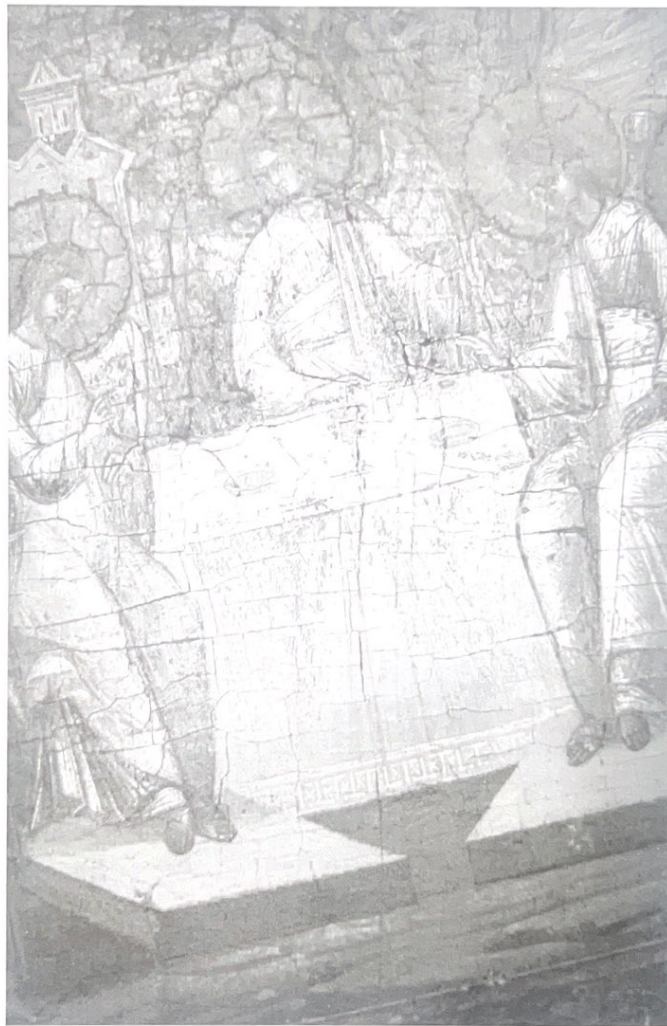


*The Bishop John S. Cummins Institute for Catholic Thought, Culture & Action*

VERITAS



Vol. 2 {2010} No. 1

*Deepening Appreciation of the Beauty, Wisdom, Vitality, & Diversity of the Catholic Tradition*

## THE MISSION

The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action seeks to deepen appreciation among all constituents of the campus community for the beauty, wisdom, vitality, and diversity of the Catholic Tradition. We do this by:

Fostering a conversation between the Catholic tradition & contemporary intellectual life.

The Institute understands the tradition of Catholic higher education as one of providing a context in which *fides quaerens intellectum*, "faith seeking understanding," can take place. The Institute is a resource for integrating the search for faith and reason throughout the curriculum and the academy.

Promoting a sacramental understanding of reality and the vision that this world is "charged with the grandeur of God."

The Institute understands that Catholic faith is not about the intellect alone, but that it manifests itself also in rich and varied cultural expressions: in liturgy and ritual, in literature and art, in music and dance, as well as in our daily lives as a campus community.

Supporting all members of the community in leading lives that are respectful of human dignity and responsive to social justice concerns.

The Institute promotes the principles of Catholic Social Teaching and endorses initiatives developed by its representative groups and other members of the community that aim to inculcate habits of the heart and faith and zeal for transforming lives.



ON THE COVER: ICON OF THE TRINITY IN DIALOGUE

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## LETTER FROM THE CHAIR

In this issue, we continue with our theme of dialogue as characteristic of human life and the life of God. Made in the “image and likeness” of God, we imitate the dialogical nature of the Persons of the Trinity who are in a constant loving conversation. The images in the issue are taken from a nineteenth century Russian icon of the “Old Testament Trinity.” In it we see the Persons of the Trinity engaged with each other with Abraham and Sarah at the sides, attentive and providing hospitality. As the Persons are in dialogue with one another, so they are with us and we are with each other. God is Love and we are all called to participate in this Love.

The Most Reverend Stephen Blaire, Bishop of Stockton, California is our third presenter in the Episcopal Lecture Series on Catholic Higher Education sponsored by the John Henning Institute on Catholic Social Teaching and the Bishop Cummins Institute. Bishop Blaire’s talk, “Populorum Progressio – Pastoral Reflections after Forty-two Years,” looks at the new name for peace, development, the comprehensive well-being of all nations on earth through love which is the foundation of the moral component of the progress of peoples and nations. As Pope Benedict XVI has said, “The entire activity of the Church is an expression of a love that seeks the integral good of man: it seeks his evangelization through Word and Sacrament....and it seeks to promote man in the various arenas of life and human activity. Love is therefore the service that the Church carries out in order to attend constantly to man’s sufferings and his needs, including his material needs.”

As announced in our last issue, Sister Mary Peter Traviss, OP is our Montini Fellow in Catholic Higher Education for 2009. We include her lecture given at the presentation of the Fellowship to Sister Mary Peter entitled “Catholic Higher Education and Moral Development.” In her lecture, Sister too tells us that dialogue forms the basis for moral development and describes the role Catholic higher education has in this development.

The moral life, then, is the life lived by following the commandment to love God and neighbor. This is a life of dialogue, of hospitality.

Brother Donald Mansir, FSC  
Chair

## LETTERS TO THE EDITOR

Impressive

Thanks for Veritas 2. Very impressive, hope it generates good conversation on campus and in the District. When I read Burtchaell's chapter on Saint Mary's College, ironically, I was pleasantly surprised. Brother Mel Anderson had done more on Catholic identity in Burtchaell's documentation for ostensibly a negative polemical purpose than I had been privy to in the years I taught at Saint Mary's College. Your texts should be a good spur to deepening the discussion among the faculty, board and district mission and ministry council. Do keep me apprised of any of the Institute programs during my year at Berkeley.

...if any Lasallian universities in the States have a good crack at carrying forth our charism of "catechist by vocation," and "service of the poor through education," I think Lewis [University] and Saint Mary's College have the best prospect. From the time of [Brother] U. ALbert I have always appreciated your leadership there and the intellectual vigor and integrity that have been articulated.

Keep up the good work,  
Brother Jeffrey Gros, FSC  
Kenan Osborne Visiting Professor  
Franciscan School of Theology  
Berkeley, California

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## UPCOMING EVENTS

Katie Springer God and Science Forum  
Waste-ology 101, 7:30PM Tuesday, 20 April 2010, Soda Center, Saint Mary's  
College of California

"Where is Knowing Going?"  
Discussion with John C. Haughey, SJ, author of the book which wrestles with the  
challenge of understanding the distinctivel Catholic character of Catholic colleges  
and universities. 3:00PM Tuesday, 13 April 2010

Episcopal Lecture Series on Catholic Higher Education  
The Most Reverend Salvatore Cordileone, Bishop of Oakland will speak on Pope  
Benedict XVI's letter, Caritas et Veritate on Wednesday 14 April 2010.

## POPULORUM PROGRESSIO – PASTORAL REFLECTIONS AFTER FORTY-TWO YEARS

MOST REVEREND STEPHEN E. BLAIRE, BISHOP OF STOCKTON, CALIFORNIA

**G**ood afternoon everyone. Thank you for inviting me to come to St. Mary's College. It is always a joy to visit this beautiful campus. Many members of the Diocese of Stockton are very strong supporters of this marvelous institution for Catholic higher education.

I am pleased to have the opportunity to share some thoughts about Pope Paul VI's great social encyclical, *POPULORUM PROGRESSIO*. I do so as a pastor of the Church who has been greatly influenced by its progressive teachings of Catholic Social Doctrine. Benedict XVI in his current encyclical, *CARITAS IN VERITATE*, called Paul VI's encyclical "the *RERUM NOVARUM OF THE PRESENT AGE*, shedding light upon humanity's journey towards unity." *RERUM NOVARUM* was published by Pope Leo XIII in 1891, when poverty was wide spread, and workers were being exploited by unscrupulous employers. Not terribly different in many parts of the world today. This first of social encyclicals provided principles which promoted workers' rights to work itself, to own private property, to receive a just wage and to freely organize unions. To this day, the Church in her Catholic teaching strongly supports these principles, including the right of workers to decide how they wish to be represented

in the workplace. It is the workers' choice as to whether or not to be represented by a union.

Seventy-six years and four social encyclical letters later, Paul VI, on March 26, 1967, issued an encyclical devoted for the first time to issues of international development. What was of concern to the Pope and to the Church at this time was not so much individual relationships but rather the relationship between rich and poor nations. Poverty continued to be a reality in the world brought on by grave injustices and underdevelopment in emerging nations. He provided a theological narrative on the Christian vision of development which would enable people to move from less human to more human conditions of life. Development must be considered in an integral fashion, which is more than just economic. The Church is concerned about the physical, cultural and spiritual development of the whole person. The new name for peace would be development. All those knowledgeable of peace (*shalom*) in the scriptures know that the peace which comes from God and is offered to one another is a comprehensive well-being. Development embraces the total well-being of the individual and of all the nations on earth. Paul VI spoke of a solidarity of nations, a theme later developed more fully by Pope John Paul II.

There is a key which helps us to

understand the social doctrines of the Church. It is like a two-edged sword that enables us to plunder the depth of the Church's social message. What the Church proposes in her social teachings, she does so, IN LIGHT OF THE GOSPEL and FOR US MEN AND WOMEN (Propter Homines). This afternoon I would like to unfold these two principles as we look somewhat anecdotally at POPULORUM PROGRESSIO. If one grasps the content and intent of these two principles, it should provide an entre' into understanding not only POPULORUM PROGRESSIO but the other Social Encyclicals and Social Documents of the Church as well. In addition, I would like to make a few remarks about current social conditions in the world as the Church looks at and experiences GLOBALIZATION. Finally I would like to conclude by lifting up the methodology of the Church as it relates to the world of today, namely, that of DIALOGUE.

The social teachings of the Church are rooted in the gospel. Paul VI in his introduction speaks of it as a duty of the Papal Office to shed the "light of the Gospel on the social questions of the times." At the heart of the Gospel is the Word of God Made Flesh, Jesus Christ Himself. The Word of God has been entrusted to the Church by Jesus through the apostles and is received by the whole Church, revered by the Church, lived by the Church, and accepted as the light of truth which illumines all of our human experiences. The Word of God is found in the Sacred scriptures and in the Tradition of the Church (her liturgies, her teachings, her very life). The Magisterium exists to safeguard and interpret the Word of God in a authoritative way, that is, with the authority of Christ. As VERBUM

DEI teaches: The magisterium is not superior to the Word of God but its servant. The gospel is not applied in a fundamentalistic way, as if Sacred Scripture was written in view of every possible human situation that could develop and all one had to do was to find the appropriate passage in the scriptures and make application. Rather, the Church in her social teaching speaks about the "light of the gospel" being brought to addressing the issues of our times. She lifts up the values and virtues found in the Gospel and seeks to make a compelling message for human development. Paul VI liberally embraces the teachings from GUADIUM ET SPES, identifying the solitary goal of the Church "to carry forward the work of Christ Himself under the lead of the befriending Spirit."

For example, is it not a principle drawn from the gospel that greed and avarice undermine the heart of Christ's teaching on love? Again Paul VI, "Both for nations and individuals, avarice is the most evident form of moral underdevelopment." The very reason the Church promotes development of peoples and nations is because she understands that the moral component of progress strengthens and gives support to all of human development. We certainly have seen the impact of greed on the economy of our nation and its consequential devastating effect on people and their well-being.

Likewise, is there any more contrary reality to the voice of the gospel for peace than violence? Again Paul VI: "May the day dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual." Corita Kent's famous work of art gives expression to this

popular summary of POPULORUM PROGRESSIO: IF YOU WANT PEACE WORK FOR JUSTICE. Paul VI said it this way: "Peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men." Since POPULORUM PROGRESSIO, development has become the new name for peace.

The Church in her social teaching also draws heavily from the natural law. I think it is accurate to say that the natural law is the creative Word of God written into human nature and into the human heart, whose basic expression is found in the command "to do good and to avoid evil." Catholic Social Doctrine, in the light of the gospel, draws principles from the natural law, discourses on them theologically and proposes principled applications. One such example which I believe would be of interest to you is the necessity of basic education if genuine human development is to take place. POPULORUM PROGRESSIO presents development in its social and economic sense in relation to the Christian understanding of the human person in community. Education is a fundamental human right required by the dignity of the human person. The individual in learning to read and write and to be formed professionally

advances in human growth as an individual but not alone. One is to be educated so that one can progress along with others. To love one's neighbor as oneself is not some kind of superimposed gospel ethic or departmental component of one's personal life. Love in truth (Caritas in Veritate) as expansively laid out by Pope Benedict is integral to every aspect of human existence, including that of education. A business person, a technician, a teacher, a medical professional, an agricultural major, a legal professional, all must be educated and formed to see their work as a contribution in human development. We live together as the human family and we work together to build the future of the human race.

Let us move on to the second key

"A BUSINESS PERSON, A TECHNICIAN, A TEACHER, A MEDICAL PROFESSIONAL, AN AGRICULTURAL MAJOR, A LEGAL PROFESSIONAL, ALL MUST BE EDUCATED AND FORMED TO SEE THEIR WORK AS A CONTRIBUTION IN HUMAN DEVELOPMENT."

in understanding Catholic Social Doctrine. Each Sunday when we express our Catholic faith in the recitation of the Nicene Creed, we proclaim: "For us men and for our salvation he came down from heaven." All salvation is – as it is said in Latin – PROPTER HOMINES – for men and women, for people. The Church is the people of God in union with

Christ the Head of the Church, and as Benedict said of POPULORUM PROGRESSIO, "shedding light upon humanity's journey towards unity." The people of earth are on a journey. The Church's mission is to be a sign

of the unity of the human race and an instrument for its unity. We are a pilgrim people, not of the world but in the world and for the world. "God so loved the world..." (Jn 3:16) As a Church we receive the living Word of God, which is for us. The sacraments are for us (sacramenta propter homines). Benedict's Encyclical, "GOD IS LOVE" helps us understand well this point: "The entire activity of the Church is an expression of a love that seeks the integral good of man: It seeks his evangelization through Word and Sacrament....and it seeks to promote man in the various arenas of life and human activity. Love is therefore the service that the Church carries out in order to attend constantly to man's sufferings and his needs, including material needs."

Paul VI begins his encyclical by describing the Church's close attention to the development of peoples who find themselves in the situation of poverty which produces conflicts among nations and deprives people of a wider share in the benefits of civilization. The Church's vision for development calls for growth and progress in knowledge, in culture and in the basic necessities of human life. It is a call for the development of the whole person to help people move from less human to more human conditions in life. Poverty and its related effects remains rampant in our world in 2009: Hunger, starvation, homelessness, disease, unemployment, trafficking in children, terrorism, racism, lack of education, exploitation of the environment, corruption, drug cartels, sex trade, war etc. etc. For Paul VI it is our personal call and communal responsibility to work for the development of the common good. Benedict re-enforces this vocation and expands it to the contemporary situation linking it to the sacredness of

life from conception through death.

The common good embraces the good of the individual within the community and the good of all persons which make up the human family. Paul VI gives particular attention to the natural

family as playing a fundamental role in helping the person find identity in the social milieu. Much current research validates the stability of the family upon the development of children and their social integration. Likewise economics and technology are to serve human development and to promote the common good. We are talking here not just about the accumulation of wealth and possessions but the development and enhancement of human life for people (propter homines).

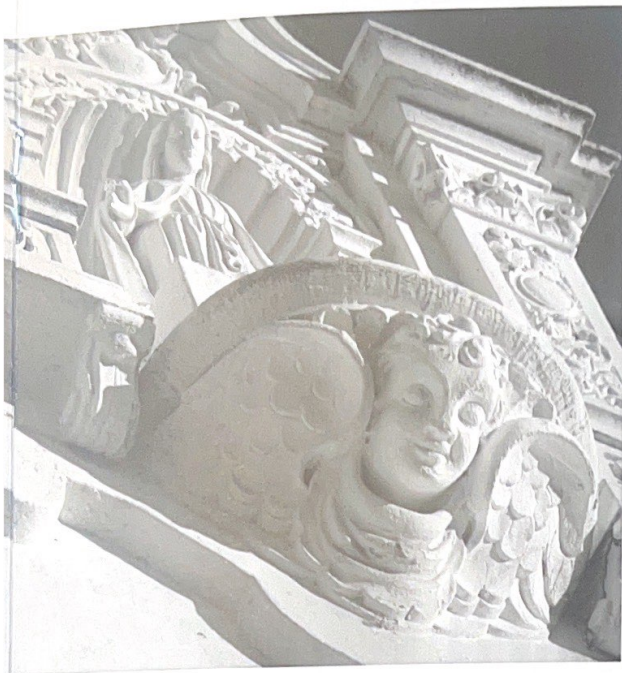
Let us move on now to globalization which describes the interactive and interdependent world in which we live. Paul VI did not know the term, but did speak about interdependence. What he did say in regard to development pertains necessarily and fundamentally to globalization issues. Just as development is comprehensive in its perspective so must be globalization. It cannot be interpreted solely in economic terms. The Church looks not only at economic globalization but all that concerns humanity's destiny. The Church promotes a global vision of the human person and the human race. She sees the development of





people and nations economically, socially, culturally and spiritually in an integrated fashion.

The “globalized” economy, “globalized” work, the “global” environment are just some topics



that receive important attention in POPULORUM PROGRESSIO as areas in need of development. For example, social justice requires that participants in trade arrangements find a “certain equality of opportunity.” The Pope states that “Freedom of trade is fair only if it is subject to the demands of social justice.” In other words, the economy first of all must serve human development. The same can be said of work. Work can be dehumanizing or it can be a share in the creative work of God. Work can be a servant of materialism or be done with a sense of duty and as an opportunity to practice the virtue of charity in generosity. These thoughts raise many questions about workplace exploitation on an international scale and the constant relocation of businesses simply for profit motives. It was Pope John

Paul II who said: “the globalization of finance, economics, trade and labor, must never violate the dignity and centrality of the human person, nor the freedom and democracy of peoples.” In terms of the environment,

the foundational principle in Populorum Progressio expresses that “God intended the earth and all it contains for the use of every human being and people.” Clean drinking water, clean air, protection of the atmosphere from global warming, care for the rain forests and oceans, preservation of farmland, all these issues demand protection of the environment for the common good. The rights to private property and free commerce likewise must subordinate themselves to this principle of God’s earth being

intended for the use of everyone.

The humanization of globalization begins with the duty of human solidarity called for by Paul VI as necessary for individuals and nations in their development. Solidarity is a social principle and moral virtue committed to the common good, that is, the good of all and of each individual, based on a responsibility for the good of one another. In particular the Pope calls on the better-off nations as a duty of solidarity to provide aid to developing countries; that trade relations between powerful and weak nations be rectified as a matter of social justice, and that no one group make progress at the expense of another in consideration of universal charity.

In conclusion I would like to say a few words about the methodology

of the Church in relating to the world of today. How are we to be the voice of Christ in public affairs? Paul VI identified the methodology of dialogue as absolutely necessary in creating development for all peoples. He drew upon his first encyclical ECCLESIAM SUAM (The Paths of the Church) his suggestion that the better method for the Church in relating to the world is found in dialogue.

He rejects isolation of the Church from society, a polemic of condemnation, and an approach of exerting theocratic power over society. He calls for dialogue "adapted to the nature of the interlocutor and to factual circumstances." He describes dialogue as coming from a state of mind which wishes to put the gospel into the "mainstream of discourse." The challenges of our times urge upon us a careful re-reading of

the section on Dialogue as perhaps the best response to the acerbic discourses going on within the Church and in the world today. How can the authentic development of people and nations take place in an atmosphere poisoned by vitriol? Paul VI calls for a dialogue that is clear, humble, trusting and sensitive to the circumstances of the listener.

So much more can be said about POPULORUM PROGRESSIO and its implications for today's world. However I will conclude here by simply acknowledging as Pope

Benedict did, that development is at the heart of the Christian social message, and that Christian Charity is the principal force at the service of development.

"THE CHALLENGES OF OUR TIMES URGE UPON US A CAREFUL RE-READING OF THE SECTION ON DIALOGUE AS PERHAPS THE BEST RESPONSE TO THE ACERBIC DISCOURSES GOING ON WITHIN THE CHURCH AND IN THE WORLD TODAY."

# CATHOLIC HIGHER EDUCATION AND MORAL DEVELOPMENT

SISTER MARY PETER-TRAVISS, OP, MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION 2009

Your invitation to come on campus as a Montini Fellow for 2009, to meet with various groups of the college community, to converse and share with you one-on-one, to teach classes, and to exchange ideas with you has been an exceedingly enriching opportunity for me. You have given me the great gift of re-discovering Pope Paul VI, and to realize the extent of his deep interest in, his strong love of and his consistent support for Catholic higher education. I have been very impressed in reading about his belief in the Church's role in protecting the freedom and the autonomy of the great medieval institutions of higher learning. He felt that the church benefited enormously from the intellectual ferment and growth that the universities of the middle ages produced by the rich, full interaction of sacred and secular thought. He urged that modern-day institutions of higher learning be given the same freedom.

Today is my last opportunity to address the Saint Mary's community as a Montini Fellow and I would like to reflect upon the experience of this amazing week that afforded me the time to think more about the culture of Catholic intellectual life.

Paul VI had an important role, in collaboration with Theodore Hesburgh, in re-structuring the International Federation of Catholic Universities (IFCU), which in turn changed the direction of Catholic higher education. The changes in the IFCU had a huge impact on the

culture of Catholic higher education worldwide, but especially in the United States.

Previous to Hesburgh's presidency of the association, the IFCU had a charter under the Congregation for Seminaries and Universities, and practically every article of the charter talked about the need of the approval of the Congregation of Seminaries and Universities, in that order. The charter had been written by a Roman canonist who thought that the Church had to control everything. You can imagine how ineffectual the association was operating with such a charter. IFCU met only every three years, and it made no independent decisions.

At the first meeting of IFCU after the Vatican Council the members expressed their displeasure over the fact that everyone except Catholic higher education had a voice at the Council. The university presidents from Europe, North and South America, pointed out that in the middle ages the university presidents had prominent roles in the councils. In the Vatican Council, they felt that they were completely ignored. The university heads insisted on change and they asked Hesburgh to be their president.

There is a fascinating account of how Hesburgh refused the request at first, and later was elected in absentia. The year following the election, he was called to Rome by the head of the Congregation, Archbishop Staffa, and told his election was not valid as neither he nor IFCU approved it. At this point, Paul VI intervened and

instructed Archbishop Staff to do three things: confirm the election of Father Hesburgh, write a letter of apology and send a copy to every rector of a Catholic university, and finally, and probably most important of all, not to become involved in drawing up new statutes for IFCU (Eden, 2002).

Paul VI and Hesburgh's friendship began while the Pope was still Cardinal Montini. In 1960 Montini was invited to go to Notre Dame for a graduation. He was so pleased with his visit that he changed his traveling plans and stayed an entire week, walking the campus with Father Hesburgh and learning about the latter's ideas for the great university. Years later as Pope, he sent a personal gift inscribed "To the most beautiful Catholic university in the world" (Eden, 2002, 431). If you are interested in learning more about the close relationship between Paul VI and Theodore Hesburgh, CSC, made even closer by their shared vision of Catholic higher education, you may wish to read Timothy Eden's doctoral dissertation, *Seasons of Change: Catholic Higher Education From the end of the Second World War to the Decade Following the Second Vatican Council*, written at the University of San Francisco. It contains an historical interview with Father Hesburgh by the researcher.

I believe it was this warm relationship that did the most to bring the modern institution of Catholic post-secondary education into being. Both men rejected the traditional custodial function of the Catholic university and worked together to change that approach.

Before my arrival, I was asked to select a theme for my four-day visit. I chose "Honest, Thoughtful Dialogue," the subject of much of the writings of Paul VI, in particular his brilliant encyclical, *Ecclesiam Suam*

that has been called the "Magna Carta of Dialogue." Paul (1964) described dialogue as a journey in search of truth, and while his dialogue is principally the interaction of religious thought, it is also respectful and open exchange on a host of related issues. One of my favorite definitions of a Catholic college is that of Jesuit Michael Buckley who writes that the Catholic college is where the Church does her thinking. I believe that Paul VI would also like that definition.

Another definition I like very much is one that Paul knew and applauded. It is Hesburgh's. Father Hesburgh (1969) insisted that the Catholic university was not the same as the Catholic Church; it was not a seminary, but rather a bridge between modern academia with its demanding discipline and standards of scholarship and the Catholic community with its rich traditions of thought, social action, worship and contemplation.

So as I thought about my purpose on campus this week, I hoped that we would have a series of conversations with a whole range of stakeholders about dialogue at Saint Mary's, its flavor and characteristics, and how it is shaping the culture here at the College.

I also chose "Moral Growth," as a theme because I am a Kohlbergian and I think that we mature morally when we engage in conversations about moral decisions when faith and reason interact. When the campus culture encourages civil moral dialogue among students and faculty, administrators and staff, scholars and learners, when the culture respectfully considers all competing claims and visions, searching for the greatest good for the greatest number, I believe that climate contributes to the moral development of its community.

In one of his articles President Hesburgh (1968) specifically claims

that the aim of the Catholic college is not the moral formation of its students. However, if the Catholic college is true to the spirit of dialogue as articulated by Paul VI, I think that the on-campus culture of the institution automatically provides an environment for moral development. That is particularly true if the college is informing the conscience at the same time it encourages freedom.

The two themes of dialogue and moral growth intersected again and again in thinking about Catholic higher education this week, and they came together in many of our conversations.

A great deal has been written about the notion of a Catholic culture. There have been numerous attempts to define it and to describe it. Some scholars have suggested that it is a tradition in crisis, and others that it is a concept that has been changed dramatically in the struggle between faith based scholarship and a secular education. Still others maintain that the suggested change has introduced an identity crisis that is currently very real in Catholic higher education. Certainly it is a debate here at Saint Mary's. The writers in the field of Catholic education assert that academics have yet to fully forge a vision that will provide a theoretical rationale for the existence of Catholic colleges and universities as a distinct ministry in the Church.

As I said, questions about culture have arisen in our conversations all week, particularly questions asked in the Peter Steinfels (2003) book, *A People Adrift: The Crisis of the Roman Catholic Church in America*. Dr. Steinfels' questions, and those of Saint Mary's students include: How does a culture change? How is a culture retained or deepened? How is it shaped? Several students have

expressed a need to know at least partial answers to these questions because they want to influence the culture of Saint Mary's College. Surprisingly those who voiced this desire targeted one particular area in which they wanted to see change, and one specific area in which they would like to have influence, and that was morality. As I pondered the wishes and dreams of the students, Mahatma Gandhi's wonderful little verse came to mind:

Your beliefs become your thoughts.  
Your thoughts become your words.  
Your words become your habits.  
Your habits become your values.  
Your values become your destiny. (p.1)

In 1998 James Tunstead Burtchaell, a Holy Cross priest, wrote a book, *The Dying of the Light* in which he researched the history of 17 institutions of higher learning. You may recognize the title as the refrain of one of Dylan Thomas' poems, "Do not go gently into that good night.... Rage, rage against the dying of the light." Saint Mary's was one of those 17 colleges and universities which Burtchaell claimed was struggling with its Catholicism, and which he predicted would, without conscious intervention, eventually lose the symbolic vestiges of its Christian origin, or in other words, become secularized.

I became so interested in Burtchaell's thesis that I began a correspondence with him after the publication of his book. He is a brilliant scholar and a meticulous researcher, and far outstrips me in intelligence. Nevertheless I dared to disagree with him on what are the characteristics of a Catholic college, and our letters gradually decreased and came to an end as our disagreement

grew stale.

Some of the most interesting conversations this week have dwelled on the reasons students suggested that Saint Mary's emerged from the turbulent period in the '70s and '80s with what some of us think is a renewed and discernable Lasallian culture; SMC did not go gently into that good night...something happened to reverse the tide. The light stayed on at Saint Mary's. Admittedly, at times, it was a dim light. One student wondered if the study of what kept the light on would make a worthy doctoral dissertation. I was thrilled with the question.

After that conversation, I began to dream. Wouldn't it be wonderful if 6-10 doctoral students would, under the direction of a dedicated faculty committee, assume 6-10 different aspects of this question, research the parts as solid, scholarly dissertations? What a gift to Saint Mary's! What a gift to Catholic higher education!

There was a third theme that I almost suggested for our conversations and that was place of relationships or friendships in the dialogue of Paul VI. The pope wrote in *Ecclesiam Suam* (1964) that friendship and service were constituent aspects of dialogue. Dialogue, he wrote, "thrives on friendship and most especially on service (para. 87)." He urged us to adopt the way of life of the most humble people if we wished to be listened to and to understand. Only then will we respect others and even, as far as possible, agree with them.

For Paul VI, dialogue was an instrument of peaceful relationships, always an important objective of his Pontificate: "May it point the way to prudence and sincerity in the ordering of human relationships" (para. 106). That is, the Church does not accept the logic of the enemy: "The Church's

ministry regards no one as excluded. She has no enemies except those who wish to make themselves such. Her catholicity is no idle boast. It was not for nothing that she received her mission to foster love, unity and peace among men [and women]" (para 94).

This theme of relationships needs more attention in our future exchange here at Saint Mary's. Paul VI maintained that dialogue is the maturation of an inheritance, that of his Predecessors, starting with Leo XIII. Thus, the Pope says, "the Church has something to say, a message to give, a communication to make" (para. 65). The purpose of dialogue is therefore "to inject the Christian message into the stream of modern thought" (para. 68).

Saint Mary's College has a great deal to offer the Church in the Bay Area, and in the larger arena of this world, not only by her participation in modern thought, but by the contributions of her graduates, and the example to the world of her extraordinary faculty and staff. We need to hear the voice of Saint Mary's College.

Again, let me say what a pleasure it has been to move among you this week and witness the flashes of the vision for Catholic higher education of Cardinal John Henry Newman, Theodore Hesburgh, Sister Ann Ida Gannan, and Father Paul Reinert. Often the interactions of the students and faculty on campus reminded me of the beliefs and hopes of John Courtney Murphy, Alice Gallin, Walter Ong, John Tracy Ellis, and Monica Hedwig.

It has been 43 years since Paul VI wrote *Ecclesiam Suam* and the dream he laid out in this remarkable encyclical remains current. It ends with words that could have been written this morning, "The Church today is more alive than ever before.

But when we weigh the matter more closely we see that there is still a great way to go. In fact, the work which is beginning today will never come to an end. This is a law of our earthly, time-bound pilgrimage" (para. 117).

Thank you for your kindness to me this week, and again my profound gratitude for this opportunity to spend time with you. I look forward to future dialogue.

## THE BISHOP JOHN S. CUMMINS INSTITUTE FOR CATHOLIC THOUGHT, CULTURE & ACTION

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WE SHOULD PUT INTO PRACTICE THAT "PERFECT COMMUNION IN LOVE WHICH PRESERVES THE CHURCH FROM ALL FORMS OF PARTICULARISM, ETHNIC EXCLUSIVISM OR RACIAL PREJUDICE, AND FROM ANY NATIONALISTIC ARROGANCE.... BECAUSE BY ITS NATURE THE CONTENT OF FAITH IS MEANT FOR ALL HUMANITY..."

--*UT UNUM SINT*, JOHN PAUL II



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