need spiritual direction about *how* to pray, only a *Jesuit* will do.

Camus on the essence of evil as allowing the concrete to become abstract (cf. Robert Byrd, *Losing America*, pp. 234-235).

Sacramental/Transformational/Communal/Universal are dimensions of a different order than more theological dimensions such as biblical/traditional/hierarchical, etc.

All Christian churches are biblical and traditional and hierarchical.

But Catholicism is biblical in a S/T/C/U way

And traditional in a S/T/C/U way, etc.

Catholics read the bible sacramentally, transformationally, communally, universally.

E.g., role of lectionary [The Monsignor-making Sunday for Jim Doyle with the lectionary reading being against seeking places of honor; my experience of having turned away a 'beggar' with lectionary reading later that day on the need to care for the poor.]

Tradition: not just believing what has been believed, and doing what has been done – but believing with those who have believed – belonging with those who have belonged.

The virtues are lived sacramentally, communally, etc.