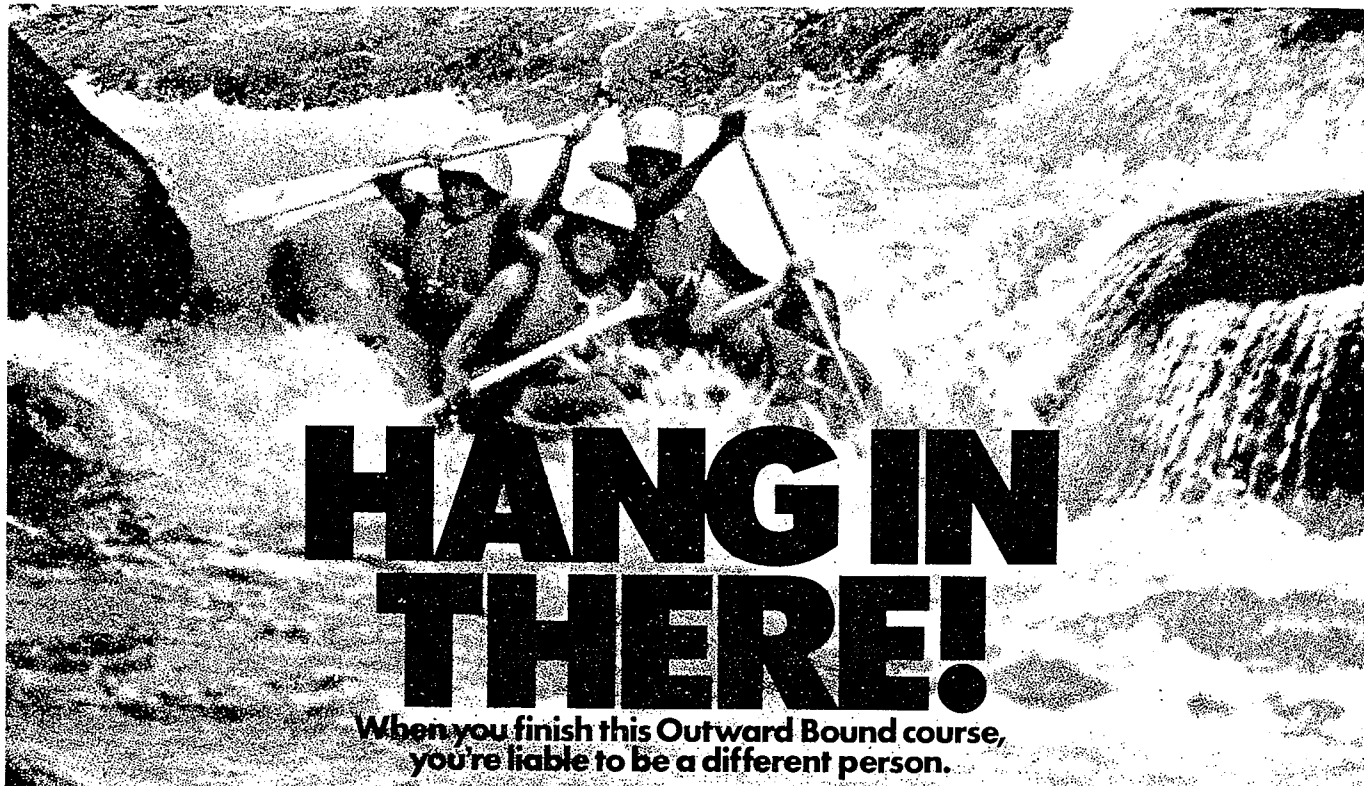


Scholastic

April, 1981





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To The Editor: . . .

To the Editor:

Thank you for your probing comments concerning the lack of explicit Christian witness on campus ("The Last Word," Feb. 1981). Here is possibly an additional explanation. On the one hand, ND students and staff seem highly achievement-motivated and career-oriented with a very rational mind-set which emphasizes "means-goals planning." This same emphasis on mapping out and taking charge of destiny is both rewarded and practiced by the University in its drive towards academic

excellence and resource sufficiency.

On the other hand, faith implies inherently less human control over tomorrow and encourages an attitude of openness to God's subtle hand in fashioning that future. This walking and making room for His initiative is buttressed by a belief that man's best view of his own potential falls measurably short of God's hope for him. As a result, the ambiguity and insecurity implicit in the life-style of faith are often difficult to reconcile with the "take-charge" skills and attitudes so embedded in the

competent and successful, who by definition leave little to serendipity because they have flourished so well through their own efforts and foresight. Thus, integration of the sacred and the secular both at the individual and institutional levels remains partial.

Sincerely,

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Assoc. Professor,
Dept. of Economics

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Vatican II and the Church Today

by Andrew Zwerneman

In his book *Sources of Renewal*, Pope John Paul II explains the main focus of the Second Vatican Council. He maintains that the Council Fathers were primarily concerned with the question: "What does it mean to be a believer, a Catholic and a member of the Church?" This issue of *Scholastic* is dedicated to enriching the answer to that question.

As Catholics in the 1980s we are still striving to implement the teachings of Vatican II in the Church, and we are constantly attempting to give the world a positive presentation of the faith. Therefore, we need to clearly understand our identity and participation in the Body of Christ.

Alongside the excitement and expectation since Vatican II, there has been much turmoil and disunity in the Church. Many polarized factions have arisen and have done much harm to the positive, constructive work of the Council. While some Catholics begrudge the enrichment of faith that Vatican II has initiated, others are disgruntled, because the Church has not evolved into what they want Her to be. Many other camps of disillusionment and criticism have also voiced their complaints. Yet, few Catholics seem to have really grasped the true, genuine message of the Council.

It is no surprise that since the Second Vatican Council, attacks have been issued against the Church (particularly against the popes). Anytime there's a great outpouring of the Holy Spirit, the Church can expect challenges and suffering. After Pentecost, for example, the early Christians underwent terrible persecutions, including the martyrdom of Stephen who was stoned by his own "Brethren" (Acts 7:2) for preaching the truth. Similarly, Pope Paul VI bore the suffering of being attacked by his own people. In this post-Vatican II era, we must constantly seek greater peace within the Church and rid the Body of scandalous hostility and disunity.

As we respond to God's self-revelation, and as we strive to be conscious, effective Catholics, it is helpful to follow the examples of Catholics who have succeeded in bringing the Gospel message to mankind. The Church has been blessed in recent years with many outstanding individuals whose loyalty to the truth of Christian faith and whose commitment to God and man have resulted in triumphant and fruitful apostolates. Several of these Catholics are well-known to the public; for example Dorothy Day, Lech Walesa, and Mother Theresa.

In her lifetime, Dorothy Day brought dignity to the jobless and the poor in America. Lech Walesa, the leader of *Solidarity*, has brought leadership, strength, unity and justice to the workers in Poland. Mother Theresa has brought care, healing, and decency to the sick and dying in India. All three of these Catholics have shown tremendous, unflinching loyalty to the truths of faith and have given themselves wholly to the service of Christ and His Church. In our attempt to understand what it means to be a believer, we would do well to emulate the willingness to sacrifice that these

great lovers of humanity have demonstrated. The social worker and the businessman, the philosopher and the scientists, the priest, and the architect all must respond to God with the same self-abandonment that these exemplary Catholics have shown.

As we continue to understand what it means to be a believer today, and as we strive to implement Vatican II in the Church, let us find direction and inspiration in the word of Pope John Paul II's encyclical letter, *Dives in Misericordia*: "In continuing the great task of implementing the Second Vatican Council, in which we can rightly see a new phase of the self-realization of the Church—in keeping with the epoch in which it has been our destiny to live—the Church herself must be constantly guided by the full consciousness that in this work it is not permissible for her, for any reason, to withdraw into herself. The reason for her existence is, in fact, to reveal God, that Father who allows us to 'see' Him in Christ. No matter how strong the resistance of human history may be, no matter how marked the diversity of contemporary civilization, no matter how great the denial of God in the human world, so much the greater must be the Church's closeness to that mystery which, hidden for centuries in God, was then truly shared with man, in time, through Jesus Christ."

Hopefully, this April issue of *Scholastic* will enlighten and hearten our efforts as Catholics to bring the Church to self-realization and to reveal the truth of God's salvation to all mankind.

Andrew Zwerneman is the News Editor for *Scholastic*.



The Philosophy of Pope John Paul II and the Church's Salvific Mission to the World

by Kevin Rossiter

Pope John Paul II is unique in the history of the recent papacy in that he had established himself as a professional philosopher before accepting the role of bishop of Rome and leader of the world's 724 million Catholics. While serving on the faculty of the Catholic University of Lublin he helped develop what has come to be called Lublin Thomism, a dynamic Christian philosophy which combines the phenomenological method with a highly original interpretation of the metaphysics of St. Thomas Aquinas. Cardinal Wojtyla contributed work in the area of philosophical anthropology, a branch of philosophy in continental thought which investigates the notion of the human person. He has argued that the fundamental issue in question among competing philosophical views is the nature of man.

The guiding principle in Cardinal Wojtyla's writing is that man is revealed through his actions. A careful analysis of human action is undertaken in order to come to a clearer understanding of the various components of the human person. Two important aspects or components of human action in his model are *consciousness* and *efficacy*. Consciousness refers to the capacity in each person to experience reality, and it is a passive aspect of the person. Efficacy refers to the capacity in each person to act upon reality through an exercise of the will, and it is an active aspect of the person. Consciousness and efficacy are united in human action, for how we choose to act is closely related to what we know about the alternatives set before us. When we act we translate these choices into practice by consciously exercising the will. Cardi-



Kevin Rossiter

nal Wojtyla then continued to ground his rather complex analysis of the human person in an ontology, rooting the person in the real world. He achieves this by using Gabriel Marcel's concept of *incarnate being*, stressing that the various subjective aspects of the human person are involved through the body with the material world. Human persons are both actors upon the world and incarnate within it.

John Paul II's personalism is existential in its character, focusing on the problem of the human condition and the danger of depersonalization in modern society. It is certainly the case that the problem of the human condition has always been the deepest and most noble cause of anxiety

in man, and it may be that more than any other age ours has felt the burden of man's restless longing for meaning. In a homily delivered on August 5, 1979, Pope John Paul II demonstrated his awareness of the need to address this important problem which plagues the modern world when he said:¹

In our times, unfortunately, scientific rationalism and the structure of industrial society, characterized by the iron law of production and consumption, have created a mentality closed within a horizon of temporal and earthly values which take away all transcendent meaning from man's life.

Atheism rampant in theory and

practice; the acceptance of an evolutionistic morality no longer tied to the solid and universal principles of natural and revealed moral law, but to the ever-changing morals of history's emphatic exaltation of man as the autonomous author of his own destiny and, at the opposite extreme, his depressing humiliation to the rank of useless passion, cosmic error, absurd pilgrimage of nothingness in an unknown and mocking universe; all these have caused many people to lose the meaning of life and have driven the weakest and most sensitive to fatal and tragic forms of escapism.

Man has a profound need to know if it is worth being born, living, struggling, suffering and dying; if it is important for him to commit himself to some ideal, superior to material and contingent interests, if, in a word, there is a reason

which justifies his earthly existence.

This, then, remains the essential question: to give a *meaning* to man, to his choices, to his life, to his history.

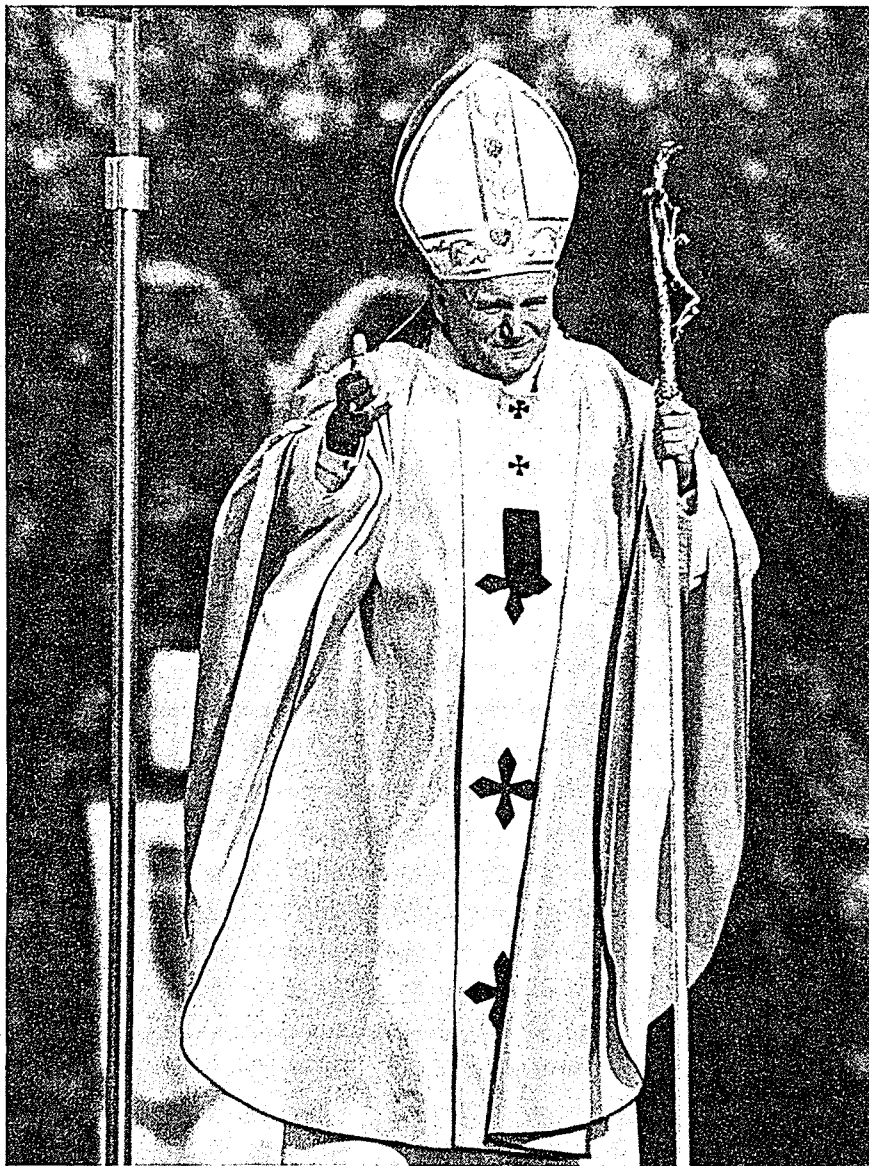
The Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, observes that the host of discords which fill our world are rooted in the warring of the many factions within each person. This is to say that the confused state of the current world situation is simply an expression of man's existential anguish, which is characterized by each person's inability to reconcile the various components of his self into a peaceful whole. Many phenomenologists have made this same observation and have attempted to discover the source of the disequilibrium. Pope John Paul II has sought to remind us that the Church's salvific

mission to the world is to satisfy this hunger for wholeness in each person, to liberate man from the brokenness of the human condition.

A difficulty which arises as the Church labors to achieve this end is that of maintaining the delicate balance between theocentrism and anthropocentrism. An authentically Christian humanism must recognize the intimate relationship between these two perspectives, honoring both the dignity of the human person and the unconditioned fullness of the Creator's being and goodness. For the Church can deny neither man nor God. The goal of any humanism, of course, is a better life for man. The greatest philosophers of the classical world recognized that philosophy is not a game of theorizing about theories, but a life of serious, orderly inquiry conducted with the hope that it would bring man to a better and happier life. Christian philosophers assert that happiness for man is found within the life of the Church, where each individual experiences a personal relationship with God who reveals himself in the person of Jesus Christ. We need only recall St. Bonaventure's metaphysical journey toward God and how it is related to the interior pilgrimage toward the self. His theocentric project had an anthropocentric concern. For knowledge of God can only enrich our understanding of what it means to be a human being, since it is the Creator who securely grounds us in our nature.

It is my belief that since the hope of humanism is to embrace wisdom, all human inquiry should be oriented toward some Absolute, which for Christians is the God who is the source and goal of all creation. Metaphysics, in particular, should be conducted with this vision in mind, and it is precisely in the refusal of the "death of God" thinkers to direct their concerns toward an Absolute that their models seem to fail. An exclusively anthropocentric approach which tends to deny the divine will ultimately strips man of all dignity and hope.

The need to balance the theocentric and anthropocentric aspects of the Church's salvific mission follows from the person of Jesus Christ, in whom the two are united. For the loving act of his Incarnation reveals the Father to us, and through it he unites himself to each and every human being and reveals man to man. For this reason, as the Church works to bring the gospel of salvation to a troubled world, she looks



Pope John Paul II

continually to the person of Jesus Christ in whom both God and man are revealed. These two aspects of the Incarnation should not be separated, for the revealing of the fullness of humanity to man must draw us eventually to a knowledge of God the Father, who is the source and goal of man's being. In his most recent encyclical letter Pope John Paul II wrote:²

The more the Church's mission is centered upon man—the more it is, so to speak, anthropocentric—the more it must be confirmed and actualized theocentrically, that is to say, be directed in Jesus Christ to the Father. While the various currents of human thought both in the past and the present have tended and still tend to separate theocentrism and anthropocentrism, and even set them in opposition to each other, the Church, following Christ, seeks to link them up in human history, in a deep and organic way.

It is interesting to note how Pope Paul II's philosophical works shed light on the event of the Incarnation, in which God and man are united. Out of love for sinful man, God became incarnate, taking on a real body within the material world. By doing this he became an actor in our history, revealing himself to us in his actions. His life efficaciously transformed the state of man, showing us the way to the Father and granting to us the fullness of life. By his death upon a cross and his resurrection from the dead he freed man from bondage to sin and death and restored man to God and to mankind. Jesus Christ, the bread of life, is the answer to man's existential needs, for he gives *meaning* to human existence by revealing both God and man to man. He brings meaning to man's choices and history by restoring mankind to God through his redemptive acts. Jesus Christ liberates man from the brokenness of the human condition, making it possible for all people to have the freedom to live in the more fully human way.

This is the message of good news which the Church must bring to our age. The Church, as she always has, engages herself in her mission while being sensitive to the peculiar needs of each age. So the Church must seek to be conscious of particular ways in which our times are experiencing the burden of sin and death. Pope John Paul II addresses the special needs of the modern world when he writes:³

Are we of the twentieth century not convinced of the overpoweringly eloquent words of the Apostle of the Gentiles concerning the "creation (that) has been groaning in travail until now" and "waits with eager longing for the sons of God" (Romans 8:19), the creation that "was subject to futility"? Does not the previously unknown immense progress—which has taken place especially in the course of this century—in the field of man's dominion over the world itself reveal—to a previously unknown degree—that manifold subject "to futility"? It is enough to recall certain phenomena, such as the threat of pollution of the natural environment in areas of rapid industrialization, or the armed conflicts continually breaking out over and over again, or the prospectives of self-destruction through the use of atomic, hydrogen, neutron and similar weapons, or the lack of respect for the life of the unborn. The world of the new age, the world of space flights, the world of previously unattained conquests of science and technology—is it not also the world "groaning in travail" (Romans 8:22) that waits with "eager longing for the revealing of the sons of God"?

To this world the Church must joyfully bear the gospel of salvation. A problem which must next be addressed, however, is that of determining how the truth of Christian belief can best be communicated to the world.

Soren Kierkegaard had a theory about how the truth is best communicated, and it can be called a theory of *dialectical iteration*. Dialectical iteration occurs when a person takes an idea he knows cognitively and then translates it into action, where other persons can experience it. He incarnates the idea, so to speak, and makes it available to others. Kierkegaard drew this model, no doubt, from the prologue to John's gospel, and his observation regarding the revealing nature of action, of which the Incarnation is a paradigm case, is the very same observation as that made by John Paul II. We must enfold our ideas with our lives in order to reveal them to others. We best proclaim what we believe, therefore, in what we do. We must iterate the idea by repeating it in action, where the truth of the idea can be revealed to others. We involve the idea in the real world through our incarnate actions.

To use John Paul II's terminology, we take the truth which we know, the aspect of reality which we have experienced within consciousness, and then choose to act in accordance with that truth. With the act of the will which follows from this choice, the body engages in action and gives the idea a share in the person's *incarnate being*. Like Kierkegaard, John Paul II asserts that human persons are not radically shut off from each other, as has been the view among a number of philosophers in the modern period. Persons are capable of being deeply affected by each other, unlike the windowless Leibnizian monad. For human persons are grounded in being, they have bodies, and because of this common attribute we can both experience and affect each other.

Similarly, the church is conscious of the truth of the gospel of salvation, of the meaning brought by Christ to human existence. Her members now need to choose to proclaim this message to the world which eagerly awaits it. The Church must fulfill her salvific mission to the world by enfleshing the truth of the redemption in both the sacraments and in the actions of all believers. It is the great responsibility of all the faithful to both profess and incarnate the *good news*, and this will involve a strong commitment on the part of each man and woman to follow the leadership and teachings of the Church, as she is attentive in each age to the inspiration of the Holy Spirit. As John Paul II has said, all of us must engage ourselves in responding to the teachings of the Second Vatican Council, which has drawn the laity into a richer consciousness of their involvement in the church's salvific mission, and into a more active role within the world. □

FOOTNOTES

¹Pope John Paul II, "Only Christ Gives Meaning to Man's Life and History." *L'Osservatore Romano*, N. 34(595), August 20, 1979, p. 3.

²Pope John Paul II, *Dives in Misericordia* (St. Paul Editions, 1980), p. 8.

³Pope John Paul II, *Redemptor Hominis* (Washington: United States Catholic Conference, 1979), p. 23.

Kevin Rossiter is a senior in Philosophy. Starting in the fall, he will be studying at the Angelicum in Rome.

The second Vatican Council was, *and still is*, of great significance. It presented to Catholics and to the world a new vision of, and for, the Church. All members of the Church, all Christians, are called on by Vatican II to bring to full realization in their lives what it means to be a member of the Church, a follower of Christ. It is fundamentally con-

one, is intended to be representative of the whole universal Church, and, as such, is more authoritative. Problems facing the Church at particular points in history, usually in some type of crisis situation, are addressed so that a unified and coherent program may be adopted and followed by those in positions of pastoral responsibility. In Church history, coun-

doctrines had been previously accepted in the Church, but some people saw their infallible promulgation as inopportune and antagonistic toward Protestants. While it is not true to say that Vatican II repudiated either Trent or Vatican I, it did signify a new attitudinal disposition on the part of Rome towards itself, the separated Protes-

Vatican II -- The Historical Vision

by Robert Gilbert

trary to the spirit of Vatican II to leave this part of its implementation to others only, be they popes, sisters, bishops or priests.

*In the realm of princes and kings,
Little men pull the strings.
But in the real world of Councils and
Popes,
The Holy Spirit knows the ropes.*
— an anonymous Renaissance poet

Living more than fifteen years after its close, many students today probably have little idea of what the pre-Vatican II Church was like, and have only vague conceptions of what transpired at the Council, what led up to it, and what it means for Catholics today. This article is presented in order to provide a brief introduction to the historical importance and major themes of Vatican II.

Councils are composed of popes, cardinals, bishops, theologians, and observers. An ecumenical council, rather than a provincial or regional

cils have played a definitive role regarding the formulation of official doctrine, discipline and direction of the faithful. Although it has happened in the past, when the Church was less separate from the state, that a secular ruler would call a council and even participate in it, ordinarily councils can only be convened by, and must be confirmed by a pope. The pope and bishops promulgate their decisions at a number of different levels of importance, and can invoke the supreme magisterial authority in the Church. Vatican II occupies the place of the twenty-first and most recent ecumenical council.

The Council of Trent, 1545, instituted the Counter-Reformation where Rome began its own reform of the Church, in some ways similar to, but also quite counter to the Protestant Reformation started by Martin Luther. This major division in the Western Church became even more crystallized as a result of the explicit definitions of the jurisdictional primacy and infallibility of the Roman Pontiff promulgated at the first Vatican Council in 1869. These

tant churches of the West, the Eastern Catholic Church, and even the world at large.

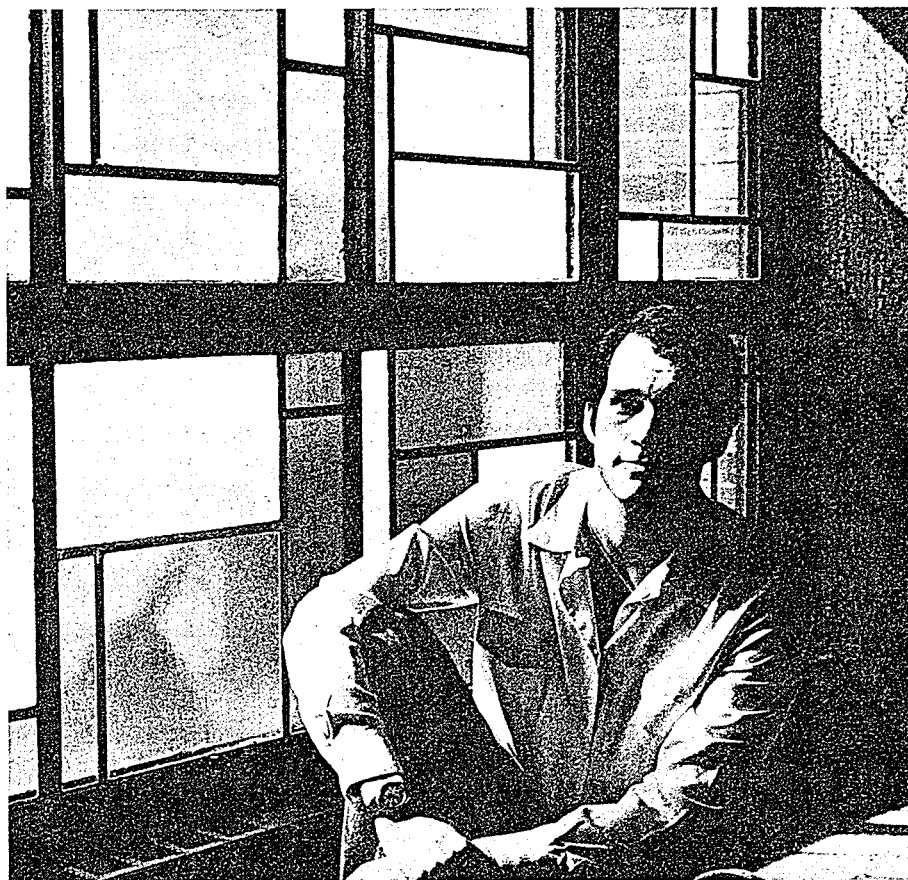
In order to gain a fuller understanding of what led up to Vatican II, attention should be paid to some aspects of the more immediate pre-conciliar Church. Since the *Syllabus of Errors* by Pius IX, 1864, the Church had taken an undeniably negative and condemnatory attitude toward liberal elements in the secular culture. Modernism, generally regarded as the rationalistic embodiment of the Enlightenment, produced a "siege" mentality approach on the part of the pope and curia. The curia is a self-sufficient body of cardinals at the Vatican which assists the pope. One current of the Christian mind-set—a critical, conservative, cautious view of anything that may mean accommodation to the world in matters where allegiance belongs properly to God—had the ecclesiastical upper hand. Another strong current of thought in Christianity—a perennial, unsuppressible, evangelical embracing of the world as the object of God's salvific love was pres-

ent in the Church at large, if not in the Roman Curia. This tension can be seen, for example, in the writings of the popular apologist of the early twentieth century, G. K. Chesterton. His sharp wit was as likely to be affirming man's basic goodness at one moment and then immediately, turning to polemicize some aspects of modern or Protestant thinking the next.

Some see as unfortunate an emphasis on scholastic, especially Thomistic, thought partly the result of Pope Leo XIII and his strong endorsement of St. Thomas as the principal philosopher of the Church. Without a doubt, 'Thomas' brilliant and exhaustive synthesis of Aristotelian philosophy, Sacred Scripture, and the Church Fathers became the fundamental basis for seminary and catechetical studies. It is claimed that this served as a further means of isolating Catholic doctrine from a more biblical, but unsystematic, Protestant school. Much of the Protestant biblical focus was on the use of secular scholarly means in studying the Bible, often presupposing a rejection of the Church as the authentic interpreter of Scripture and sometimes rejecting central tenets of the faith. Pius XII did recognize the legitimate place of biblical scholarship utilizing modern means.

Another aspect of the preconconciliar Church often faulted as an overemphasis, and to some extent related to scholasticism, was the legalistic, juridical mind-set found in all areas of Church life, from moral theology to liturgical worship. This is also partly attributed to the siege mentality. The liturgy, being the center of Church life, was under tight control in order to preserve it from outside influences. Being in Latin, a large part of it was inaccessible to the people. However, forces active within the Church favoring change and renewal can be seen to be operative, for example in the liturgical movement from the early part of this century. This movement was in some ways connected with theologians involved in biblical research.

Growing also in the Church before the turn of the century was an awareness of social problems and issues stemming from the industrial revolution, the rise of Marxism, the role of the family in society, etc. Catholic social action did exist, for example in the Catholic Worker movement, but its exact role as related to the very nature of the



Robert Gilbert

Church's mission was ambiguous at best. Aside from the Church's own understanding, the perception of the Church by the world at large was not that conducive to extensive social involvement. This was an aspect of the Church to develop gradually and to be greatly stimulated by John XXIII.

Pope John XXIII was the personal impetus for and the largest lasting preliminary influence of the Second Vatican Council, an idea whose time had come. Although John's predecessor, Pius XII, had considered the idea of calling a council, he finally decided not to because of his advanced age. Angelo Giuseppe Roncalli became Pope on October 28, 1958, as a compromise interim selection; his call for an ecumenical council less than three months later, attributed to a sudden inspiration, surprised everyone, including himself.

Pope John's plans for the council do not appear to have been systematically conceived. As a distant goal, he envisioned the unity of all Christians. At the convoking of the Council on Christmas of 1961, John spoke of the Church in a time of vitality — interiorly renewed and ready for trial—distinguishing among

the signs of the time. Utilizing what was providentially present within humanity — a great desire for peace and closer collaboration—the Church with a strong faith in the presence of the Divine Redeemer and great spiritual power within itself would redeem the world from a great societal crisis; a crisis characterized by progressive technological societies catering to materialistic hedonism as well as a worldwide militant atheism. With an eye toward contributing efficaciously to the solution of the problems of the modern world, the Council would also allow the Church to fortify its faith, contemplate itself in unity, and provide for greater efficiency and sanctification of its members.

The Council was composed of four major sessions, between October 11, 1962 and December 8, 1965, averaging a little over two months each. Each of the four major sessions was opened and closed publicly. Attendance by delegates fluctuated, roughly averaging 2,300. Added together, the four periods were composed of one hundred and sixty-eight general congregations.

cont'd on page 38

An Orthodox Perspective . . .

Equal Rites for Women?

by Madonna Christensen

In recent years, rumblings from reformist factions of the Catholic Church have highlighted a deep split of opinion as to the status of women in the Church of Rome. Those critical of the Church's teachings on such matters as marriage, divorce, birth control, abortion and the ordination of women join Sister Theresa Kane in decrying the "shabby treatment" of Catholic women. Pat Fogarty McQuillan, onetime chairman of the Committee on Sexism in Religion of NOW went so far as to charge that "Catholic women are oppressed more than any other women . . ." On the other hand, historian William Lechy has noted that, through the devotion of Catholics for the Virgin Mary, "(f)or the first time, woman was elevated to her rightful position . . . No longer the slave or toy of man, . . . woman arose . . . into a new sphere, and became the object of a

reverential homage." Carl Jung appreciates the doctrine of the Assumption of the Virgin for its elevation of a female to supernatural status, leaving "Protestantism with the odium of being nothing but a man's religion which allows no metaphysical representation of woman."

Amplified in a societal arena that is fashionably receptive to charges of sex discrimination, it appears that the voices of dissent have succeeded, at least temporarily, in drowning out those of obedience and acceptance. The most recent criticism has taken the form of an attack on the canon law 968 which restricts the office of the priesthood to "baptised males." Underlying the ordination issue, however, is the ultimate target of the Church's detractors: the notion that God had a definite purpose in creating mankind "male and female" and that role differentiation on the basis

of gender is natural, necessary and desirable. Many activists appear to be sedulous to erode all distinctions between the roles of males and females. Although it is undoubtedly the case that most advocates of reform in the Church are motivated by a sincerely held and generous desire to make Her more responsive to the presumed needs of Her followers, it should be recognized that their proposals bear more than a trace of the influence of several secular trends, none of which are necessarily ameliorative.

Ordination of Women

The first official ordination of a woman by a recognized Christian denomination occurred in 1863 in the Universalist Church. Although there have been no bars to the ordination of women in many Protestant churches for over a century, it was not until the 1950s that assiduous efforts were made to ordain women. There are approximately 10,000 women ministers and 25 rabbis of the Reform branches of Judaism in this country today. The Roman Catholic and Eastern Orthodox Churches, together with the orthodox branches of Judaism, stand almost alone among the nation's major religions in resisting the change.

The Vatican addressed the issue at length for the first time in its 1976 Declaration on the Question of the Admission of Women to the Ministerial Priesthood, the product of a study commissioned by Pope Paul VI. Although the authors were honest in admitting that the ordination of women is a topic "hardly touched on in the traditional teaching of the theological schools," this pretermission was undoubtedly due more to the tradition of unquestioned acceptance enjoyed by the teaching than to want of a solid theological foundation for the all-male priesthood.

The tradition of the Church is not merely a congeries of "quaint old customs." According to Rev. William
cont'd on page 10



Madonna Christensen

The Ordination of Women: In Light of the Death and Resurrection of Jesus Christ

by Mary Patricia Hackett

The claim, "I am a Christian," is a profound theological utterance. The particular gender of the claimant is not a qualifier of this proclamation. Blandina was a Christian martyr who embraced this proclamation in all of its fullness. An account of her death includes the following: "She seemed to hang there in the form of a cross, and by her fervent prayer she aroused intense enthusiasm in those who were undergoing their ordeal, for in their torment with their physical eyes they saw in their sister him who was crucified for them. . . ." "They saw in their sister him who was crucified for them." This is an important fact to remember. So, it is to Blandina that this article is dedicated. And it is written in the memory of Saint Teresa of Avila, a Doctor of the Church, upon whose feast day the Sacred Congregation for the Doctrine of the Faith ironically issued its Declaration against the admission of women to the ministerial priesthood.

On October 15, 1976, the Sacred Congregation for the Doctrine of the Faith "deemed it opportune at the present juncture to explain this position of the Church." That it, that the Church "... does not consider herself authorized to admit women to ordination."² This writing will summarize and criticize this Declaration. Moreover, it will also relate this issue of ordination to the notion of Christian womanhood and, therefore, Christian personhood in general. Such a task is frankly impossible to thoroughly accomplish within the space of such a brief writing. However, it must be attempted because the tomb was found empty and Mary of Magdala's Good News awaits fulfillment (Mark 16:9-11).

The arguments contained within the *Declaration on the Question of the Admission of Women to the Ministerial Priesthood* can be summarized under two categories. First, those arguments that concern the *tradition* of the Church of not ordaining women. Second, the *theological* contention which concerns



Mary Patricia Hackett

the function of a priest as "... taking the role of Christ, to the point of being his very image, when he pronounces the words of consecration" (*in persona Christi*).³

Relying heavily on Scripture, the Declaration maintains that it is significant that neither Jesus, nor the Apostles, ever called women to the priesthood. The Magisterium claims fidelity to this position. The scriptural passages employed to stress this point are numerous within the Declaration. The extent to which the Declaration depends on Scripture to illustrate its point is, however, surprising considering that at an earlier plenary session of the Pontifical Biblical Commission "the members voted 12-5 that scriptural grounds alone are not enough to exclude the possibility of ordaining women."⁴ Nevertheless, even if one accepts the Declaration's reliance on Scripture, the manner in which it is used is subject to criticism.

In an article entitled *On the Veiling of Hermeneutics*, contained within *The Catholic Biblical Quarterly*

(April, 1978), John P. Meier convincingly illustrates his contention that "the Declaration does not take historical-critical exegesis (of Scripture) seriously."⁵ He writes:

Thus, the most fundamental problem of the Declaration is that it presumes for Jesus and the writers of the NT concern about the ordained Catholic priesthood as we understand it today, a reality which, as far as we can judge, appears for the first time in the First Epistle of Clement (ca. A.D. 96) and the Epistles of Ignatius (ca. A.D. 113), a reality which reaches full maturity with the writings of Cyprian in the third century and those of John Chrysostom in the fourth century. This fundamental flaw of anachronism infects and invalidates a good deal of the Declaration.⁶

In a related article entitled *The Role of Women According to Jesus and the Early Church*, Robert J. Karris, *cont'd on page 11*

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Smith of St. Joseph's Seminary, tradition is itself "a source of divine revelation. Centuries of tradition show the Holy Spirit at work . . . keeping the Church faithful to the plan of Christ." Keeping this special role of tradition in mind, then, it should be noted that never in the history of the Catholic Church has "ordination (been) validly conferred upon women." Although there is evidence that deaconesses were instrumental in spreading the early Christian message and held positions of authority again beginning in the third century, it is fairly clear that their duties were limited to care for the women in their communities. The deaconesses, who probably were not ordained and whose status and responsibilities in many communities were indistinguishable from those of widows, had no authority over males and did not perform any of the vital functions of the priesthood.

The tradition of the all-male priesthood acquires special meaning from the fact that it was initiated by Christ Himself. One cannot convincingly argue that Jesus' choice of apostles was limited by the cultural prejudices prevailing in Israel during the first century since many of His actions and teachings were clearly at odds with reigning customs. The love and respect He showed to the women He encountered make all the more significant His choice of twelve males as His first priests. It is only if we posit that certain aspects of the priesthood, by their very nature, can be assumed only by men that we can understand Jesus' decision not to make the Virgin Mary, who "surpassed all the apostles in worth and perfection," one of His apostles. Furthermore, if it were the case that cultural restraints in the Jewish community alone discouraged the choice of women, one might suppose that the priesthood would have been extended to women when the apostles traveled in the progressive Hellenic communities. Even in the more egalitarian nations, however, no women were ordained.

What, then, is it about the office of the priesthood that admits of its occupation by males only? The relationship between Christ and His Church is frequently analogized to that between a bridegroom and his bride. Although it is undisputed that Christ came to earth to redeem women as well as men, no woman, however devout and committed she might be, could ever properly fill the role of a bridegroom. Perhaps more

fundamental, however, is a doctrine that is central to the Catholic faith and that distinguishes it from Protestant beliefs. As Michael Novak has noted, while Protestant ministers generally perform clerical, teaching and social service functions, roles which can be filled just as well by women as by men, an ordained Catholic priest sanctified by the grace inherent in the sacrament of Holy Orders, actually acts *in persona Christi* during the sacrifice of the Mass. According to the centuries-old principle of transubstantiation, Christ himself is "substantially present (in the Eucharist) through (the) conversion of bread and wine." The priest is a sacramental sign, and, in the words of Thomas Aquinas, "Sacramental signs signify by reason of a natural likeness."

This author will be the first to admit that many of the Church's statements regarding the ordination of women are highly mysterious and esoteric. Nonetheless, in the words of a Jesuit missionary, "belief in a doctrine does not depend on understanding or accepting the explanations given by theologians; and dissatisfaction with such explanations is not a reason for doubting or denying a doctrine." Refusal to believe nothing but what one can verify by one's own experience evidences a hubristic attitude that is markedly inconsistent with the humility taught by Christ. On the issue of the ordination of women, the Church has adhered to consistent tradition throughout Her history. As faithful members of the Church, it is our duty to accept that teaching.

Christian Marriage

James Likoudis once said that the admission of women to the Holy Orders would "(upset) the complementary and hierarchical (and thus, in one sense, subordinate) relationship which the Creator has posited between man and woman, husband and wife." The current ordination controversy only provides the most recent opportunity for reformists to express their dissatisfaction with the Church's teachings on the proper roles of men and women. The notions that men and women should have categorically different functions and that there should be a hierarchical and interdependent relationship between a husband and a wife are the real targets of the Church's critics.

The Church has never been deluded by the currently prevalent absurdity that men and women are

simply variations on a single human theme. She has taken the position that God's plan for the world is most faithfully executed when males and females perform the different tasks for which they are respectively suited. Nearly ninety years after Pope Leo XIII taught that "a woman is by nature fitted for homework . . .," Pope John Paul II rued modern attempts to lead women away from "their specific vocation as wives and mothers." These vocations are among the most noble and fulfilling on earth. A woman is absolutely indispensable to God's world order as the solace of the lonely and distressed, the comforter of the young and the companion of the aged. It is unkind and inaccurate to suggest that the contributions which a woman makes to her family and community are less valuable than those made by her husband. In these days of class consciousness, mass media and fast food, nothing is more vital than the tender, personalized love that a woman yearns to give.

Perhaps the Church's instructions to women would be more palatable if She were to make express what is implicit in so many Church documents on Christian marriage: that men are bound by their family responsibilities to the same degree as are their wives. While women are directed to be submissive to their husbands, men are called to love and care for their wives with the same wise and selfless devotion with which Christ cared for His Church. The Rev. R. J. Rushdoony has stated that "status increases accountability; it does not give exemption from it." Rushdoony contends that the women's liberation movement is a natural, though lamentable, outgrowth of the men's liberation movement which encouraged men to abandon their family responsibilities and to enjoy for themselves the more lenient half of an immoral double standard. Emancipation from the bonds that hold a family together, however, is not true freedom. It is, rather, in Pope Pius XI's words, "an abominable crime."

Sex-role differentiation serves important practical values. The governmental functions performed by a family, so frequently ignored in favor of a companionate view of the institution, require that family members carry out certain fixed responsibilities. The family is the first and most important governmental unit encountered by an individual. Arbitrariness of function would be no

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O.F.M., contends that "from the Gospel data it is a perilous task to probe serenely and confidently into what he (Jesus) thought of the future and determined as absolutely normative for priesthood."⁷ Thus, the Declaration's said reliance on the practice and attitude of Jesus Christ and the Apostles is seriously questionable. One is led to wonder whether Prisca and Aquila, two of Paul's female "fellow workers in Christ Jesus" (Romans 16:3),⁸ would look kindly upon the Declaration's use of Scripture.

One is led to seriously question the Church's accounting of the "signs of the times"⁹ when considering its understanding of tradition as put forth in its Declaration. Does the Magisterium take seriously the historicity of the Church? The patriarchal and hierarchical society of the time of Jesus Christ and the variations on this theme that have existed throughout history should not be ignored when attempting to explain the Church's tradition of excluding women from the priesthood. Sociologically, it has only been recently that women have begun to fully realize the dignity and depth of their humanity. It is time that the Church also manifest this fact. In years to come the Catholic Church of today will be the tradition. Will it be a tradition of growth or stagnation? In light of the Declaration against the ordination of women, one has reason to be dubious. In light of the death and resurrection of Jesus Christ, however, one cannot allow for the loss of hope.

The theological contentions of the Declaration against the ordination of women concern the priest's sacramental function at the Eucharist. The Declaration maintains that the priest's essential role is "*in persona Christi* (taking the role of Christ)." While acknowledging the priest's role "*in persona Ecclesiae* (that is, in the name of the whole Church in order to represent her),"¹⁰ the Declaration nevertheless makes it clear that this latter role is contingent upon and secondary to the priest's role of *in persona Christi*. Moreover, the Declaration states:

"Sacramental signs," says Saint Thomas, "represent what they signify by natural resemblance." The same natural resemblance is required for persons as for things: when Christ's role in the Eucharist is to be expressed sacramentally, there would not be this

"natural resemblance" which must exist between Christ and his minister if the role of Christ were not taken by a man. In such a case it would be difficult to see in the minister the image of Christ. For Christ himself was and remains a man.¹¹

It would be difficult to see in a woman the image of Christ! Apparently the waters of the baptismal font mean different things for Christian men and women. The author of Galatians 3:27-28 might indeed cringe at such a suggestion. For, "All baptized in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus."¹² The suggestion that it is difficult to see in a woman the image of Christ is a perspective that the Church should be working to rectify, not protect under the guise of sacramental necessity. In light of the death and resurrection of Jesus Christ, a perspective which fails to see in a woman the image of Christ should be and, in the opinion of this writer, is highly suspect.

Many theologians have criticized the theological arguments of the Declaration against the ordination of women. Edward J. Kilmartin, S.J., is such a theologian. The need for brevity precludes a comprehensive discussion of his complex writings at this time. However, some of his insights are offered here for your consideration. Concerning the Declaration's understanding of the priest as *in persona Christi*, Kilmartin writes:

The Christomonism underlying the scholastic theology of priesthood is not adequate to express the theology of pastoral office expressed in the ordination rites of East and West, which stress participation in the Holy Spirit. Sufficient attention is not paid to the *and* in the theological statement that the priest represents Christ and the Church.¹³

In the opinion of Kilmartin, the Church's "christomonistic view of ministerial priesthood . . . lacks a Trinitarian perspective which gives due consideration to the role of the Spirit."¹⁴ The role of the community in the Eucharistic sacrament is therefore, not properly accounted for within the scholastic perspective. Thus, Kilmartin writes:

If one does not pay attention to

the various levels of signification of sacramental rites when interpreting the dynamics of liturgical actions, there is a danger that the Christian liturgy will be presented as a sacred drama. This danger is apparent in theological explanations of the Eucharist which describe the priest as directly representing Christ in an activity to which the community *then* relates itself. . . . This presentation might possibly find a home in a typically Reformation theology which sees the Eucharist merely from the viewpoint of Christ's gift of himself to the believer, but it is not consistent with a Catholic theology which teaches that the Eucharist is a sacramental coaccomplishment of the sacrifice of the cross in and by the Church.¹⁵

In presenting the above excerpts by Edward Kilmartin, it is the hope of this writer that the Declaration's specific deficiency in regard to sacramental theology has become evident. This is significant if one maintains that it is exactly the realm of the sacramental that women and all Christians should claim as their home. Christianity and in particular the priesthood is a sacramental way of life. Alla Bozarth-Campbell, a woman Episcopal priest, writes: "I have come to experience priesthood as a sacramental way of being alive . . . as a priest, my calling is to be truly present to others as a symbol of their own priesthood, their ability to see and to consecrate to God what is holy within our personal and corporate lives."¹⁶

This nonlegalistic, sacramental approach to priesthood applies to all of Christian life. The theology of Christian marriage is an area where the Church's developing understanding of the sacramental dimension of Christian life is evident. For example, a comparison can be drawn between Pope Pius XI's Encyclical on Christian marriage of 1931 and Vatican II's account of Christian marriage contained in *Gaudium et Spes*. Legalistic terminology pervades Pius XI's account of marriage. Thus, he speaks of the "contracting parties" and "day of reckoning," "the primacy of the husband" and "the subjection of the wife."¹⁷

The message contained in the documents of Vatican II, on the other hand, is quite different. Submission in Christian marriage is seen as consistent with the equality inherent in the sacrament only

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Spectators or Participants?

by Steve Brown

"Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy."

"In the restoration and the promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else: for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit." — from *The Documents of Vatican II* on the Sacred Liturgy.

When the Constitution on the Sacred Liturgy called for a reformation of liturgical procedures, it also implied a restructuring of the environment of our churches. Another word for environment is "place." Different happenings take place all around us every day, and it is difficult or perhaps impossible to talk about an event without describing its place or location. We can clearly see that the character of the environment is closely linked to the event which is taking place there.

The place of the church must be suitable for contemporary liturgical use. This requires that the structur-

ing of the space will encourage the "spirit" of contemporary liturgy. The Church is striving to integrate the Liturgy today with the spirit of the early Christian communities. This spirit is evident in St. Paul's first letter to the Corinthians:

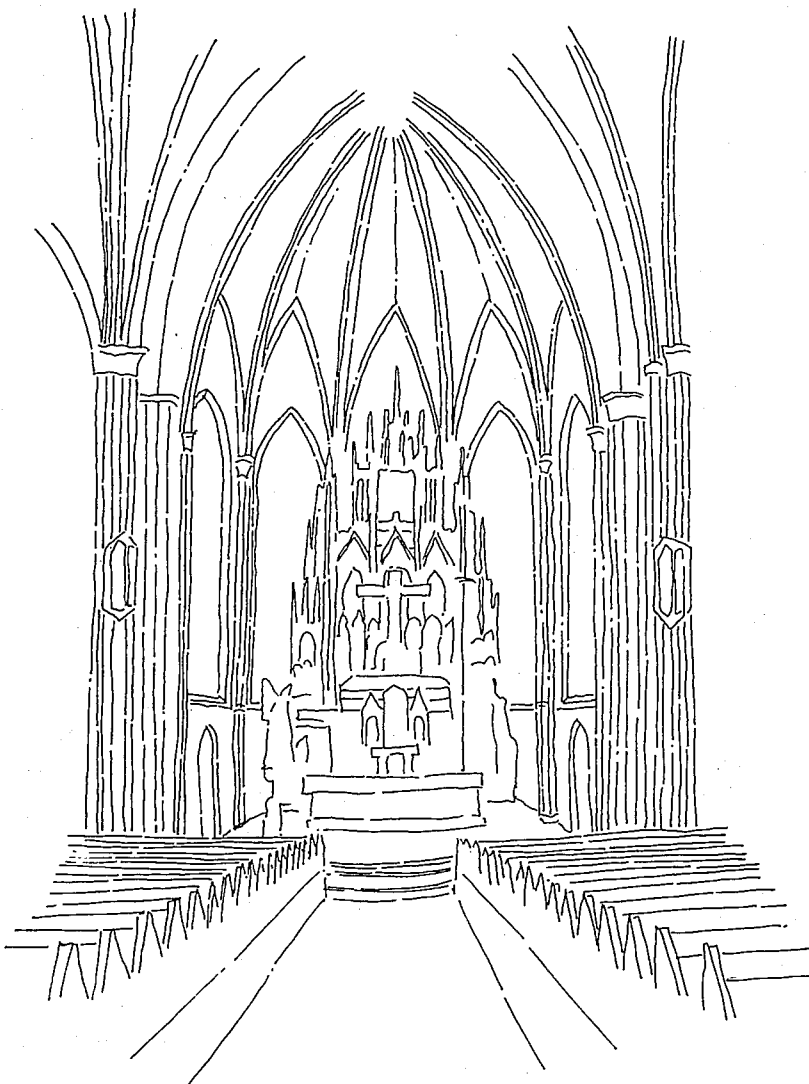
the cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of one bread. (1 Cor 10:16)

Therefore, the primary demand on the environmental character of a church is to acknowledge an assembly of active participants—a gathering of the faithful who are unified in Jesus Christ.

* * *

Recently, my professor, Jaime Belalta, gave me the opportunity to implement the changes of Vatican II in the structuring of a space. He gave me the name of Fr. O'Connor and his church in Ft. Wayne. Father was interested in renovating his church, St. Mary's. Another architecture student, Guy Toro, and I were to submit a proposal.

I had never been to Ft. Wayne, Indiana, but I was told that the church was in the poorer section of town. The grand old Gothic-style edifice towered above the surrounding neighborhood. After trying the locked front doors, Guy and I went around the back side of the church to the rectory. Father was busy, so we wandered into the church through the apse. It had a magnificent interior, complete with high vaults, beautiful carvings in both wood and stone, and very fine stained-glass windows. At the rear of the church, the tabernacle was embedded in finely sculptured marble two steps above the altar. A solid wooden Communion rail separated the altar from the pews which were another three steps below the altar and twenty feet away. It was a typical pre-Vatican II church.



After walking about the interior of the church, Guy and I began to discuss our ideas on how this place could be brought up to date. The ideas flowed freely and they seemed quite natural to us—all the design decisions would be an attempt to unify the space and to bring what was happening “up there” into the midst of the community. Finally, Father entered the church and, based on his pastoral experience, he expressed his thoughts for alterations in the space. We were surprised at how closely our ideas matched his.

Looking at the existing space, one got a feeling of how the liturgy once was practiced and how the people were called to worship. The parishioners would file into a highly ordered space and slip into their pews. The celebrant would commence the Mass from the far reaches of the apse while the people trained their eyes to a missal. The divine mystery of the Eucharist was as isolated as could be from the people while the priest spoke in a foreign language with his back turned to them. The altar was not only kept measurably distant, but was also separated from the people by a Communion rail. This space did not provide an environment for a gathering of “participants,” it was designed for a univocal event. The priest would not have even known if the pews were full or empty; nor would the people necessarily have acknowledged their neighbor. The existing space was not a suitable environment for an active, participating community.

Although the liturgical procedures of the Church have been significantly enriched in accordance with Vatican II, and though the priest desires to pull the people together in worship, it becomes most difficult for them to actively participate in the liturgical celebration when the environment is not appropriate. By breaking down the existing barriers, rearranging the seating, and bringing the altar among the people, an “environment” of community can be established. This kind of environment is essential, for the Mass is not merely the action of an isolated individual. The Church calls all of the faithful to celebrate.

* * *

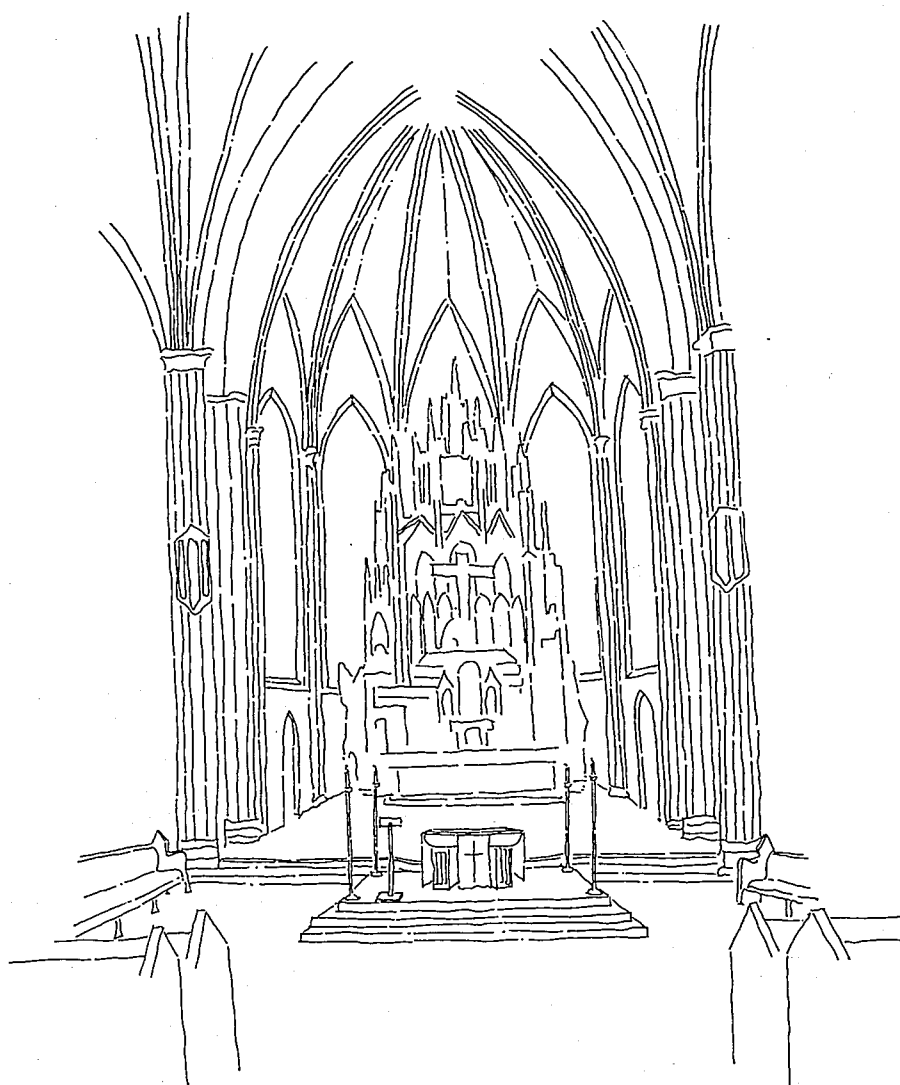
That evening during our dinner with Father, someone knocked on the back door—he was a man with tired eyes. Father talked with him briefly and the man walked away. Two more people beckoned for Father that night and he had to send them away with only a few words of kindness. These people were the

hungry and the poor. Some 600 of them had already been fed by Fr. O'Connor that day. He runs a soup kitchen every day along with volunteer help from St. Mary's parish. This priest is a man who desires active participation within the Mass and who practices it outside the Mass. His parishioners have responded to his exhortation and example most enthusiastically.

must live by the Mass and make it a thanksgiving for everything. It must be the strength of our daily tasks and the focus of our efforts to bring the light of Christ into our own lives so that we may proclaim Him to the world.

* * *

The weekend in Ft. Wayne opened my eyes. Not only has the Liturgical life of the Church been enriched, but



The relationship between what goes on in the Mass and how the faithful live their lives is of extreme importance. The Mass brings the faithful together, who are part of the Mystical Body of Christ. The Body offers the Mass and offers itself in the Mass. Christ brings men together because of His love for them, a love that was proved by His willingness to die on a cross for all men. At the first Mass, Christ gave the greatest commandment, which is to love one another as He loves us. We

also, my own life in the Church has been greatly enriched. Vatican II did not just call for a few things to be moved around; it called for much more. Centering our lives on the Eucharist, we respond to God's call through the Council Fathers to be active participants and effective apostles to the Church. □

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Science and the Edge of Belief

by Tom Seasley

"For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, his eternal power and deity, has been clearly perceived in the things that have been made."

Romans 1:19-20

Science is a system of thought which organizes and explains many aspects of the natural world. Physics, chemistry, and biology are three of the most common sciences. Science is not so much a collection of facts or immutable truths as it is a process; it is a way of thinking. Things which are *true* for science today may be erroneous years from now. For example, until 1952, scientists were convinced the human chromosome count was 48; now, due to better instrumentation and techniques, it is known that every human cell contains 46 chromosomes.

Science's procedure, or way of knowing, is often called the *scientific method*. It simply formalizes the everyday manner each of us uses to gather experiential knowledge of our world. One puts one's hand in boiling water. One scalds oneself. One repeats with the other hand or sees one's younger brother do the same. The same result ensues. After many such tests, one concludes, "Boiling water scalds the skin." This plain common sense encapsulates the scientific method.

The basis of this procedure consists in experimentation and formulation of tentative explanations called hypotheses. These hypotheses are of two types. First, there are hypotheses which solely summarize collections of sensory data. For instance, instead of stating, "Boiling water in a teakettle is hot," "Boiling water in a cauldron over a fire is hot," and "Water in the power plant boilers is hot," one could summarize and simply say, "Boiling water is hot."

In addition to these almost trivial *generalizing hypotheses*, there are *explanatory hypotheses* which go further and attempt to explain the

cause of the natural event. The statement, "Boiling water is caused by the addition of sufficient heat which raises the temperature of the liquid to 100°C (at sea level) and causes a change in state from liquid to gas," is one example. A *valid* explanatory hypothesis explains that which can be tested. These explanations are tested through the use of repeatable experiments. Science assumes that repeatability guarantees reliability; that is why experiments must be repeatable.

One of science's greatest strengths (and paradoxically a weakness, too) is its ability to change. A true hypothesis *always* brings about a true prediction, while a false hypothesis may effect either a true or false prediction. The explanatory hypothesis that the sun revolves around the earth seems to be confirmed by the rising and setting of the sun every day. However, it is not until *additional* evidence on the motion of other planets is analyzed that the orbit of the earth around the sun is discovered. Because there is a danger of accepting a false hypothesis (and many have been accepted and subsequently discarded) scientists must constantly test their hypotheses when new data becomes available. Science can only be certain when a hypothesis is false; *truth* to a scientist is a well-supported hypothesis.

Because of this element of uncertainty, however small, every hypothesis, theory, or law which scientists hold to be *true* may one day become obsolete. It is rare for a hypothesis never to be modified. In fact, this everpresent component of doubt prompts scientists to constantly reevaluate and refine hypotheses in the light of new knowledge. This unremitting self-criticism invigorates science, and is one reason why its influence is felt in every area of our lives. Scientists do not simply ask "What do you know?" but "How do you know it?" They do not desire absolute dogmas, but well-supported theories based on objective knowledge. This mutability of

scientific *truth* is in the very nature of science itself.

Science's experimental method has accomplished tremendous gains in knowledge of the natural world. In biology alone, advances have been made in medicine, genetics, ecology, evolutionary biology, and agricultural research that have literally changed the world. Not-so-old techniques in medicine allow transplantation of organs which were impossible just a century ago.

Wonder drugs such as penicillin are taken for granted today, but they have saved millions of lives. Diseases that once were the scourge of mankind are nearly eliminated around the world. Modern genetics have given us the technique of *gene-splicing*, which, among other things, can reduce the cost of valuable insulin. It has provided valuable research on patterns of inheritance in humans as well as other organisms.

The understanding of basic ecological concepts has allowed man to control his environment without such generalized killers as DDT. Man can artificially produce natural enemies of insect pests and so control them biologically. Evolutionary biology has united such diverse scientific fields as paleontology, taxonomy, biochemistry, genetics, and ecology.

Modern agriculture has benefited extensively from scientific research. New disease- and drought-resistant strains of grain have been developed which produce incredible yields. Discovery of more nutritious varieties, for example those high in essential amino acids, has increased rapidly. This scientific revolution, both in applied and pure research, is truly awesome.

Unfortunately, this boom in scientific knowledge has led to the myth that scientists can solve any problem and do anything. They are not supermen in white coats. Although science can and does have a great influence upon our lives, it is limited to an objective, quantifiable reality which is subject to experiment. Value-laden questions and moral problems

lie outside its ken. The subjective, qualitative reality is unsuited to any kind of scientific analysis. Freedom and love are real parts of everyone's experience, but how can one quantify them or even determine if they exist? One knows they exist, but not because of science. Science cannot adequately deal with this area of human experience.

On the other hand, those who attempt to reduce all reality to science and its method eliminate a large dimension of human existence. It does not seem possible to explain the grief over a lost loved one strictly in terms of chemical changes along various nerve fibers which synapse in the brain in a certain combination and produce the mental state called sorrow. A huge component of this experience is left out if one attempts to explain these qualities in this way.

Yet, although science cannot analyze this subjective reality, it can bring one to the edge of recognition of many aspects of it. Dr. Edward

Curtis, the physician who performed the autopsy on President Abraham Lincoln on April 15, 1865, wrote in his memoirs:

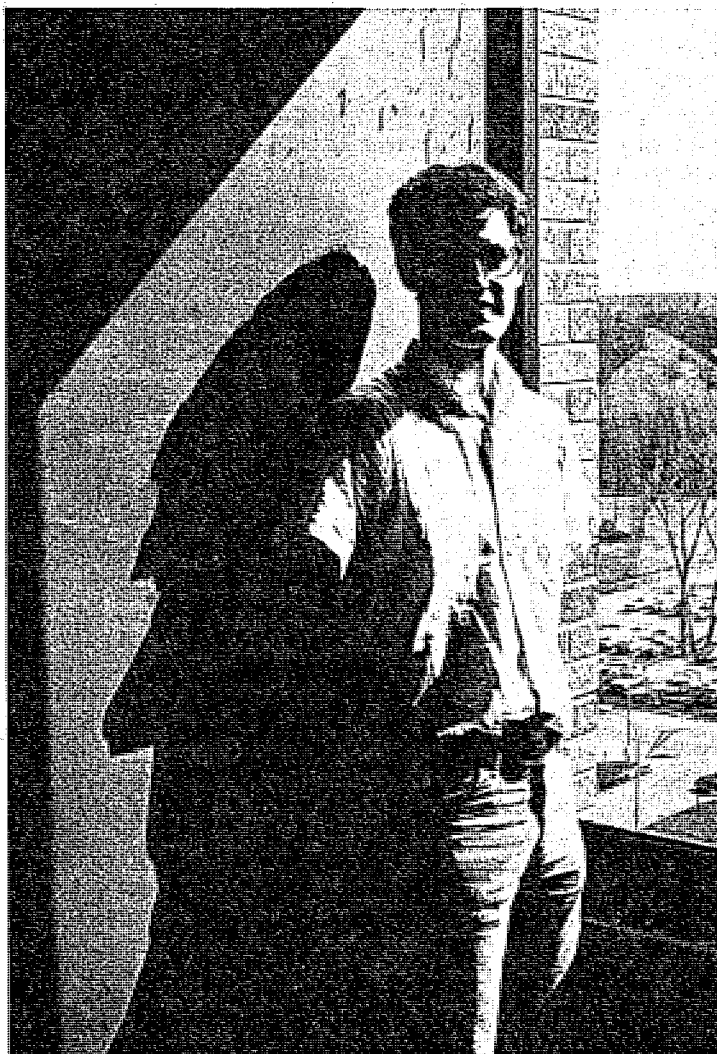
Silently, in one corner of the room, I prepared the brain for weighing. As I looked at the mass of soft gray and white substance that I was carefully washing, it was impossible to realize that it was that mere clay upon whose workings, but the day before, rested the hopes of the nation. I felt more profoundly impressed than ever with the mystery of that unknown something which may be named "vital spark" as well as anything else, whose absence or presence makes all the immeasurable difference between an inert mass of matter owing obedience to no laws but those governing the physical and chemical forces of the universe and, on the other hand, a living brain by whose silent, subtle machinery a world may be ruled.

It is in knowing the physical and chemical laws of the universe that one is impressed that much more with the mystery of life. Even the "simplest" unicellular organism is extremely complex. To designate it simply as a bag of self-perpetuating chemicals leaves out the essential *being* that a living organism is.

There are further dimensions of reality beyond science. Science cannot and never will be able to prove the existence (or nonexistence) of God. First, science can never prove the absolute truth of anything. Science is by its very nature changeable, and at best can only give a probability statement of *truth*. Secondly, God, by His very nature, is immaterial. Science can only deal with quantitative, objective, sensory data. It cannot deal with immaterial objects. This does not mean that *we* cannot know whether God exists or not. We can, but we must use the methods of philosophy or theology.

Although science cannot prove the existence of God, it can bring us to the very edge of belief. The more we know of our surrounding universe, the more we open our eyes in wonder. The discovery that the genetic material of all living things is made up of DNA (or closely related RNA) strikes us by its encompassing unity. The examination of muscle function amazes us by its very order and complexity. The interrelationships of plants and animals in a forest environment demonstrate the dynamic harmony and completeness of life. All creation seems to cry out and point to its Creator, who is the Author of life, order, unity, wonder, and completeness. The more we discover of this creation, the more the din of voices proclaim to us God's existence.

Not only does science provide us with knowledge of our universe, it leads us right to the edge of the precipice from where we can look down and view the immensity of God and His creation. There is a tombstone in the Notre Dame cemetery belonging to Dr. Edward Lee Greene, a famous botanist of the early part of this century. It sums up very well this twofold nature of science. On it is written, "A man whom nature in all her phases attracted and engaged and for whom she opened a door leading unto the house of God." □



Tom Seasley

Tom Seasley is a senior in Biology. Starting in the fall he will begin medical school at the University of Minnesota.

Christian Roles in the Business World

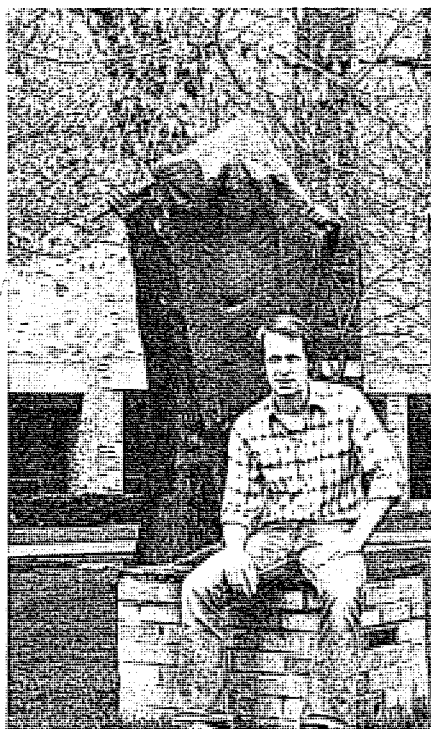
by Rich Preuss

Can a person be a Christian in the business world? Although this seems to be a ridiculous question it really is not. We cannot just simply answer this question in the affirmative due to some gut feeling we have about it, nor can we avoid the question altogether lest we fall into the sin of ignorance later on. We must intelligently ponder the issues surrounding such a question so as to base our answer on reason. The decision is ultimately one that cannot be answered with a resounding yes or no, but is an individual one in which different people may come to quite different conclusions for a variety of reasons.

The real issue involved here is determining the relationship between Christianity and the business world when they interact with each other in various situations. A useful way of viewing this relationship can be seen in the ideals held out by the businessman in the light of those held out by the Christian. The ideal is the end by which we direct our energies so that we may attain something we perceive as good. Ideals vary from person to person since all of us have different perceptions of what brings us happiness, this is especially so with the businessman.

In their book *Full Value*, Oliver Williams and John Houck provide a group of ideals which businessmen often hold up as worthy of pursuit. These ideals are shown through the use of six "master images" which influence the businessman's actions to various degrees, depending on which image is in the forefront. These images are not mutually exclusive either, although there usually is one guiding image which exerts a greater influence over the businessman. By briefly looking at these images it can be quite helpful in looking into one's own life to examine the motives one has for being a businessman.

The first image is that of the *millionaire*. The primary object of this image is to accumulate wealth and live in luxury. High salaries, good company benefits, luxurious houses, nice cars and other such things are the end toward which the millionaire is directed. The result of such a guiding image is that one is often so caught up in the pursuit of wealth that the concerns for the needs of others are often overlooked so that compassion and justice are not well-developed virtues. Persistence and ingenuity are more characteristic since it takes a great deal of motivation to achieve the goals.



Rich Preuss

The second image is that of *King of the Mountain*. The primary object of this image is to make it to the top of the corporate ladder and remain there. The person guided by such an

image is motivated more by a psychic reward, such as being powerful or influential, than by a material reward. This person is interested in developing the skills and competence necessary for assuming leadership and is willing to practice the self-discipline required to achieve his goal. A weakness of such a person is a lack of compassion resulting from striving for the top.

The third image is that of *Crafts-person*. The craftsman takes delight in a job well done and always performs according to high standards. Such a person emphasizes the quality of a job and usually performs quite well. However, such a person finds the politics of corporate life unpleasant and is not interested in attempting to change the corporate environment for the better.

The fourth image is that of the *Company Person*. This person comes to identify greatly with all that the company represents. Such a person is very loyal to the company and its employees. However, this extreme loyalty to a corporation can result in a lack of independence from the company and can stifle creativity to the extent that such a person may be unwilling to challenge company philosophies or programs which need to be called into question.

Fifthly is the image of the *Gamesman*. This person is a risk-taker who enjoys implementing new techniques and methods and thrives on competition. Such a person is driven not by the desire for riches or power, but by a desire for fame, recognition, of winning the important victory. In trying to prove himself, the gamesman will jump from job to job so as to continue to prove himself. The price he pays for this may be few friends, no roots, and a strained family life.

The last image employed by Houck and Williams is that of the *Captain*

on the Bridge. Besieged by many different interest groups, this person appeases each one, to an extent, in order to keep operations going smoothly. The strength of this person is found in an ability to take care of demands placed on the company. However, idealism may be sacrificed or seriously diluted when this person fails to do what is right when there is no interest group calling for action.

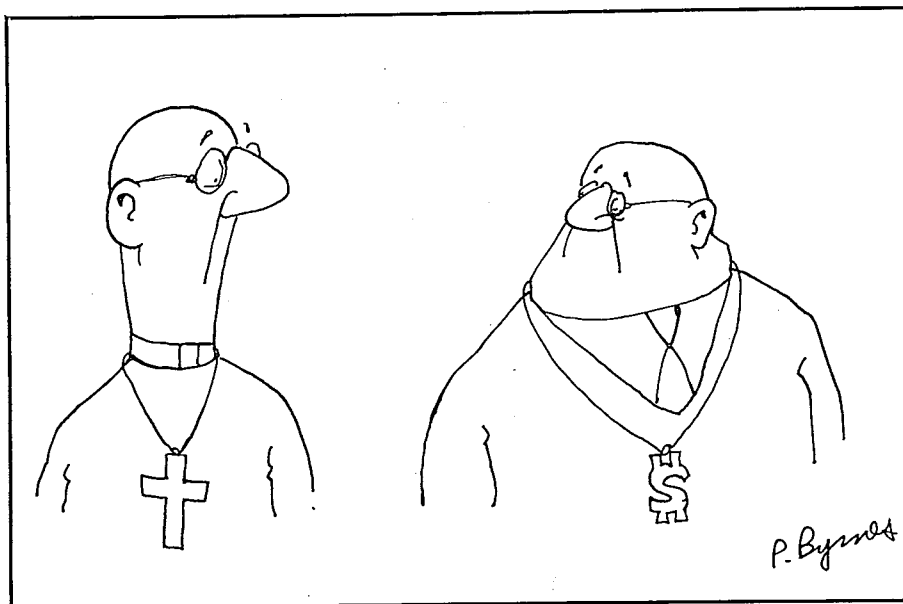
The ideal held up by the Christian infinitely surpasses these ideals. As a Christian one must be ordained to the ultimate end: God. This is the ideal which is portrayed in stories about lives of the saints. The Christian must hold up sainthood, and nothing less, as the ideal of Christianity because this is what Christianity is all about. If the Christian does not open himself up to the grace of God and work at overcoming his sins then he is wasting his time. Perhaps the dying words of Theodoric to his son St. Robert of Molesmes expresses this idea best: "There is only one mistake in life; not to become a saint." If this becomes the ideal of the Christian in conducting business affairs then the ideals expressed above in the form of images must be subject to and shaped by this higher ideal.

Putting the Christian ideal into practice has many implications in how one approaches a job. The most important implication resulting from this ideal is that an interior life of prayer must be developed. Nurturing an interior life is the most important task of the Christian in modern society. In so doing the Christian begins to converse intimately with God and opens up to the activity of the Holy Spirit in his life. It is essential that someone who calls himself a Christian be led by the action of the Holy Spirit in order that God's will can be accomplished in their lives. This is especially important in modern technological society where man is faced with so many alternatives and must choose between many things which may be good. A thing may be good but it is not necessarily what God wants for someone, whereas God's will is always the best thing among many goods. Therefore, the businessman must make decisions that are uniform with God's will if he is going to be as effective a Christian as he can be.

A prevalent philosophy among businessmen today is what might best be termed minimalism. The basic premise of this philosophy is "How far can I go before it is a sin?" The ideal of Christianity, however, is

that by uniformity with God's will we come to see things as God sees them, in the light of Divine reason which transcends human reason. Thus the Christian cannot approach business situations with a minimalist attitude but must transform the basic question to "How much can I change this situation and improve it to bring about Christian ideals?" The

veloped for such a situation. By redefining man as more than an economic animal, and seeing him as made in the image of God, the Christian businessman comes to see the necessity of guaranteeing the economic rights of those he works with and those who work under him. Basic rights such as the right to work, the right to adequate working



minimalist is fundamentally egotistical and sees things in relation to how they affect him and his job. But the Christian businessman views situations in the light of the Holy Spirit and works toward the common good.

Adam Smith's idea that "each man pursuing his own interest promotes society's interest" must be transformed by Christians in the business world so that each man pursuing God's interests promotes society's interest. According to Vatican II: "The ultimate and basic purpose of economic production does not consist merely in the increase of goods produced, nor in profit nor prestige; it is directed to the service of man, of man, that is, in his totality, taking into account his material needs and the requirements of his intellectual, moral, spiritual and religious life."¹ Economic activity is for the good of man and must serve man in developing his personality. "Therefore, economic activity is to be carried out in accordance with techniques and methods belonging to the moral order, so that God's design for man may be fulfilled."²

The Christian businessman must see his work as bringing Christ into the business environment. The teachings of Christ must be alive in him so that he may be "a light to the world." (Matt. 5:14) The virtue of justice must be especially well de-

veloped for such a situation. By redefining man as more than an economic animal, and seeing him as made in the image of God, the Christian businessman comes to see the necessity of guaranteeing the economic rights of those he works with and those who work under him. Basic rights such as the right to work, the right to adequate working

conditions, the right to a just wage, the right to organize unions and the right to private property must all be guaranteed or worked toward if not already in effect. The dignity of the workingman must be preserved and it is the duty of all Christians participating in economic activity to work toward an economic environment where all aspects of a man's personality may be developed. The Christian businessman must see his own life in light of some basic gospel values also. The words of Christ must be taken seriously when he counsels us, "Set your hearts on God's kingdom first, and on his righteousness" (Matt. 6:33). For "what gain, then, is it for a man to have won the whole world and to have lost or ruined his very self?" (Luke 9:25) Avarice, which is so common in modern economic society, must be replaced by true Christian charity, which calls for a love of neighbor, and by the spirit of the counsel of poverty. Man must not love money but must be detached from it. Money must be seen as good only insofar as God's purposes can be worked toward. Tithing and almsgiving must be exercised by the Christian businessman because these are the standard duties which Christian charity calls for.

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Social Justice:

An Active Witness to The Love of God

by Kay Tepas

No one can question the integral part that loving one's neighbor must play in the life of Christians. Indeed when collapsing all of the laws into two intertwined commandments, we are left with love of God and love of neighbor. And we are reminded that anyone who claims to love God, yet hates his neighbor is a liar. It is by faith that we are saved, but a faith without works is dead. Likewise the reason for the Church's existence is to reveal the Father, and draw men toward eternal salvation. Yet to do this, the Church must witness to the love of God in actions, not just words. This witness must extend to the ends of the earth and embrace all of the human family.

The tradition of social justice is rooted in the Jewish faith. Yahweh, as the one God, called his chosen people to care for the widows and orphans, to be hospitable to strangers and to be just toward the poor. Jesus Christ, as the founder of the Christian faith, continually comforted the poor, the blind, sick, hungry and suffering. He commanded his followers to do the same. Thus throughout the Church's history saints have committed themselves to lives of poverty and service to the destitute. Our tradition cherishes stories such as St. Francis embracing a leper and St. Ignatius' giving his nobleman's cloak to a beggar.

There have always been religious orders within the Church pledged to charity and comforting the suffering of the world. However, since Vatican

II, we can notice this ministry of service being especially extended to all the laity. It is common to see parish councils sponsor food collections for the hungry, visits to the elderly, and clothing drives for the poor.

At Notre Dame I am continually reminded of the Church's call to Social Action by the colorful bulletins about the next FLOC activity, Urban Plunge deadlines, fasters' Masses, Logan Center basketball ticket collections, marches for El Salvador and the like. I admire the dedicated students who stand through downpour, blizzard, and baking sun with their collection cartons for the world's hungry. I was particularly proud to witness the personal concern Fr. Hesburgh and the student body showed to the victims of the Cambodian tragedy. As a student who has a strong tendency toward apathy when considering anything beyond my personal needs, I am grateful for the pricks in my conscience that these examples provide.

When I see all the suffering going on in the world I feel a little depressed with a lump of guilt festering my complacency. It is the Catholic understanding that all of humankind is related as brothers and sisters because of our common Father. Through Christ we became adopted sons. If I take this seriously I must in some way feel for the large-eyed, bony and bloated child in India as I do for my five-year-old sister going to kindergarten in Ohio. It is an uncomfortable thought.

Parallel to this concept of the family of all men is the essential dignity of each individual. In the past there may have been an over-emphasis on the sinfulness of man and the condemnation of all outside the Roman Catholic Church. While not denying mankind's need for the risen Savior, the Church now seeks to remind us of our neighbors' divinely imparted worth. This dignity can be seen at several levels. It is originally rooted in man's position as owner of a rational soul and hence the crown of creation. Likewise there is an inherent honor due all humans because of their resemblance to the image and likeness of God. Furthermore, Christ gave a renewed esteem to our whole race by taking on human form. And finally, Christ's union with all men in his spirit obligates us to treat our companions on this planet as we would Christ himself. Jesus comments that "whatever you do to the least of my brothers, that you do unto me."

In recognizing the sacred dignity of every individual, the Church affirms a list of basic human rights. The authors of the Vatican II document on the Church in the modern world write:

there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing and shelter; the right to choose a state of life freely, and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and to rightful freedom in matters religious too.

Providing each man the necessities for a dignified existence is a tremendous responsibility. Yet when God gave the human race stewardship over his creation, these responsibilities were inherent. With dominion

over the land came the task of utilizing the resources for the best advantage of all. It is commonly recognized that the poverty and suffering in the world are not due to God's failure to create the world with enough resources but rather man's failure to distribute these resources justly. The Church calls her members, religious and lay, to rectify the social and economic order. This means we must in some way seek to foster greater justice, peace, and freedom for every individual while striving for a more international balance of goods.

I personally am overwhelmed at the task before all who claim to be Christian. According to the Vatican II documents the Church's responsibility for social action specifies our duty to love all men perfectly and to create a just and charitable world order. In hearing this summons I feel like the rich young man who was told by Jesus to give all he owned to the poor in exchange for a treasure in heaven. My instinctive response is to bow my head in a mixture of sorrow and frustration, turn my back, and walk away. Or, I may be tempted to tell the Church that she is just plain crazy. Cannot I just excuse myself as a member of a fallen race and trust in faith alone to save me? What is this nonsense about being perfect as God is perfect anyway? It would take an omnipotent, omniscient being to restore to each man his rightful dignity and to resurrect the world order. We are only human.

This is the crux of the issue. For the Church is to be the living Body of Christ on earth. Filled with God's power and wisdom, the Church is called to bear witness to the divine in such a lucid way that the glory will not go to man but back to God. Christians are to love so radically that the workings of the divine Christ himself will be recognized in them. The ability to answer the summons to social action is a test of the living presence of God in the Church's midst. Recall that Christ tells his followers that apart from him they can do nothing. Thus, the call to works for social justice in behalf of all mankind is a call to true



Kay Tepas

conversion to the power and Truths of Christ in our lives. As John Paul II writes in *The Redeemer of Man*:

Being a servant requires so much spiritual maturity that it must really be described as "being a king." In order to be able to serve others worthily and effectively we must be able to master ourselves and possess the virtues that make this mastery possible.

In recognizing the importance of spiritual maturity for effective and true Christian social action, the Church warns against some dangerous distortions of actions on behalf of justice. Without the proper spiritual wisdom and Christian understanding it is easy to fall into some less than desirable patterns even when our intentions are good. We all can recall incidents where someone's efforts to help caused deep

inner wounds for the one receiving the charity. In particular I can remember times where the one giving the help unknowingly destroyed the receiver's sense of self-worth and dignity. There is always a danger of falling into a *savior complex* where a haughty pride creates a greater division in levels of self-esteem, while lessening economic differences. St. Ambrose reprimands this type of giver by stating:

You are not making a gift of your possessions to the poor person, you are handing to him what is his. For what has been given in common for the use of all, you have arrogated to yourself.

True charity is done in the recognition of one's own guilt and sinfulness. It is not a cause for pride, but rather a recognized duty. The one
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Walker said:

the world
full of aster
magnolia
bird song
Walker strode:

the road
laid on hills
hegiralike

crop picked
and sold, barren
trees had
not begun to bud

perspective changes—
Walker walked:

the faces did not smile

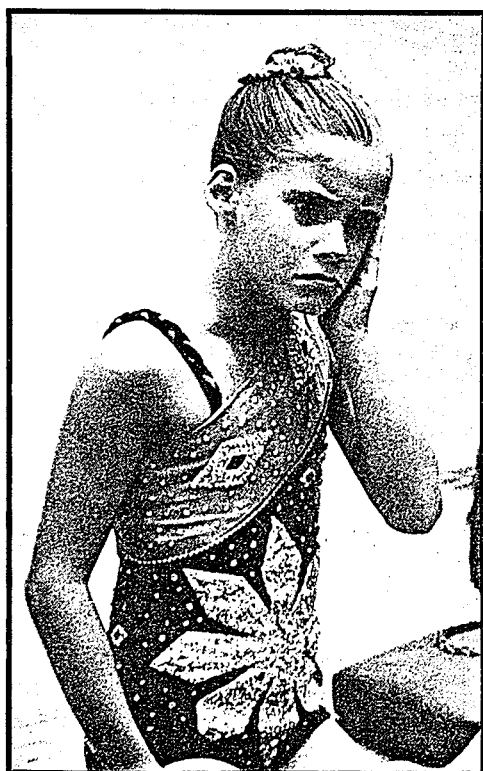
(there were a million
empty 'window-eyes'
in a street

(half a million
empty tongues) head

that bear mind
like tacitus
said They make
a desert

& call it peace.

Walker said.



Eileen O'Meara
Michael Gazzerri



With Humility and Piety, Composer Roger Dickerson Serves His City, Students and the Human Spirit

by Ken Scarbrough

"I believe that my work is an expression of inner devotion and freedom; an expression that combines love of art with human relationships and the sense of Godly duty. I see my creativity as a release of my spiritual self and all that that self reflects from the conscious and unconscious worlds we live in and move through."

—Roger Dickerson

New Orleans, Louisiana, may be considered "the Birthplace of Jazz"; however, if one ventures to the Crescent City to discover what the latest and most innovative forms of musical expression are, he or she at first may well be disappointed. Certainly, the Dixieland Jazz still plays almost every night at Preservation Hall in the French Quarter; yet, the ideas and trends that have pushed jazz onwards since the early 1920s have not arisen in New Orleans. Mingus, Charlie Christian, Charlie Parker, and most of the jazz greats found their audiences in the North and not in New Orleans. And, of course,

Louis Armstrong travelled upriver to find worldwide success. Like Ireland which has witnessed some of her greatest writers leave for the Continent, New Orleans has produced many greats only to watch them move to the North.

However, living in New Orleans today is a composer of music for many mediums who left the city to study abroad and yet returned to live in New Orleans and to forge a music that synthesizes his experience as a New Orleanian with the traditions of jazz and American and European classical music that lie behind him. Roger Dickerson is a product of a

very New Orleanian socialization mixed with a very cosmopolitan consciousness. Indeed, says Dickerson:

The only real value we can place on music is the degree to which it expresses the soul of man. I don't care in what form it is written, or how fine a craft it is. Certainly, that warrants some kind of praise. But what is important is the degree to which it reflects the soul of man. Judging from the success with which Roger Dickerson has recently had his compositions commissioned and performed, his "contributions to the expression of man's soul" are working. And, given the tremendous humility Roger Dickerson possesses, he probably would assert that his compositions are only "contributions" to that effort. But, I might add they are significant.

In 1976, PBS presented a documentary about the genesis of and performance of what is probably Roger Dickerson's most widely known work, the "New Orleans Concerto for Piano and Orchestra." The New Orleans chapter of LINKS, Inc., commissioned this work in 1974 for performance during the bicentennial year, and the work was premiered by pianist Leon Bates and the New Orleans Symphony Orchestra directed by the then conductor of the orchestra, Werner Torkanowsky. In the February 28, 1976, *Washington Post* critic Lon Tuck made these remarks about the concerto:

The regional aspect is quite explicit in this composition, . . . But do not expect travelogue kitsch, a sort of jazzy "Grand Canyon Suite."

Instead, the concerto is a fresh and engaging variation on the lean

and kinetic three-movement, fast-slow-fast 20th-century concerto format as it has evolved from Ravel to Prokofiev to Bartok to Barber and others.

Dickerson works within this framework with originality, both dramatic and lyric. The New Orleans element is one of mood, and most certainly not pictorial. No French Quarter Adagio or Mardi Gras Presto here.

A humble background and a diverse, humanistic education lie behind the composer's success with the "New Orleans Concerto." With his

New Orleans, Dickerson had to play both whatever instrument his college ensemble did not possess and whatever instrument the nonscholarship students did not play. Consequently, by the time Dickerson graduated from Dillard in 1955 with a B. A. in music, he possessed a knowledge of and a proficiency with a large number of brass instruments. The orchestral works of Dickerson display this understanding of and sympathy for a plethora of instruments.

After receiving his degree from Dillard, Dickerson studied at Indiana University under Bernard Heiden and

Returning from Europe in the early 1960s, Dickerson spent time in New York City to establish contacts, and then returned to New Orleans and began playing music in the French Quarter. Simultaneously, he worked upon composing, arranging, and orchestrating his own works. Dickerson's first major work was the "Concert Overture for Orchestra" which was performed in 1964 as part of a symposium of composers of the Western Hemisphere and performed in 1965 by the New Orleans Symphony Orchestra.

Because the New Orleans Sym-



father working as an auto mechanic and his mother a housewife, Dickerson grew up in an area not far from downtown New Orleans. He began his musical experiences at a very young age, inundated with the sounds of relatives and friends who were amateur musicians. Beginning with piano lessons, Dickerson expanded his knowledge of a large number of instruments not only through involvement with high school and college bands, but also through gigs in jazz bands during his college summer months. Because he was a scholarship student at Dillard University in

received his master's in music in 1957. The composer first travelled to Europe enlisted in the U. S. Army. Soon after, he received a Fulbright Fellowship to study composition at the Music Academy of Vienna. During 1956 at age 22, Dickerson composed his "Sonatina for Piano," which has had an important place in recent piano competitions. Performed in Kennedy Center in January of 1980 as part of a national piano competition, the "Sonatina" will be performed this year as part of the American Music National Competition.

phony wanted to do something to mark the death of Louis Armstrong in 1971 and because Armstrong did not have a service in New Orleans, Werner Torkanowsky commissioned Dickerson in September of 1971 to compose a sort of requiem for Louis Armstrong. The result is "A Musical Service for Louis Armstrong" premiered in January of 1972 and taken on tour by the New Orleans Symphony during the same year. Although the work can be performed by both orchestra and chorus with the composer using the "color" and "weight" of the human voice as part

of the orchestra, the requiem is entirely musical and is based upon services in the Black Christian Church that are completely musical. Dickerson describes "A Musical Service for Louis Armstrong" as a way for him to play a "role in facilitating something in a formal nature to mark Armstrong's passing; something within the tradition of the Black Church, even though performance is not in a church." The service possesses a motif that Dickerson claims one can find "all over the place." Sounded especially at the end of the piece, an offstage trumpet plays the motif "as if Louis himself were off in the 'cosmic' somewhere answering back." For the composer, the three-note motif that the offstage trumpet articulates came to associate itself with the notion of "Free at Last," but not only with the "Free at Last" that one relates with the traditions of the Black Christian Church and the struggle for freedom from slavery, but also with Armstrong's freedom from this "fallen" world of contingencies and his entry into "another plane of existence."

In another major work, "Orpheus an' His Slide Trombone," Dickerson yokes together the myth of Orpheus with places and names from the New Orleans area. Written for orchestra and narrator, the piece was first presented in 1975 by the New Orleans Symphony with the actor Roscoe Lee Browne as narrator. The work's literary elements are based upon a short story, "Orpheus an' Eurydice" from a collection entitled *Rites of Passage* by Joanne Greenberg. Although Dickerson makes references to life in both "A Musical Service" and "Orpheus," one cannot help thinking after initially hearing these works that the composer is evoking something similar to the notion of "significant form" found in the aesthetic theories of the so-called Modernist movement. However, there is no denial of life in favor of pure form in these works. Nor is there an assertion of a belief in the utility of art simply for art's sake. If the life and death of Louis Armstrong are cast as a surface level upon the traditions and mythic elements of the Black Christian Church and the geography of New Orleans is peopled with the world of Greenberg's transformation of the Orpheus legend, these associations of life with the mythic suggest a posture of piety that the composer possesses for both "inner and outer reality." There is a *telos* behind reality for Dickerson; music becomes one means by which

"that great source one draws on" manifests itself in this world. The process of creating is not an invention of completely original forms for Dickerson, but an act of "conducting"; an act of consciously and unconsciously acting on a number of different levels of experience. And, contrary to disciples of "significant form," Dickerson sees life and personal experience as integral parts of the creative process. In answer to the frequently asked question, "How long does it take you to write a piece?", Dickerson asserts he often jokingly but at bottom seriously answers: "All of my life; my work is a total of experience of all of that . . . The whole sweep of experience is present on a piece." Therefore, when we listen to these works, we can perceive the creative consciousness of a pious man at work; one for whom



Roger Dickerson

the sources of musical inspiration find their home both in the world of his experience as a southern, jazz-influenced, and finally cosmopolitan composer and in the world of a "collective unconscious" that informs conscious life.

Although Dickerson has achieved success as a composer, he nevertheless continues teaching and giving private lessons in New Orleans. Meeting the composer through a mutual good friend who is a senior theory and composition major at Tulane and who is a student of Dickerson, I was immediately struck by his ability to tolerate my extremely rudimentary knowledge of German and his willingness to attempt a conversation with me in that tongue. There is no pedantry or superciliousness in Dickerson's teaching methods; he possesses a keen sense of discerning the level at which the student performs and in leading him on from there.

Dickerson encourages his students to read extensively about the lives of other composers, artists, and creators. The composition of music cannot occur in a "creative vacuum." One must possess an artistic sensibility that is based upon an exploration of the lives of other creators. Foremost in Dickerson's teaching is the importance of the individual. Although he encourages his students to diversify their encounters with creators of all types, Dickerson finally attempts to inculcate in his students an appreciation of and an ability to employ their own talents and ideas:

Central to the success one ever finds in education is the importance of the individual. The student must come to realize that he or she is important and has something important and worthwhile to say and that on the final analysis he or she has to fall back on the self to do anything of importance. It is not the number of books that one reads, one has to fall finally back on the self and do something. Even if one is doing research, he or she still has to come up with something from the self.

And, so, living in New Orleans is a "native son" who has restored to the city some "primacy" in the world of modern music. Able to transform the eighty-odd years of jazz music that originated in New Orleans into almost a mythic expression of the South by synthesizing it with his own experiences in graduate study in Indiana and in Europe and with his own familiarity with the Crescent City, Roger Dickerson has begun to perform a service for New Orleans that may one day resemble Bela Bartok's service to Hungary in his transformations of Hungarian folk songs. Foremost, Roger Dickerson is a humanist, a composer who is ultimately very sensitive to the mystery that man is. With piety and humility he fleshes out this mystery in his works; music is "really a microcosm of life; in it is everything that is in life, the harmony, the conflict, the lyrical, the dramatic. . . ." Firmly rooted both in life and in the spirit, Dickerson expresses in his music the mystery that Joanne Greenberg expresses in "Orpheus an' Eurydice" of man the creator living in this fallen world: "The only reason we play so good is 'cause we're men. We live an' die an' lose what we love. . . . Well, [man] ain't winter-proof, an' that's for sure. He don't last but a little. While he lasts, though, he got a powerful back for sorrow." □

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more workable within the family context than in the broader civil context.

If responsibility differentiation is the first fundament of Catholic marriage, the subordination of wives to their husbands is the second. In *Casti Connubii*, the 1930 encyclical on Christian marriage, Pope Pius XI spoke of an "ordered love" which implies "the primacy of the husband over his wife . . . and the ready submission and willing obedience of the wife." This subordination contains none of the elements of degradation or abject servility that are associated with the term in its modern usage. Stephen Clark points out that "subordination . . . simply refers to the order of a relationship in which one person . . . depends upon another person for direction." Loving deference to her husband does not require a woman to be passive or helpless. The vapid, ornamental woman of Victorian romances bears no resemblance to the ideal wife of Proverbs 31 who is "clothed with strength and dignity" and "opens her mouth in wisdom." The Christian wife cooperates with her husband in governing the household, and her contributions are as absolutely vital to its well-being as are those of her spouse. Pope Pius XI described the interdependence of a husband and wife in the following terms: "The husband is the head of the domestic body . . . the wife is its heart; and as the first holds the primacy of authority, so the second can and ought to claim the primacy of love."

Critical analysis of the proposals

offered by today's reformists reveals attitudes that have come to constitute the *Zeitgeist* of today's secular world. Michael Novak has detected at least two such attitudes in the calls for the ordination of women. The first is a pervasive antinomianism which leads us to scorn all overt manifestations of structure and authority (as distinguished from the authority wielded by ideologues whose control over the lives of their followers is perhaps more invidious because it is unacknowledged). A sterile gnosticism which "(denies) sexual differentiation . . . in favor . . . of a spiritualized, sexually undifferentiated view of human nature" is a second element of the reform proposals. This latter trend finds expression in modern codes of dress and etiquette as well as in the ubiquitous efforts of feminists to eradicate discrimination between the sexes. Finally, one detects in the reformists' rhetoric the same unflagging procrustean spirit which underlies every radical cause from redistribution of wealth to affirmative action. Of course, the arguments of the Church's critics are not defeated merely by revealing their secular ancestry. Nonetheless, we would do well to pause before jettisoning centuries-old traditions in favor of ephemeral worldly trends.

One of the most persistent complaints of feminists is that there is a dearth of models for girls to emulate. If they will but recognize Her as such, Catholic women have in the Virgin Mary the perfect model for the direction of their lives. The Virgin is not revered by reason of Her

forceful guidance of the early Church or of Her resounding sermons to the early Christian community. Countless cathedrals have been built in her honor, countless hymns of exultant praise have been raised to Her Name, countless paintings and sculptures have been fashioned in Her lovely likeness—not because She was a revolutionary, not because She evinced a remarkable independence of thought, not because of Her exceptional business acumen or political savvy. On the contrary, it was the quite and gentle humility of the Blessed Mother, Her purity, tenderness and grace, Her compassion and Her absolute obedience to the will of God that moved William Wordsworth to praise Her as "our tainted nature's solitary boast." The Virgin Mary is honored as the Mater Dolorosa of Jesus and as the humble handmaiden of the Lord. Despite the modesty by today's standards of Her accomplishments on earth, the Virgin has had more of an impact on the course of human events than any other woman in history. Perhaps we would do well to heed Pope Paul VI's words when, in 1975, he said, "While in our day the woman advances in social life, nothing is more beneficial and more exalting than the example of the Virgin-Mother Mary, who in Her beauty and Her action synthesizes and incarnates the authentic values of the spirit of every woman." □

Madonna Christensen received her B.A. in 1978 from Northwestern University and will graduate in May from the Notre Dame Law School.

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when viewed in terms of the mutual submission of each of the marriage partners to the love of the other. Covenant replaces contract terminology. The sacramental reality of a Christian relationship is stressed. "Thus a man and a woman, who by the marriage covenant of conjugal love 'are no longer two, but one flesh' (Mt. 19:6), render mutual help and service to each other through an intimate union of their persons and of their actions."¹⁸

The sacramental character of Christianity should affect one's understanding of all life. The ordination of women and the role of women in Christian marriage and Christian womanhood in general are not the only issues affected by Christianity's

sacramental character. Rather, Christianity itself is a sacrament and, thus, it has the potential to affect every dimension of a Christian's life.

It is the belief of this writer that the ordination of women is not only right but necessary within the Roman Catholic tradition if the Church hopes to fully realize its sacramental potential. Let the re-creation begin. The Christian sacrament awaits realization. Mary of Magdala's news of resurrection has fallen on the ears of disbelief long enough (Mark 16:9-11). It is in the light of the cross and resurrection that she, in the company of our Lord Jesus Christ, Blandina, Teresa of Avila and all of Christ's disciples awaits the Church's response. □

NOTES

¹Musurillo ed., *The Acts of the Christian Martyrs* (Oxford: Clarendon, 1972), p. 75.

²Sacred Congregation for the Doctrine of the Faith, *Declaration on the Question of the Admission of Women to the Ministerial Priesthood* (Rome: October 15, 1976). The Declaration is included in *Women Priests: A Catholic Commentary on the Vatican Declaration*. Edited by Leonard Swidler and Arlene Swidler. This reference is found on p. 38.

³*Ibid.*, p. 43.

⁴Carroll Stuhlmueller ed., *Women and Priesthood: Future Directions* (Minnesota: The Liturgical Press, 1978), p. 235.

cont'd on page 36

A "FACE" LIFT FOR THE WHO

by Dan Gonzales



The past three years have not been the best ones for the Who. The 1978 release of *Who Are You*, their first album since 1975's *The Who By Numbers*, was marred by the tragic death of Keith Moon, a victim of long years of alcohol abuse. An ill-starred album (the cover photo showed Moon sitting on a chair marked "Not To Be Taken Away"), *Who Are You* failed to satisfy many hard-core Who fans, and some critics predicted that the Who would break up.

In 1979 Kenney Jones, onetime drummer for the Small Faces, replaced Moon amidst cries that no one drummer could fill Moon's shoes. With the release of their live anthology, *The Kids Are Alright*, and their English and U.S. tours, the Who appeared to be on the road to a strong recovery. In December, however, the deaths of eleven people in the "human crush" before their concert at Cincinnati's Riverfront Stadium aroused criticism once more against the Who. On one side they were blamed for the deaths, while on the other side they were attacked for their decision to resume touring.

But don't pity the Who. Despite

these tragedies, the band scored some successes during this period. *Who Are You* received good reviews, and both the album and title single sold well. Apart from the Cincinnati concert, the tour was a rousing success, with enthusiastic audiences and stellar performances. The tour also proved once and for all that Kenney Jones was now a *real* member of the Who, combining his own distinctive style with those of the rest of the band and producing an exciting blend. On his own, Pete Townshend recorded *Empty Glass*, which provided one of 1980's biggest hits, "Let My Love Open the Door," a sentimental song reflecting the personal nature of his album.

Face Dances, the Who's latest album and their first studio effort since *Who Are You*, marks a significant turning point for the band and its music. While much of the album is devoted, as usual, to Townshend's attempts to draw out the essence of the "rock life" by illuminating its various aspects, the events of the past three years have caused Townshend and the Who to grow creatively, and to view their lives from a different angle. The combination of

these influences provides the band and its audience with a new perspective, encompassing their past, the present, and prospects for the future.

Considering the Who's long and illustrious history, changing their perspective on it would seem difficult, if not impossible; for the Who, however, change and continuity are inseparable and constant. The nucleus of what was later to become the Who was a Mod band called the High Numbers, which featured Pete Townshend on guitar, Roger Daltrey on lead vocals and backing instruments, and John Entwistle on bass guitar. The group had one single, "I'm the Face," which met with little success.

With the arrival of Keith Moon, who became a member after destroying the drum kit during an audition, the band, now known as the Who, began to create a reputation for itself as one of Britain's most exciting rock groups. With songs like "I Can't Explain," "Anyway, Anyhow, Anywhere," "Substitute," and "The Kids Are Alright," reflecting the style of mid-sixties British pop, the Who soon built up a large following and established their reputations as rock songwriters.

1965 heralded the first of many changes for the Who, as they introduced "My Generation" to the public. With its provocative, political stance decrying "The Establishment" and its view of the youth culture, the song was quickly adopted as an anthem for the young. This effort also revealed the other side of Pete Townshend's songwriting ability; along with salable pop, Townshend showed that he could compose personal, emotional songs with real meanings and messages.

The remainder of the '60s was a period of exploration and experimentation for the Who, as the band branched out into a number of different musical fields. The Who made a mild attempt to try their hand at psychedelia with the single "Magic Bus," a song which excited some interest but did not quite fit the mold. The band also continued its success in pop with the release of "I Can See For Miles," which eventually became the Who's biggest Top 40 hit.

Perhaps the most significant achievements for the Who in the '60s were their live shows, especially at the Monterey Pop Festival and Woodstock, and their introduction of the rock opera *Tommy* in 1968. Already notorious for smashing their instruments at the end of their concerts, the Who appeared at Woodstock and Monterey Pop and proceeded to steal both shows with their electric performances of *Tommy* and their earlier hits.

Tommy, however, proved to be the crowning triumph for the Who in the '60s. Never before had a rock band attempted any project of the magnitude of *Tommy*, and the rock opera established a standard of excellence for future ones to meet. With the telling of the story of a deaf, dumb, and blind boy's struggle to become a full person, the Who was recognized as one of the most innovative rock

bands of that time. The effort was also a courageous one, due to the anti-drug stance the band took in *Tommy*.

After these successes, the Who spent most of their time performing *Tommy* live in England; it was during this time that Keith Moon began to establish his unorthodox style, both in his drumming and his destroying of hotel rooms. It was also during this time that the luster and magic of the "summer of love" began to wear off and be replaced with the disillusionment of the political strife which ensued.

The Who, and Townshend in particular, took a dim and cynical view of the events of these years; as a result, the band recorded *Who's next* in 1971, considered by many to be their finest album, one of the best albums of the '70s, and the definitive statement on the fading of the dream of "peace and love." With biting lyrics and sharp instrumentals, the album produced such classics as "I'm in Tune," "Baba O'Riley," and the sardonic "Won't Get Fooled Again." The final line of the album sums up the charge made by Townshend and the Who that the struggle of the '60s made absolutely no difference at all: "Meet the new boss/Same as the old boss."

The end result of this period was that the music of the Who reflected a more individual sentiment, not one of idealism but of introspection. Thus, the Who's next studio project, in 1973, was an artistic attempt to recount the mood of the early '60s from the eyes of someone on the fringes of rock, society, and his own sanity. Called *Quadrophenia*, the album was hailed as one of the most accurate insights into the British Mods and Rockers, and soon became the Who's most commercially successful production.

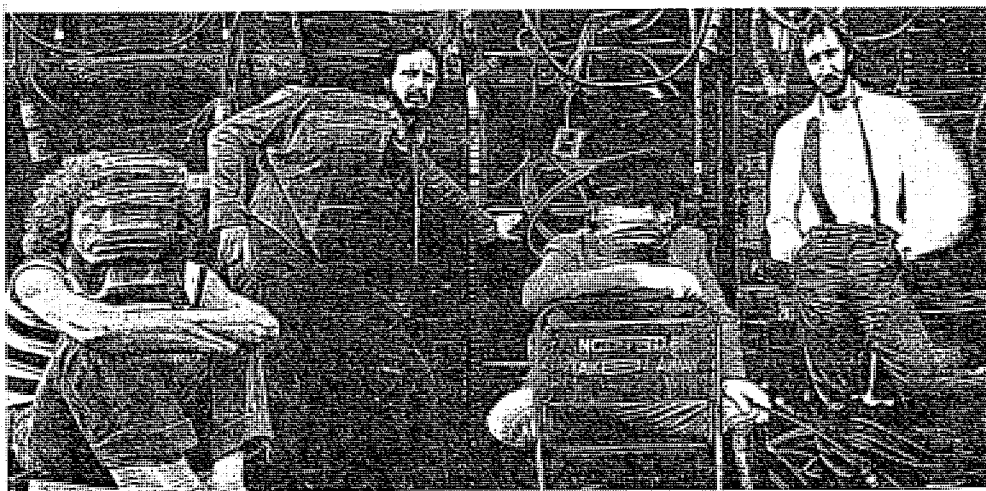
Continuing in this more relaxed

vein, *The Who By Numbers* took a light look at the pitfalls of being a rock star in such songs as "Success Story" and "However Much I Booze." Included also in the album were more serious attempts at introspection by Townshend, such as "Imagine a Man" and "Slip Kid," along with the pop novelty of "Squeeze Box."

Between *The Who By Numbers* and *Who Are You*, the Who suffered various setbacks due to the alcoholism of Keith Moon. In a wake of destroyed rooms and cancelled concerts, Moon was finally convinced to receive treatment for his problem, so long latent. Successfully completing his treatment, Moon returned to the Who in 1978 for the making of *Who Are You*, an album having much in common with its immediate predecessor. Songs such as "Who Are You," "Music Must Change," and "Guitar and Pen" revealed much of the Who's concern for the personal aspect of rock and the newfound but short-lived energy of Keith Moon. With the death of Moon, a new door to the future was opened up for the Who.

Not surprisingly, then, *Face Dances* is somewhat different from the Who's previous efforts; the addition of Jones and the experience of the last few years and its perspective have made their influence on the Who's music readily apparent. What is surprising is the ease with which the older Who styles and the new changes have blended. The album at once reaffirms the Who's ability to uncover the essence of rock while incorporating the newer influences.

Musically, *Face Dances* is similar to *Who Are You*, *The Who By Numbers*, and Townshend's *Empty Glass*, with regard to the use of keyboards; this emphasis is readily seen in the similarity between "Let My Love Open the Door" and "You Better You
cont'd on page 36



Mark McMahon:

A Marked Man Among Notre Dame Netters

by Tom O'Toole

When you play NUMBER 1 at NOTRE DAME in ANY sport, it goes without saying that you're under the gun. But when you're a freshman tennis phenom from California who suddenly strides into South Bend and strokes his way past all the established juniors and seniors without losing a set en route to the #1 spot, there would seem to be little more you can do (or say) to upset your foes. And yet, when you hear this deed was done by a lad not more than 5'9½" (in platform tennis shoes) and 135 lbs. (after a starched dining hall dinner) you're likely to wager he has incurred the ire of his Irish teammates as much, if not more than that of his opponents. So imagine your amazement when you

find his toppled teammates are instead unanimous in their admiration and respect of the young upstart, and praise among all things the brash young man's modesty. For this man is also a McMahon, and about the only thing rarer than modesty in an Irishman is modesty in an Irish tennis player.

Walking softly and carrying a big racket, Mark left tremendous impression on foes as a freshman, compiling a 16-7 ledger against some of the toughest tennis studs in the country for Notre Dame, as the team itself forged a formidable 20-3 record on the way to an Eastern Collegiate Tennis Crown. And after a summer of tuning up his tennis (with longtime coach Ben Press) and toning up

his tan (a subject on which, in his hometown of San Diego, one can get lots of wonderful advice) Mark is ready to lead the team to an even better ledger this season; a year older and wiser, if not heavier.

And yet, despite the fact that the Irish have lost only the irrepressible Carlton Harris, the colorful captain of last year's squad, Mark realizes that even equaling last year's record will not only not be easy, but very nearly impossible. For this spring, the Notre Dame Netters embark upon their most ambitious (thirty-three matches, twenty-five of them away) schedule ever, of which the making or breaking point may well be a gruelling ten-day, ten-match swing through the treacherous tennis territory of southern California, culminating with two grudge matches against two schools that let McMahon get away in sunny San Diego.

Though Mark's homecoming could very well spell a rude Irish reawakening to the almost professional caliber of college tennis in California, McMahon remains unworried, positive about whatever outcome the trip may have. Admitting that the ten-day marathon of matches will be unlike anything he has ever done before, McMahon nevertheless predicted that the constant topflight competition they would face during this brief time span in mid-March (a period most students refer to as spring break!) would raise the team's level of play, not to mention their stamina, to such a degree that it would make the rest of the season a piece of cake by comparison.

The main events, and hopefully, the highlights of the trip, will be matches against Southern California, San Diego State, and the University of San Diego, whose team Mark knows almost as well as his own, having hit against every member at one time or another. An added attraction for the Irish will be the hordes of fans that attend these matches, in contrast to the sparse tennis audiences at ND and around the Midwest. Mark, often the sentimental favorite because of his size,



Mark McMahon

enjoys playing in front of the masses, especially his hometown crowd in San Diego. He keeps the fans in perspective though, pointing out that "for every match you play in front of a lot of people, you play fifty in front of next to no one. So I usually try to block out everything else and just concentrate on what's going on on the court."

As for the match with Southern California, the most despised Irish gridiron opponent of all time as well as a breeding ground for tennis professionals, Mark is even more philosophical, saying only, "They have to show up and hit the balls just like everyone else."

But as any weekend rallyer knows, to "hit the balls" as Mark McMahon does requires more than just showing up. Falling in love with the game at an early age, Mark began seriously courting the sport since he was twelve, when he began hanging around San Diego's famed Morley Park, a place which has produced such tennis standouts as "Little Mo" Connolly and Brian Treacher. As soon as his talent began to match his enthusiasm his parents faithfully took up the cause, financing his excursions on the Junior Tennis Circuit. Unlike many a tennis parent, the McMahons left the sideline coaching chores aside from their duties, remaining behind their son without becoming asses themselves. So Mark was often on his own, and judging from results, much the better for it. As he recalls, "In the 12's (the twelve years old and under tournaments) you see a lot of the really evil tennis parents, always standing right at courtside, cutting down the kid, telling him exactly what to do." This situation, however, is often quickly reversed. "By the 16's, it's usually the kid telling the parent where to go."

In contrast to the selfish world of the tennis brat or the lonely life of the touring pro, playing for a school such as Notre Dame tends one's concerns toward the team's performance instead of their own, while the team in turn provides the camaraderie necessary to wipe out the feeling of isolation of the individual competitor. "One of the reasons we've been so successful is that there are no big egos on the team," says Mark. "Anyone can say anything to anyone else, and not have to worry about them taking it the wrong way." As for himself, Mark mentions "I can't afford to be moody, because then my moodiness would affect everyone else. If I'm down someone will always come and pick

me up, so if someone else has a bad match, I'm going to go kid around with them. In an individual sport like tennis where you're always competing against one another, it's unusual to see sixteen guys as close as we are." Or who win more often.

But if there is a glue that holds together these diverse strands of tennis talent, it is the grand old man of Irish tennis, coach Tom Fallon. He has amassed an incredible 362-132 record in his twenty-four years as the Irish tennis mentor even though he was never much of a player himself. Mark agrees with the coach's assessment that "by the time a player gets to college he pretty much has his strokes down anyway, so there's not much the coach can usually do for him."

Fallon is, however, a master of tennis strategies and personalities. Always quick with the compliment, the Irish coach and politician says McMahon's return of serve is a shot "you really have to see" and is "very close to Jimmy Connors'." When confronted by this statement, Mark just shrugs and says "you have to say stuff like that to put in the Tennis Guide," though from my own witness I can attest to the fact that there is a significant amount of truth in it.

But Fallon can also be very frank about a player's faults, as when he went up to Mark after a tough baseline loss last year and told him he would never beat a #1 player if he didn't learn to volley. "I was really mad then that he had the gall to say that," remembers Mark. "But I was even madder because he was right."

It is perhaps not surprising then to learn that the biggest lesson Mark has learned from tennis is patience. Not only does his baseline style of play demand it, but endless winter conditioning, windy and wet South Bend springs, and long and winding road trips in cramped vans serve to reinforce it. And although he embraces this life now for the sake of the game and Notre Dame, we can also perhaps see why he has few anxieties about the day when tennis will be but a sideline of life again. "The only thing that I'll regret will be losing to the people I once could beat," he states.

That time is still a long time off though, and if patience is Mark's biggest virtue, spare time is his rarest commodity. For after compiling tennis stats on the court and studying business stats in the classroom, Mark has precious few moments alone. And when he does, there's usually only one thing he can do.

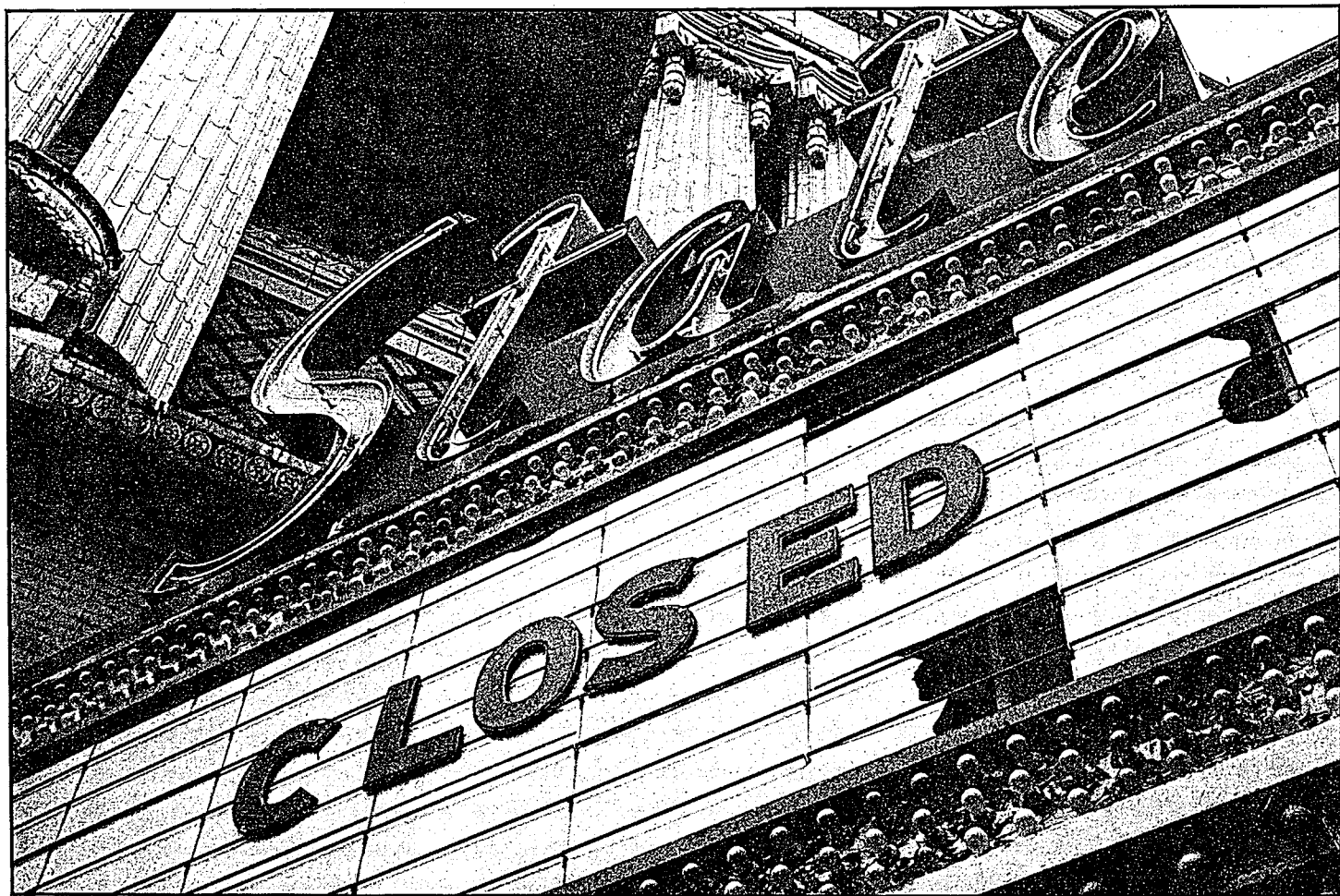
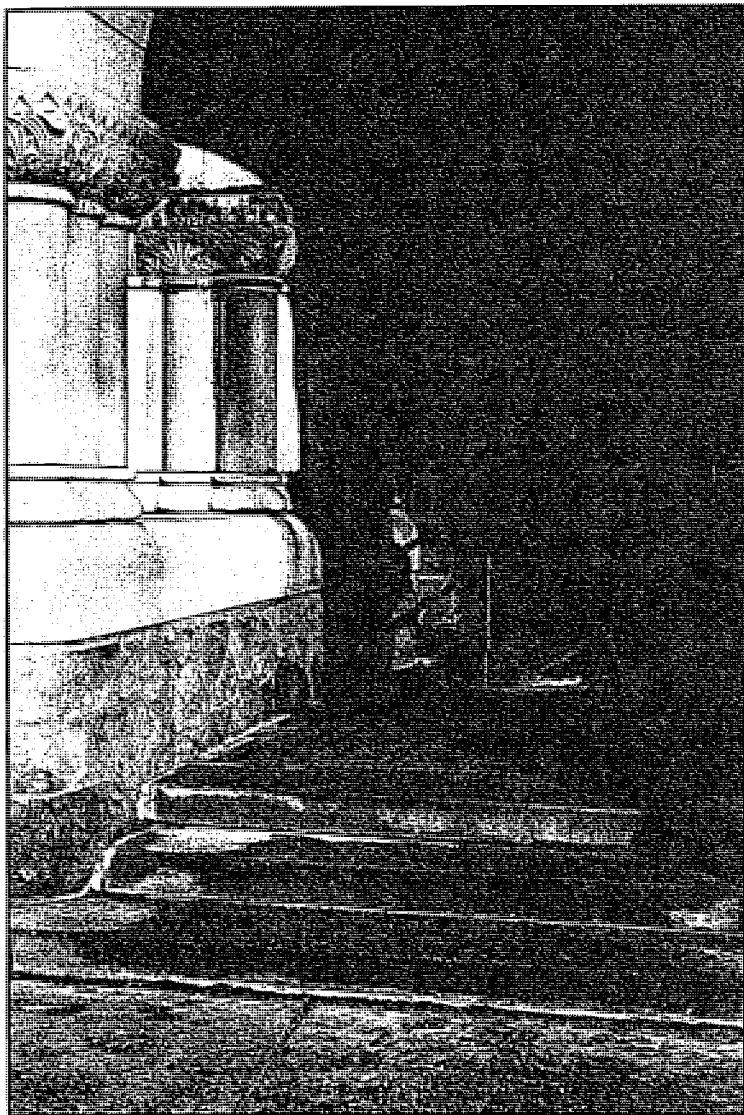
"I'll turn on the stereo, start reading the paper, and veg out," he confides. "When you're as busy as I am, you don't know how much you begin to value vegging."

But now is not the time for vegging, as Mark prepares with his wily Irish coach to lead his fellow racketeers through their wild West shootouts and back again to face their windy Midwestern matches, and hopefully to pick up another Eastern Conference Title along the way. Playing before a few full houses would be okay too, but as Mark and many Notre Dame athletes have told me, there is only one fan that matters. And whether on or off the court, He's ALWAYS #1.

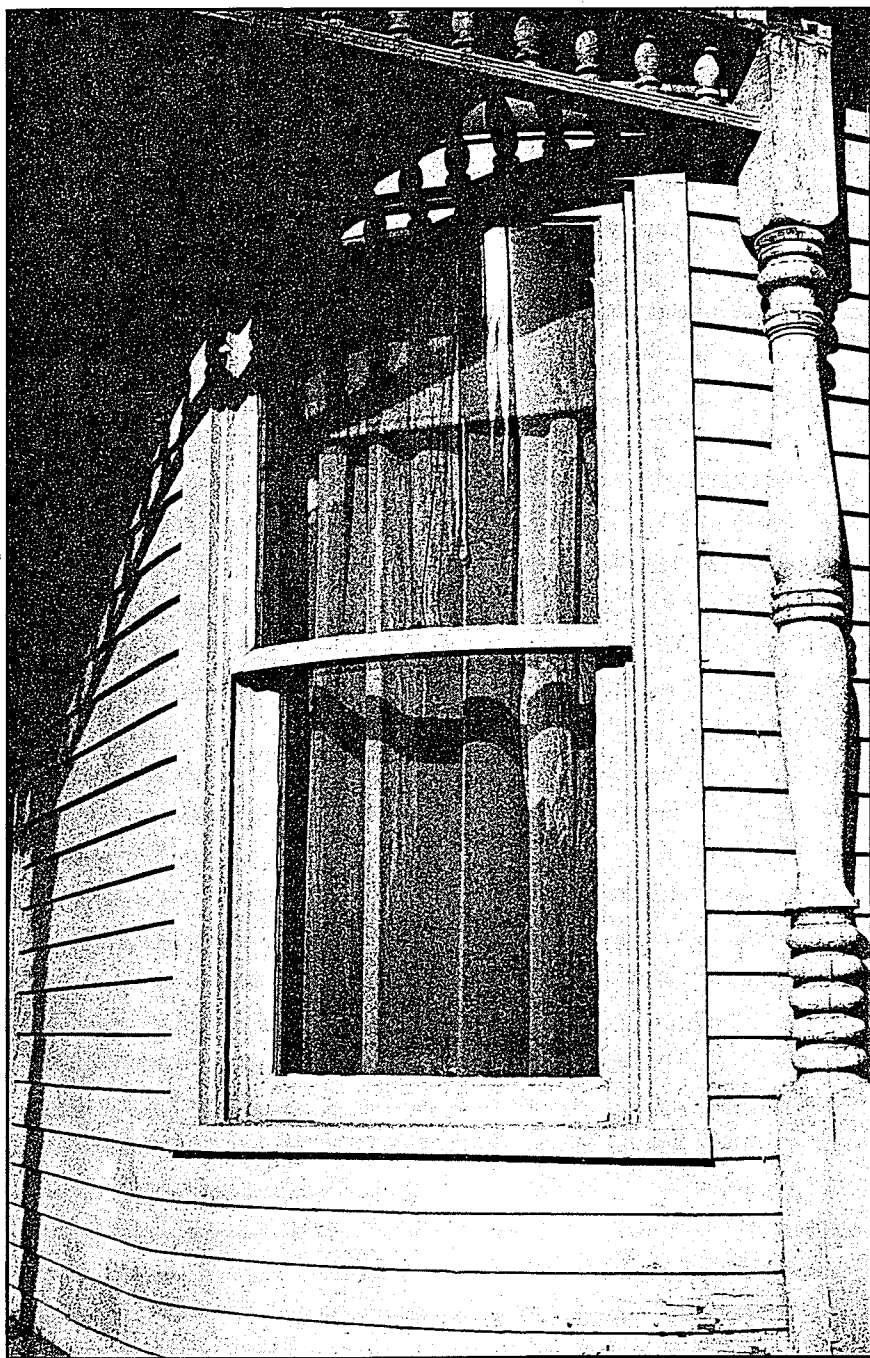


"Although I know He's always there," says Mark, "I don't ask Him to help me win matches or even specific points. I just ask Him that I do as well as I can. That way I figure I give Him a lot of open ends."

Our Lord, who like Mark also likes to call his own shots, is sure to appreciate that. He may not grant McMahon the old tennis player's prayer that "the wind be always at your back, and the sun always in the other guy's eyes," but Our Most Merciful "line" Judge is sure to provide Mark with a good court to prove his dedication. And a good court is all Mark really needs. For once on it, McMahon's patient play has proved to be his own way of turning "open ends" into happy endings. □

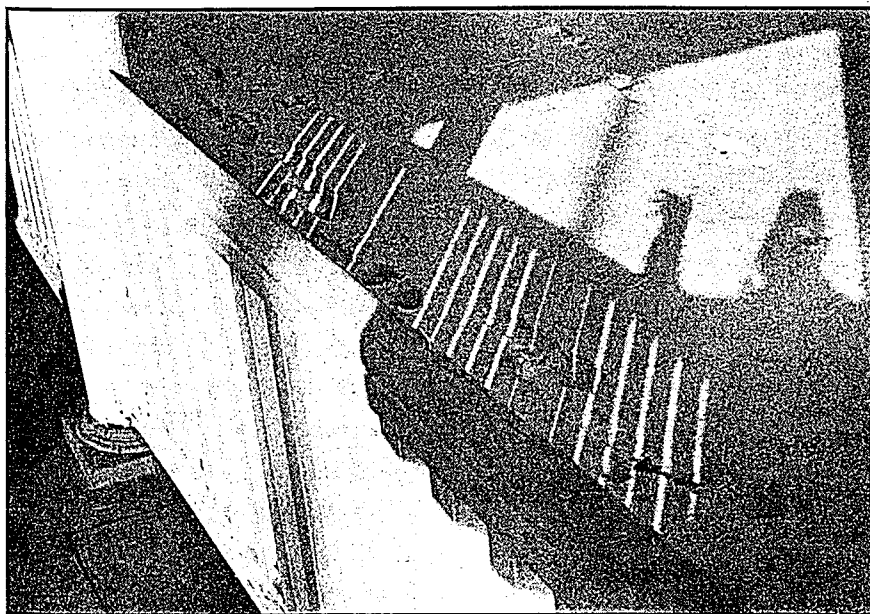


Gallery



Mike Mulligan

These images were all taken with a conscious eye for how the lines and shapes of the subjects related to their surrounding environment. I'm fascinated by the spatial divisions they now make in the photographic medium—both the positive and negative shapes. The strong diagonal seems to have emerged as a common denominator in this group of photographs.



Poetry

Home

Cathedral under sky
lying naked, unexploited
You carry the juice of virgins
the juice of everyman
Sweet fertile sea
you've worn a mountain down
like the incessant sun on our back
all day long.
Now, pools of mountain water from above
continue on and on
back and forth, outward,
and this man stares at you
as if the sea's lines
were a woman's body
pressed soft
against his own

Awaiting Sunshine

The trees complained all afternoon
stooped with ice
tomorrow, appeased,
they'll be talking
after having worked so hard

by Michele Strohman

Empty Reflections

by Patricia Lott

Have you ever just been sitting there
watching faces in the window
and they're passing right through you
But you tell yourself it's not real — only an image —
And their faces change but yours
doesn't except sometimes when it
doesn't look like your face and
You think maybe it's someone else
but it doesn't move and it just stares
back at you with fleeting faces in it
So sometimes they're yours and
sometimes they're not but
Anyway you watch them and they're
ugly because you can look right
through them and see the wall
behind the faces which you can't break
through — only beat against — and
The blood from the

beating drips
 down the wall and after all this time
 still doesn't soak in and it's
 ugly so you turn your head
 But the faces still stare
 at you and the blood
 still drips and you
 think that if you just
 Think hard enough they'll
 go away so you think
 hard and you look out
 and the faces are still
 There
 and the bloody wall's still
 Beating
 Behind
 Except

and you're gone
you don't know
Where

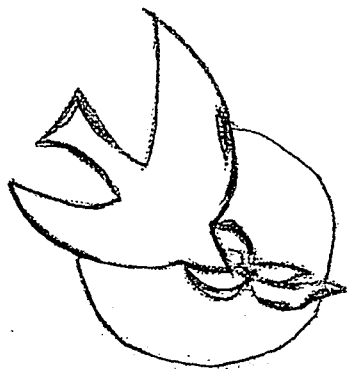
Ruins

Standing there, she greets me with a smile revealing
 the yellow-skinned wrinkles fatigued lining
 expressions;
 Stripped of any spirit and ornaments that once fired her
 appearance
 Her feeble steps are wearily difficult as she gropes for
 a railing; that does not exist.
 Decrepit arthritic hands reach out for those that have
 neglected her
 Leaving lonesome monotonous hours of ill spent
 afternoons.
 Memories ramble from her lips
 as she talks of rusted antiquities
 Until her strength runs dry and her curfew passes its
 daily routine that betrays her wisdom.

by Jeannette DeCelles

Dissolution of an Intellect

Limpid, translucent, cascading green babbles,
 "Approach child, abandon the shore's shackles, plunge
 with me."
 Swirling crystalline waters envelope him in fluid dulcet
 discourse
 spiraling to knotty precipice
 Leaping Pride to plummeting abyss
 Stricken, by piercing penetrating granite
 He is swallowed, consumed — in contaminated, putrid,
 rancid muck
 Suffocated.
 Others stand — Hearts ripped open
 bleeding heavy hollow lamentations
 His languishing cries drown to the whimper
 of an annihilated corpse.



Sunset

by Genevieve O'Connor

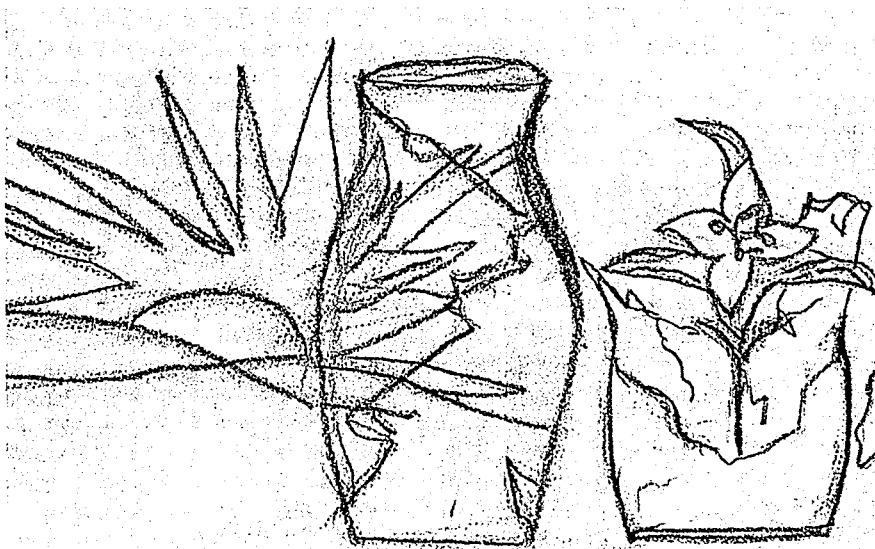
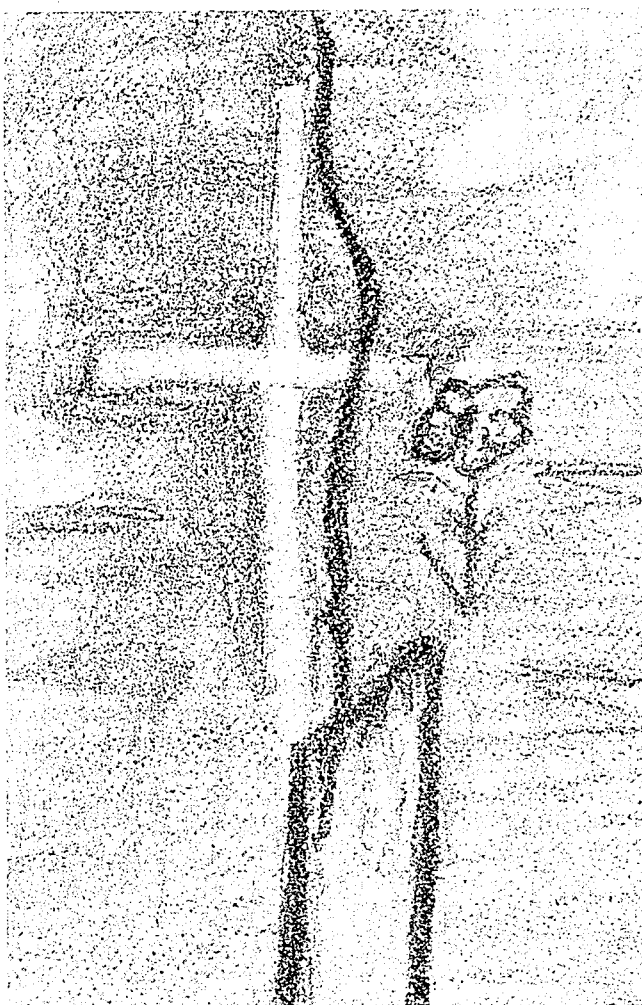
Spirit Breath and Flame

To the martyrs of El Salvador

A sunset
burst
in blood
a pain-racked flame
and through
the candlewick
there came
the breath of someone dying
Spirit breath and flame
Incense of a smouldering
wick, snuffed, body crushed
rose and wine perfume
flowing wound
Man above
exalted
a cross
fell out of Eden
coldest linen
wrapt white
deepest night

THEN
morning came
sun
burst
clay jars asunder
unto
RESURRECTION

wind and light exalting came
Spirit breath and flame
rains down strength
sky heights
bending
a cross
the fields of Easter
burnished glory in the sun
Spirit breath and flame



Perspective

Ideas, Events, and Four Years of Change

We are a wandering people, we people who come here. We wander from some established place, to establish ourselves here. And when four years have passed we wander somewhere else, only to establish a new place, only to wander again. Soon my four years will be over here, and it will be time to move elsewhere.

It is challenging to think of what has most influenced my time here and what impressions I will take with me when the journey continues someplace else. It will be easy to recount experiences of friends, football games, or just long walks on sunny days, but the things that shape the way a person thinks, the way he feels, the way he reacts to his world around him seem to lie a little deeper. These things may be with us for a long time, and slowly rise to the surface to capture or color our views, or they may be experiences that in an instant of time shatter our beliefs and leave us somehow different.

I have never been to Cambodia, but the word itself represents to me something very meaningful. I first heard of the country when I was in grammar school. I was one of those types who had to know every capital, country and prime minister. (This

odd penchant has remained with me and I daresay that I am one of the few people in the Western Hemisphere who knows or cares that Ulan Bator is the capital of Mongolia.) In 1975 one of the most ghastly and gruesome genocides ever to occur was witnessed in this small country. In an attempt to create a fundamentally new society every remnant of the former civilization from schools to hospitals was destroyed. And the same was true of the people. Anyone with more than four years of education, whether he be radical or reactionary, was eliminated. Over two-sevenths of the people perished in probably the most massive attempts at extermination in history. Two million eggs were cracked to form the perfect omelet.

Slowly, reports from refugees came from the Thai border. This was the only source of information, as virtually no foreign reporters were allowed into the country until the Vietnamese incursion in late 1979. The picture being painted was more and more grim. Clearly something needed to be done. For my own part I wrote to Congressmen, Senators, and President Carter of the seriousness of the situation and began writing commentaries in the *Observer* and other newspapers in 1978. To me it was clear that as human beings we

by Dan Moore

had an obligation to learn the lessons that the twentieth century had so cruelly wrought upon us. I kept asking older people whether or not we would have tried to stop Hitler if we knew he was butchering 6 million Jews, or Stalin if we knew that he was condemning to death 800,000 men and women every month in the thirties. I had a lot to learn.

Responses were limited. I was not so naïve as to be unaware of the sacred taboos involved in violating a nation's sovereignty, nor of the tragic consequences of mixing a fundamentally noble cause (from our point of view) with unrealistic expectations as were involved in Vietnam. And still there were things that we could have done. Yet nobody wanted to hear about Cambodia; some liberals such as Anthony Lewis were actually applauding the transformation and enrichment of a whole society. George McGovern, to his credit, stood up boldly and asked the UN to send a task force there. His plea fell on deaf ears. Israel and South Africa were to remain the only two states with official UN villain status. Where was the rationale?

After the Vietnamese incursion and takeover, good press was made of Cambodia because journalists and photographers with an eye for hard

sell were allowed into the country. Pictures of a society turned upside down were sent over the cables as a shocked world watched in silence. At Notre Dame students responded in the best tradition and raised money and hope for those in duress on the other side of the globe. And soon the cameras focused on something else, and soon Kampuchea/Cambodia was a forgotten land again. Where was the rationale?

Today we wanderers are zeroing in on El Salvador—this year's cause. For the life of me I cannot understand the Solidarity movement. Surely the only sensible course is to support a moderate government with a chance of bringing peace and restoring land reform in a land where there is *no* right answer. The left has its wants and needs and is convinced of its moral superiority, the same is true of the right, and of the government, and of Notre Dame students. Surely not all of these groups can be correct. No rational solution is going to be found here, just as none was found in Iran, or Nicaragua, or Vietnam.

These moral causes fought across the battleground of the twentieth century were ephemeral yet stained with the blood of some of the best-intentioned men. They have gone far

in destroying an innocence that placed its faith in progress, technology, and that ultimate false god: rationality. I have come to realize that the lessons we must learn from the great forces of inhumanity in the twentieth century are not that we must stop them for this would be an impossible task. Rather, I have learned that these forces spring from the very foundation that an impersonal, reason-based world has created and will thus be with us for a very long time.

As we look forward from this point we encounter many doomsayers. There are many trends and currents seething and brewing beneath the surface of our world, and many assure us that we sit atop a Mt. St. Helens-in-waiting. Some believe that as nuclear weapons become more available every year, the chances of a holocaust will become increasingly dangerous. Others say that the end of the world as we know it will come with the depletion of our natural resources throwing all into a gigantic fray to get what is left. Still others assert that our environment, polluted beyond the habitable point, will do us in long before this. The Malthusians continue to predict that the massive increase in population is the real cause for concern. Another

group predicts that as the growing Third World becomes more in touch with the "common heritage of mankind" significant changes in the distribution of goods will cause an end to a life of liberty and the pursuit of happiness.

It would be fitting at this point to say that these challenges are no greater than before, and that we graduates must face them and resolve them, but this would contradict the essence of what I have learned in my four years. Any humane response must be a rational one, but rationalism quickly turns into a rationalization of any cause, from Idi Amin's idea of paradise to the crusade to Keep America Clean.

We are a wandering people, we people who leave here. We will wander on the byroads and side streets of the twentieth century, but our journey has no end. Once there was an end, a vision of something above humanity, but that vision has been all but destroyed by nineteenth- and twentieth-century ideas of rationalism, liberalism, Marxism, and even the Church has contributed to its demise. Today with no "light at the end of the tunnel" my only hope is that all of us here will wander in peace.

The Who

cont'd from page 27

Bet," as the synthesized keyboards play a central part in both songs' introductions and choruses. The album does, however, display a variety of styles and motifs not employed on the other albums, ranging from the heavy-metal sound of "You" and "The Quiet One" to the near-reggae syncopation of "Did You Steal My Money?" All in all, the album is a pleasant mix of a number of diverse styles, some of them possibly imported along with Kenney Jones, which are performed confidently and competently. Perhaps the only complaint that can be made is that the songs are performed *too* competently, lacking the intensity of feeling that has always characterized the Who; nevertheless, there are emotion-filled moments which contradict the charge that the Who's music has been blasé ever since Roger Daltrey and Pete Townshend reconciled the long-standing enmity they held for each other through the band's early years.

In light of what the Who's music has represented on earlier recordings, *Face Dances* is a fairly even mix of retrospection and looking to the future; the lyrics tend to follow in the paths forged in *Who Are You* and *The Who By Numbers*, but reflections on the past tend to be colored by the Who's new perspective, and there is added emphasis on the implications of the past for the future, especially on the Who's personal level. The only aspect of the Who's music which has tended to remain the same is the style of John Entwistle's compositions. Entwistle's two contributions to the album, "The Quiet One" and "You," display his

characteristic biographical humor, as he describes the archetypal bitch in "You": "Your arms are open but your legs are crossed."

The songs of Pete Townshend make up the rest of the album, comprising a mixed bag of quality and styles. The most forgettable song on *Face Dances* is "Cache Cache," with its shifting tempos and undecipherable lyrics, including the memorable line, "There ain't no bears in there." Townshend does redeem himself, however, on songs like the mellow and complacent "Don't Let Go The Coat," the wronged-but-defiant reggae of "Did You Steal My Money?" and the anthem of record-industry confusion, "Another Tricky Day." With these songs, Townshend elucidates the predicaments of the rock life with tongue-in-cheek accuracy.

If for no other reasons, *Face Dances* is worth buying for three songs: "You Better You Bet," "How Can You Do It Alone," and "Daily Records." "You Better You Bet" has thus far received the most airplay and has gained much popularity for its pop styling and "catchiness"; it also, however, provides a clear insight into the relationship of the Who's past and future, as Townshend states that he's "dealing with a memory that never forgets" and gets drunk "to the sound of old T. Rex and *Who's next*," while reminiscing with his love about the old days and showing his need for his love to "shove me back into line."

"How Can You Do It Alone" is a commentary on responsibility which is also an indictment of the inability to care for people. With a style close to the Beatles' "Fixing a Hole," Townshend asks, "I know there's no

name for what you go through,/ But how can you do it alone?" In the end, the responsibility falls on both the witness and the actor, and the guilt must eventually also be shared.

Summing up the spirit of the album, "Daily Records" is a playful-serious jab at the life of old rock stars like the Who. At the same time, Townshend also brings under scrutiny the prospects for the future, and reveals an ambiguous legacy bequeathed by the past. Looking at his life now, Townshend sees that "they say its just a stage in life/ But I know by now the problem is a stage." He laments the confusion of changes in his life, saying "I just don't know quite how to wear my hair no more," but "I know by now I'm never gonna change." Reflecting on his life, Townshend realizes "now we're in the 'eights,/ I'm unaware of any difference," but also can see the reality of other viewpoints: "When you're eleven the whole world's out to lunch."

As a whole, the overall effect of the song's lyrics is enhanced by the variety of musical styles used in the song, from the Dr. Seuss-like chorus of "Fade in, fade out," to the Spanish mandolin introduction with its Latin meter, to the light-hearted country-western banjo break. After all is said and done, the whole scene becomes irrelevant while at the same time absolutely necessary as a way of life. Townshend and the Who mark well the life they know, and *Face Dances* is now the sum of that life: sometimes scary, sometimes ironic, sometimes confusing, but still irreplaceable like the love it breeds. □

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⁹John P. Meier, *On the Veiling of Hermeneutics*. This article is contained in the *Catholic Biblical Quarterly* (Catholic Biblical Assoc., Vol. 40, No. 2, April, 1978), p. 226.

¹⁰*Ibid.*, p. 226.

¹¹Stuhlmüller, *Women and Priesthood*, p. 50.

¹²*Ibid.*, p. 52.

¹³Walter M. Abbott, S.J., General ed., *The Documents of Vatican II* (Chicago: Follett Publ. Co., 1966), *Gaudium et Spes*, p. 201.

¹⁴*Declaration on the Question of the Admission of Women to the Ministerial Priesthood*, pages 43, 45 of the Swidler ed. (see note #2).

¹⁵*Ibid.*, pp. 43-44.

¹⁶Alexander Jones, General ed., *The Jerusalem Bible* (New York: Doubleday and Company, Inc., 1966), Gal. 3:27-28.

¹⁷James Coriden, ed., *Sexism and Church Law: Equal Rights and Affirmation Action* (New York: Paulist Press, 1977), p. 124.

¹⁸*Ibid.*, p. 125.

¹⁹Swidler, *Women Priests: A Catholic Commentary on the Vatican Declaration* (New York: Paulist Press, 1977), p. 300.

²⁰Alla Bozarth-Campbell, *Woman-priest: A Personal Odyssey* (New York: Paulist Press, 1978), p. 158.

²¹*Encyclical of Pope Pius XI on Christian Marriage*, 1931, pp. 5, 8, 11.

²²*The Documents of Vatican II, Gaudium et Spes*, p. 250.

Social Justice

cont'd from page 19

giving recognizes that he or she is also a receiver forever indebted to God. Furthermore, the giver gains much from his offering, no matter how small. Christian social action guards against the honor or glory falling upon human shoulders. We are to keep a humble stance and return all the glory to God. Of ourselves we have nothing with which to save. It is Christ Jesus who is savior.

Christian social justice must also be tempered with mercy and forgiveness. The present Pope warns against programs that ignore these vital elements.

although they continue to appeal to the idea of justice, nevertheless experience shows that other negative forces have gained the upper hand over justice, such as spite, hatred, and even cruelty. In such cases, the desire to annihilate the enemy, limit his freedom, or even force him into total dependence, becomes the fundamental motive

for action. (*On the Mercy of God*) Forgiveness of enemies and respect for the dignity of all men must never be separated from action for justice.

In a similar manner, Christian justice cannot be equated to each individual simply having the claim to his or her own rights fulfilled. Social action must not be reduced to a cold, mechanical movement which feeds off humans' selfish demands for their just due. It must be permeated with a self-sacrificing love which fosters the same love in all that it comes in contact with.

Furthermore, efforts to create an improved world order must not distract from the supremacy of the spiritual order. Or stated differently, the Church is to strive to draw men into eternity with God and not allow temporal efforts to distract from this. After Jesus fed thousands with the loaves and fishes he warned them not to work for the food that cannot last, but rather for the food that endures to eternal life: Himself, the bread of life (Jn. 6). The Church seeks to show all men that complete happiness cannot be found in mate-

rial possessions, nor even perfect health or earthly freedom. These are all limited, imperfect goods and will never provide total fulfillment. Only in God can anyone attain complete satisfaction. And perfect joy is not to be expected before union with God in eternity.

Social Action is only the beginning of the Church's ministry. Healing temporal wounds and providing material possessions are a small portion of the fullness of Christ's love for man. The totality of God's love that the Church must witness to is revealed in the crucifixion and resurrection of Jesus Christ. For in this final act of love the remedy was provided for the source of all disorder and misery in the world. Sin itself was answered for. Christ came to heal the sick, let the blind see, make the lame walk, feed the hungry, and confer dignity on the scorned. But primarily he became man to set the captives of sin free. □

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Christian Business

cont'd from page 17

Ultimately, however, the person who practices this radical Christianity will be much happier for doing so than those who are caught up in their worldly desires for riches and things of the world which pass away. A good example of this can be seen in Howard Hughes. Once the richest man in the world, Hughes could have had anything he wanted yet he died as a miserable deformed wretch. On the other hand, St. Francis of Assisi lived in complete poverty and died naked on the cold damp ground, yet he was the happiest person there could be. It is the businessman who follows Christ's words who will be the better for it.

Finally, we must ask ourselves again, "Is it possible to be a Christian in the business world?" The answer, I think, is yes. However, many difficulties face Christians in

today's business world and it is not easy to be a Christian in an environment that is not always conducive to Christianity. A good model to hold up for businessmen is St. Thomas More. He was a very capable man serving England faithfully yet he was also very faithful to his Church. He was a man who prayed for an hour each morning and drew strength from the Mass so that when the decision came between serving God and serving his country he chose God over his own country and his own life.

As Christians, businessmen also must see God as the end which they are striving for and their business activity only as a means to that end. Ultimately, God's will is more important than man's desires. For this reason, maybe St. Francis can also be a good model for the businessman. The son of the wealthiest merchant in Assisi, he gave up his job as an

accountant for his father, whom he would eventually succeed, and lived a life of complete poverty. He did so because this was God's will for him. So too must the Christian businessman be subject to God's will no matter what it be, so that "thy will be done" is not rendered meaningless. Ultimately, there is only one mistake in life. □

FOOTNOTES

¹Documents of Vatican II—The Church in the Modern World Ch 3, Section 1.

²Ibid., Ch. 3, Section 1.

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John's central vision of the Church and his great pastoral sensitivity were in danger of being wasted at the Council by his own conservative curial appointments to the preparatory commissions. These commissions had been responsible for drawing up the preliminary schemata which, after going through the long conciliar process of debate, revision, and voting, would become the official Council documents. Many feared that the original seven schemata submitted to the Council by the preparatory commissions would prove unworkable toward meeting the progressive needs of the Church. The work of revising and rewriting the texts was to be handled by commissions which paralleled the preparatory commissions — except that they would be restaffed mostly by elected members.

However, the conservative preparatory commissions had also submitted for approval to the bishops their own list of candidates to be *elected* to fill the continuing commissions. The pastorally minded bishops, encouraged by Pope John in his opening address, disassociated themselves from the curia's "gloomy" planning. At the beginning of the first session they rejected the proposed list of candidates and set about electing their own representatives.

Two of the prepared documents dealing with liturgy and social communication were, in fact, favorably received. The crucial document dealing with revelation, however, met with stiff opposition because of its unecumenical, traditionalistic tone and content. A vote was taken on whether or not to reject the document altogether. The bishops indeed favored this rejection but by a little less than the required two-thirds majority. John himself directly intervened in the conciliar process to reject the document and set up his own commission to draft a new one.

This emergent progressive party was further protected and directed in papal-approval speeches by Cardinals Suenens and Montini. These speeches were extraordinarily well-received by the bishops. In them, John's developed vision can be discerned as being adopted by the Council Fathers: The Council was to focus on the Church in a twofold way, on its own deep inner mystery and on its relationship to the world. Further, there was to be a triple dialogue between the Church and her faithful, ecumenically with the sepa-

rated brethren, and with the contemporary world. The Council was to answer the question: Church of Christ, what do you say of yourself?

Pope John XXIII died on June 3, 1963, and Giovanni Battista Montini became Pope Paul VI on June 21. Paul, known to be John's own choice as his successor, quickly announced his intention to continue the Council with the same basic thrust. Emphasizing ecumenism, he apologized to non-Catholics for any of the faults of the split which belonged to Catholics. Paul took a number of concrete actions affirming his progressive attitude toward the Council. He liberalized the rules governing the Council, lowering the necessary two-thirds vote majority to a simple majority, appointing progressive floor debate leaders, inviting more non-Catholics, laymen and for the first time, allowing women and press to come. He also informed the curia that they would neither oppose nor resist the reform that was coming.

The second session, though discussing a number of things, was characterized by an intense struggle over the key issue of the *collegiality* of Pope and bishops in the central document on the Church. Conservatives were very much opposed and effectively delayed the process. In a controversial move, the progressive floor leaders called for a direct vote on five separate statements involved in the issue but separate from the document. Such a maneuver was opposed by the conservatives, but allowed, though not in the future. Overall, the

bishops showed themselves to be very much in favor of the doctrine. In actuality, collegiality was misperceived by conservatives to be a new development. Not only was it ancient, it was also essentially a part of the theological understanding even voiced by the official spokesman of Pius IX at Vatican I, of papal infallibility. Though the progressives had won, the conservatives still delayed the discussion on other important matters, among them ecumenism. Pope Paul, showing a great deal of patience, did not decisively intervene. In the case of ecumenism, dialogue with non-Catholics had to wait, while Paul VI encouraged unsuccessfully the prior necessity of a spirit of dialogue within Catholicism.

Pope Paul can be seen here developing what would remain the chief characteristic of his papacy: Above all else, unity within the Church was absolutely essential for the implementation of the Council and the survival of the Church. Pope Paul also greatly emphasized the role of the papacy as a moral force for peace in international affairs. Later on in the Council, he would address the United Nations in person. An apostle to the Gentiles, and striving to be all things to all people, both conservatives and progressives, made his choice of the name Paul perceptively prophetic.

As a result of Paul's policy, the progressives became somewhat confused and disenchanted. Although there was a last-minute move against the *Decree on the Instruments of Social Communication*, possibly as a liberal backlash, it and the *Constitution on the Sacred Liturgy* were the first documents officially promulgated at the end of the second session.

The third session began the completion of the Council's twofold focus on the Church. After the inner mystery had been considered, discussion began on schema 13 which dealt with the Church in her concrete historical relationship in and to contemporary society. Schema 13 eventually would become the *Pastoral Constitution on the Church in the Modern World*. Discussion also began on the completely new document on revelation, which had been prepared by a special commission set up by John XXIII after the first one had been rejected in the first session. The extremely important *Decree on Ecumenism* was also considered and at the end of the third session promulgated with the *Dogmatic Constitution on the Church* and the *Decree on Eastern Catholic Churches*.

He liberalized the rules governing the Council, . . . , inviting more non-Catholics, laymen, and for the first time, allowing women and press to come.

The third and fourth sessions were also characterized by internal strife among the progressive majority and the conservatives. The original document on ecumenism had included important chapters dealing with religious liberty and a condemnation of anti-Semitism. Because of the complications involved in the issue of religious liberty resulting from previous teaching the debate on these

The Second Vatican Council represents a new attitudinal shift on the part of the Church toward herself, and toward everyone else. It is biblical, ecumenical

chapters was postponed by the moderating commission. Many progressives feared that this was a move on the part of conservatives to bury the issue and were worried that Pope Paul would not intervene and overrule the delay. When there was another attempted delay before the affirming vote on the principle in the fourth session, Paul did intervene putting an end to any further stall. Although the original delay may not have been sincere on the part of some conservatives, the further study did prove fruitful in producing an actually improved document dealing only with religious freedom.

In the third session Paul continued to show his mediating role among the progressive majority and the conservatives, who nevertheless represented a rather strong party and deep sentiments in the Church. He included insertions and clarifications in the documents on the Church and on Ecumenism just before they were voted on and approved. A key insertion was an explanatory note clarifying collegiality and the free authority of the Pope. This served not only to reassure the conservatives but also to more explicitly represent what had been included in the five

separated propositions controversially voted on during the second session.

A note should probably be made regarding the problematic but unavoidable political language of conservative and progressive. Not only did the bishops not always act in clearly determinable bodies, but also the profundity of these issues transcends simple (and sometimes emotional) analysis. In an equivocal sense, a progressive development is often a move backwards. A "liberal" move forward is often a "conservative" move backward, to an earlier, more biblical comprehension of the full mystery of God's interaction with mankind in the Church.

The fourth, final, and longest session was characterized by a tremendous amount of activity. It included three separate promulgations of the many documents debated and finished, the most important of which were the *Dogmatic Constitution on Divine Revelation* and the *Pastoral Constitution on the Church in the Modern World*. Also important is the *Decree on the Bishops' Pastoral Office in the Church* which deals with a synod of bishops in Rome, episcopal conferences and the reform of the curia. Pope Paul announced the beginning of this reform during the fourth session. Worth noting are the *Declaration on Religious Freedom* and the *Declaration on the Relationship of the Church to Non-Christian Religions*, containing the previously mentioned condemnation of anti-Semitism. Also, a joint declaration of Rome and Constantinople is issued concerning regrets of their division and the looked-for reunion between them. The remaining decrees and declarations cover a great deal of practical implications flowing from Vatican II regarding religious, priests, education, the laity, and mission.

The Second Vatican Council represents a new attitudinal shift on the part of the Church towards herself, and towards everyone else. It is biblical, ecumenical and pastoral.

Rather than the siege mentality evident in the central administration of much of the preconciliar Church, Vatican II calls for and incorporates into the administration of the Church a high regard for dialogue. Dialogue is an ancient, community-oriented, philosophical means of teaching and arriving at the truth emphasizing communication and clarification. The modern world is not to be condemned, but rather, it is to be embraced as the object of God's redeeming love. The world's positive

contributions are likewise to be embraced. The bishops with the Pope exercise concern for the life of the whole Church and collegially share in his office. Likewise, the laity make up an intrinsic part of the Church, participating in every part of her life.

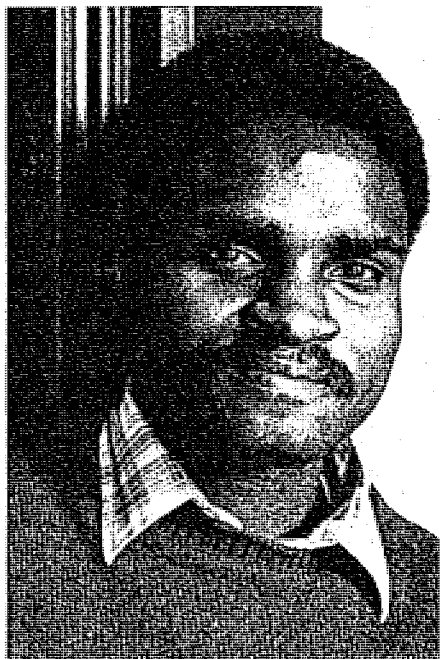
The documents of Vatican II neither disdain nor do they bind the Church to the language and insights of scholasticism. The importance of Scripture is emphasized for its prior place in inspiration and given a fuller place in the life of worship. Liturgy is recognized for the central part it should play in the life of the people, teaching sacred mystery, and thus should be understood by all. The sacred mystery of the Church, in the liturgy, is to be participated in by the people on the spiritual and the physical levels.

All authority in the Church is not to be exercised legalistically or juridically, but should be recognized as being ordained towards service. This is also to be seen in the Church's relationship to the world. The Church as teacher and bearer of Christ is to utilize the mystery of Christ as clarifying for the modern world the mystery of man in his great dignity. The social teachings of the Vatican II Church see active social service as a constitutive element of the preaching of the Gospels.

Vatican II presents a new vision of, and for, the Church. This new vision is the current path that the Church, the bride of Christ, is following. This path is one of intimate union with God and of greater unity among all men, but especially among all Christians. A unified witness to the redemption offered by Christ in the Church, a eucharistic unity, is necessary so that the world may believe. This dialogue of Catholics, with other Christians and with the world, requires a fuller and deeper penetration of faith. This doctrinal penetration is provided by the documents of Vatican II and should encourage a corresponding deepening of faith of each Catholic. For this reason, no historical or topical summary, especially this brief one, can take the place of the personal reading of the Vatican II documents. Today, all Christians are called on to develop a greater awareness and realization in their lives of the central and all-encompassing mystery of our time—The Church. □

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—The Last Word—



by Chuck Wood

New Math and Vatican II. These are two of the great culture shocks and generation-shapers of the Sixties. I never could figure out what the big deal was about this "new" math. Ask any kid born during or after the late Fifties, and he will tell you all about parents who passed the buck when the time for math homework rolled around. It became a bit of a ritual: the call for the other parent; the look of helplessness; the stubborn effort to deny defeat; the look of disgust; and the final cry of despair, "This New Math is bunk! Why can't they teach you kids anything the old way?"

I could never totally empathize. They could talk about the old way all they wanted, but it did not help me any. The New Math was the only math I had. And anyway, I wondered, how could it be all that different? Numbers, plus and minus signs, and all that stuff were still the same. Yet the very mention of Base Three

or Base Eight, or any base that made counting on your fingers a complex operation, was enough to send many a parent into a numb, semi-comatose melancholy.

The Second Vatican Council (or more accurately, the way the Council was interpreted) seemed to have a similar effect on people when they saw the "newfangled" ideas that the Church was springing on them and their children. But again, none of us children had any other frame of reference. So just as with the New Math, we could not understand what all the fuss was about. How could we know that, as Kids of the Council, we were to grow up with the greatest shifts and extensions of the Church since, as a friend has put it, the Spirit showed Peter that Gentiles could join (see Acts 10 and 11)?

* * *

I was the Liberal/Optimist of my class at St. Anselm's Abbey. This is a small school (grades 7-12, 170 students on the average), so it did not take long to construct permanent personalities. One of the things I did to establish my liberal self was to almost successfully defend the spiritual and theological value of *Jesus Christ, Superstar*. This particular eighth-grade accomplishment comes to mind because the debate was with Bill Lawler, who is Notre Dame's newly appointed Student Union Director. Anyway, being such a liberal type, even if I had understood degrees of difference between the church before Vatican II and after, I probably would have thought it was great. Our faith, I would have thought, needed a new view of itself and a new, more pluralistic approach to the world.

Even now I realize that every time I have sung in folk groups at countless Masses, acted out a story from the Gospel around the altar with other kids from CYO, or taken the Host in my own hands for Communion, I have the Second Council to thank. So, it is strange

that I often find myself on the so-called conservative side of the fence when theological and spiritual matters come up these days. For instance, I now find *Superstar* patently secular because among other things, it has Jesus scream, "Heal yourselves!" to a crowd of cripples, and it relegates the Resurrection to an obscure, short instrumental piece of music at the end (after seven years, I guess you win, Bill!).

The terms "liberal" and "conservative" are so substantially vague when in their home court of politics, that carrying them over to the arena of church issues can render them almost meaningless. And as a Kid of the Council who has spent a little time on both sides of the fence, I think those who set themselves to interpreting and implementing the documents of the Council may have given the two terms more substance than they deserved in matters of faith. I do not think this is merely the idea of a pretentious and naive child criticizing the acts of his older brothers and sisters. For the reflections of a man who covered the events of the Council for the press have given shape to this idea of mine. The man, Michael Novak, wholeheartedly supported the steps the Council wanted to take to "open the windows of the church," and he apparently was one of the more influential lay persons who wanted to start things moving when the Council was over. Now he has begun to wonder about the directions that some of that work has taken.

In the *Notre Dame Magazine* of December 1980, Mr. Novak wrote,

In retrospect, Pope John's project of "opening the windows of the church" depended far more than I realized on the quality of the air outside . . . we resisted the classic pessimism of conservatism with respect to the modern world . . . We wanted to bring the church into the 20th century. But we took far too kindly a view of the century we wished to join.

Novak thinks that perhaps those who acted on what came out of the Council were too critical of the so-called conservatism of the old church and "too benign . . . about everything on the left."

Sadly, even as those who had been Catechism Kids opened the windows of the church to the outside, they were building fences within. In a certain way, those fences made it harder for us Council Kids to be Catholic, which is odd since the documents of the Council did not (indeed they could not) change or rescind the fundamental Truths or

teachings of the church. So how could the "new" church be all that different than the "old?"

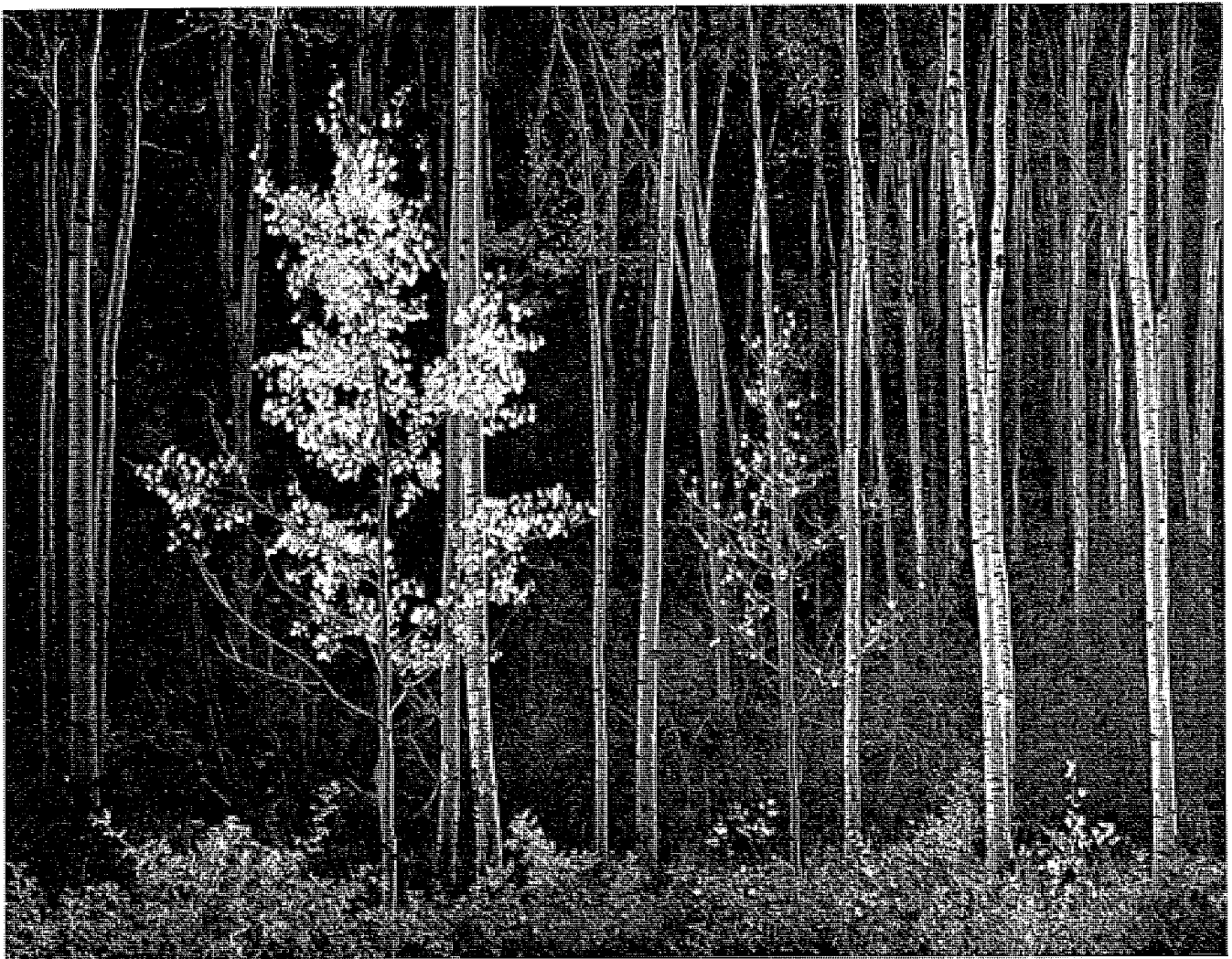
I think one problem is that fences within the church tend to block off the light that has illumined it; the glare from those open windows does not help either.

Now I like being a kid whose church has windows that are not shut tight and whose arms are open to the world. But with a house divided against itself, we cannot enter into the embrace with the same confidence and vigor that our new partners have. What can result

(and often has in the past fifteen years) is not so much an embrace as a snatching away.

* * *

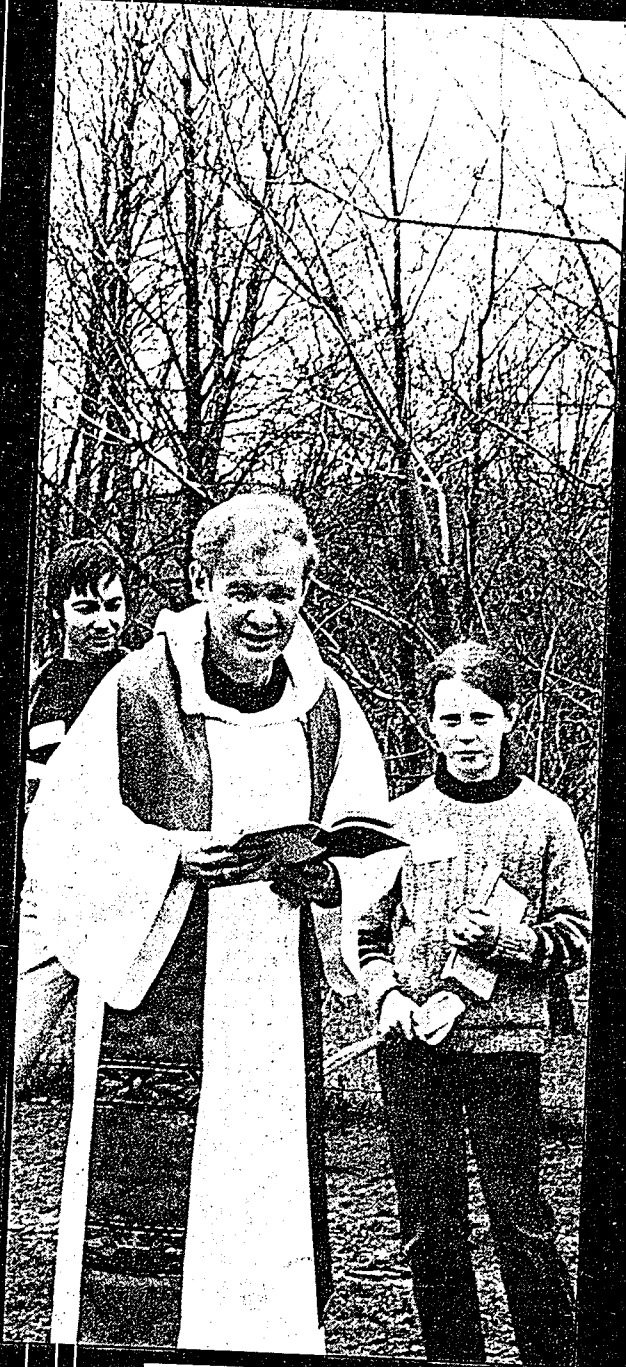
The problem with New Math, to paraphrase a satirist of the Sixties, is that kids do not have to learn the right answers, they just have to get a "feel" for what they're doing. A friend of mine who is a Math/Education major was talking to me about the diagnosis of New Math. She told me that some teachers are beginning to regret the speed with which they implemented the new system. Imagine that. □



When breezes are soft and skies are fair,
I steal an hour from study and care,
And hie me away to the woodland scene,
Where wanders the stream with waters of green.

Words: William Cullen Bryant
Photo: Ansel Adams





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