

Communal

Baptism of infants: what matters is belonging.

Dad: "I want my mama to hold me."

Communion of saints. Cf. Woodward on how this is *contra* individualism.

Doran on the dialectic of community – Two divergent traditions of emphasis: institutional and intersubjective.

Cf. the title of Greeley's book *The Communal Catholic*.

Greeley on Catholics's political attitudes as reflective a communal trajectory.

Greeley: The religious needs of the human race haven't changed much since the Late Ice Age: Meaning and Belonging.

And part of the genius of Catholicism is maintaining that sense of continuity (how little things change) in the face of our fascination with the rapidity of change.

Greeley on the importance of 'neighborhood' to immigrant Catholics.

Persistence of *Gemeinschaft* (Greeley's *Unsecular Man*).

Lonergan on the "prior we."

Religious community: Blue Cloud Abbey (see Benet's writing)

L'Arche: Jean Vanier. Cf. too the way in which Henri Nouwen found a home.

Marriage.

Holy Family.

Giles on Catholic artists'/writers' subversion of social roles (which tend toward the institutional rather than the intersubjective), and tend to stratify society.

Marietta on Horatio: "What would I want with another woman around?"

Spring Break Service Projects: almost always, the experience was of the community of those we visited, and the 'community' found in our shared experience.

The prison visits, too: drive home = silence, followed by sense of communality with the inmates.

Role of papacy: cf. Klobuchar (and Beth's trip in Norway to see John Paul II, and the added dimension of her Polish priest).

Abortion: key concern is the mother-child *bond* (ergo, Project Rachel).

Abortion: emphasis on connection/relatedness.

Penance/Sin/Reconciliation

Communal/relational nature of sin *and* of forgiveness.

And not just forgiveness, but reconciliation. (And however much the words 'confession' and even 'penance' might be missed, reconciliation isn't a bad word to have in one's head.

Even solitude as communal: cf. Merton.

Notice how Bill Holm's "Island of Pain" even gives way to connectedness.

Loneragan borrowing Toynbee's notion of withdrawal and return (which is a helpful paradigm in understanding Merton's turn toward the world.

Gabriel Marcel (and what Percy did with his ideas).

Sex = bond..... Cf. Mary Durkin's Marital Intimacy on the uniqueness of human sexuality, all of which precisely serves the bondedness of the relationship.

Tension with the American myth of the self-made person..... Cf. Paul Giles..... Contrast, e.g., Hassler with Sinclair Lewis on their attitudes toward small-town community (and note how close I live to the house in which Lewis wrote *Main Street*.)

Contra sola fide, this Lutheran notion is usually understood in terms of the polarities Faith-and-Works, or Faith-and-Tradition..... but it can also be seen in terms of Faith-and-Charity (and the bond of charity is what is at stake in both works and tradition..... Relate this to Greeley's meaning and belonging.

Catholic: both/and

Re: Angelism – note that angels are not communal by nature; each angel is a unique species.

Eucharist: Vatican II reform emphasis on community..... Relate to *Lumen Gentium*'s emphasis on People of God.

Contra "Social Contract" social theory.

Purgatory: bonds between the dead and the living – our love matters to the dead.

Kathleen Norris's comparison of small towns and monasteries in *Dakota*..... And something of the remoteness/isolation of each as impacting sense of community.

Dennette's remark that the most wonderful thing about being a Benedictine is living with 200 other women, and the worst part is living with 200 other women.

Doctrine as *shared* belief: “We believe...” (and what the hell are the bishops thinking in sacrificing this in translating the Creed, just to have a literal translation? – if, indeed, they are still doing this.)

Lonergan on community as shared experience/understanding/judgment/decision

Community of shared questions (can this be the basis of Catholic conversation about matters on which they disagree? – e.g., birth control – Can those who do not affirm the teaching still have the question alive in their minds, lives?)

Cf. Hefling on Doctrines and Community.

Agatha McGee’s love for James..... and her comment to Miles that “anyone who believes... is in step with the Church.”

Something from both of Benet’s books.

Mary Gordon’s *Final Payments* on the luxury of extravagant affection.

Ben Meyer (*The Aims of Jesus*) on the priority of community to conversion in the praxis of Jesus, reversing the prophetic priority..... Cf. Schillebeeckx’s *Jesus* on this.....

Solidarity: cf. Baum on John Paul II’s *Laborem Exercens* (and Matthew Lamb on *Solidarity with Victims*).

Option for the poor..... Early 20th century bishops and Knights of Labor..... Catholic aversion to Marxist notions of class conflict.....

Kropotkin on mutual aid.

Moses’s contrast experience: liberation theology began in base *communities* reading Scripture together.

Tensions in notion of community: Particularity of community can be a barrier to wider notion of community (universality).

Lonergan on group bias – cf. Cyril Orji’s work on tribalism in Africa.

Doran’s dialectic of community.

Analogy of communities: e.g., ability of one monastic community to understand another across religious difference..... Thich Nhat Hanh on Eucharist with Berrigan.

The question of clericalism: value of fraternity of priests (recall Flan on Frank Cronin); but also the possibility of minimizing sharing or experience with the full church – and the way in which group bias entered into failure to confront the sexual abuse crisis.

Diocesan priests as members of presbytery (Cf. *The Last Priests in America*).

Chagall’s white crucifix: bond of communal experience across religious differences..... Similarly, Mauriac and Wiesel (the introduction to *Night*).

Presentation Sisters' care for Dad's family: loyalty.

Later conflict Dad had with Bob Fox; for Dad it was a matter of loyalty, not ideology.

Difference between Cardinal Ratzinger and Walter Kasper on the nature of ecclesial belonging: Priority of Universal Church (Ratzinger) / Priority of Local church (Kasper).

Logically, one has to choose; but in terms of Mystery, both perspectives are true:

A Community of communities.

Community realized/represented in communities.

Catholicism as a Community of communities..... We'll also speak of Catholicism with a capital C and with a small c; there's also belonging with a capital B and with a small b..... Sacramental with a capital S, and with a small s..... and, for that matter, Transformation/transformation, Universality/universality.

Respect of pre-existing bonds: e.g., Celtic infrastructure of Irish Catholicism..... and Cyril Orji on the African bishops dialogue with adherents of African Traditional Religions in order to root African Catholicism in the web of African communal/cultural life.

Unfortunate change in Catholic approach to North American native tribes (after the emergence of U.S. policy); but even here, there was substantial difference of approach – significant in this regard was the fact that many of the priests were not American.

Giles on Catholic literature's focus on *likeness* rather than *otherness* (also relates to universality).

Conversations with Walker Percy (p. 197): on overcoming alienation – it's in relationship of Will and Allie (*Second Coming* as Percy's least alienated novel; the closest he comes to a 'happy ending.')

Law and community: Back to Doran's dialectic of community (law is the institutional pole, essential but also must be kept in tension with intersubjectivity)..... Lonergan quoting Albert the Great (in *Caring about Meaning*): If you want to make an intelligent man stupid, have him study law.

Suffering:

Dylan: "You'll never know the hurt I suffered....." – this is obviously true, but it can be a stage on the journey to a deeper knowing of that pain of others.

Bill Holm's Island of Pain.

Re: Bishops/priests and the abuse scandal – Can't separate the concrete reality (this *is* the hierarchy -- denial of this fact involves some variant of the spiritualized church (abstraction).

Cf. Bernie Yetzer's dissertation on the sinfulness of the church.

IS in the Gospels: Realism..... Cf. Fred Crowe..... Lonergan's "The Origin of Christian Realism"

And the Catholic realistic understanding of the hard sayings of Jesus..... Incarnate meaning
(Dorothy Day and Daniel Berrigan)

Jesus called disciples into relationship with each other, as well as with Him.

Ecclesiastical emphasis on hierarchy.

Feminist, e.g., emphasis on equality and reciprocity.

Cf. Dylan's My Back Pages on "liberty is just equality at school" as if a wedding
vow.

Love/communion is the foundational reality: neither hierarchy nor equality is a guarantee, nor
is either an inevitable barrier.

Will Herberg's analysis of 'being Catholic' as a way of 'being American.'

Yet also a maintenance of some difference.

Thus, the *irony* of some American Catholic writers (cf. Giles and LaBrie).

Woodward's *Miracles*, p. 168: Francis's movement brought the monastic virtues "out of the security of
the cloistered monastery."

Crossing boundaries..... Kissing the leper, compassion (recall Brom mimicking Fulton Sheen).

Modern Catholic Encyclopedia on Hopkins: college friend of Hopkins was agnostic: "I want somewhere,
somehow to meet Gerard Hopkins again."

Even the realism of Catholic epistemology is communal: *contra* isolation in each one's own
consciousness.

Pieper: *In Tune with the World*.

Marriage: not simply a contract, but a real bond comes into *being*.

Tradition as a form of community-across-generations.

Negatively: continuance of patterns of sex and abuse (e.g., Adams... Rolstad).

Thus, the need for a hermeneutic of suspicion.

Hefling on the communal function of doctrine.

Moynihan (from the intro to his book on social policy): seeing the Interstate Highway system as having
negative consequences..... He *foresaw* this because of an imagination that was communal.

Labor unions: Bream single-heartedly and single-handedly reaffirming the continuing value and truth of
the tradition of Catholic support for trade unionism.

Segundo's book on the Church: note that's where he begins the series.

Lonergan's "prior we"..... The individual is an abstraction – the concrete individual is always a person in relationship..... But intersubjectivity involves real relationship, not just being part of a social mass, as in Koestler's "a multitude of one million divided by one million" (*Darkness at Noon*).

Importance of human bonds relates to Catholic perspective on marriage – and relates to abortion:

Marian devotion/doctrine/theology emerges from this sense of human bondedness.

Conversely, Catholic attitudes that minimize bonds weakens this emphasis – e.g., gay relationships, second marriages.....

Roger Angell essay on old ballplayers watching a college ball game (Ron Darling and Frank Viola pitchers' duel): the community of tradition.

Note the fact that Flan gave me the book.

Thank God there's no Encyclopedia of Catholicism like the Encyclopedia, chronicling everyone's stats.... (Though how about the Catholic Directory?)

LaBrie on Berrigan (189): The way blood of some martyrs inspired another (relate to Jim Barnett).

Dante's *Purgatorio* as a metaphor for this world (cf. LaBrie's *Berrigan*, p. 193).

Re: Dante – Cf. *The Poetics of Conversion*

Recall the Iowa farm wife buying the *Commedia* to read on the tractor.

Secrecy as anti-communal – restricting the truth to a few..... Connect to Christopher Lasch's argument about the rise of elites.....

Sharing the Cup – fear of germs – embrace the sick – if taking the cup from the lips of another Catholic to my own ends up with me sick, 'So be it,' Amen!

Francis kissing the leper (and Brom's mimic of Sheen on this: "...those same lips – fell off!")

Therese: her sister taking Therese's spittle into her mouth.

Sharing the pipe with Jaeger: generally, the passing of the pipe in the sweat lodge.

Whatever it may be, Catholicism isn't safe!

It's possible to die from being Catholic; ask Joan of Arc and Oscar Romero.....

Centrality of "Eucharistic sacrifice" in the suffrage for the souls in Purgatory intensifies the communal nature of both Eucharist and Purgatory.

Another of the suffrages – alms – also has this communal dimension.....

Book of the Names of the Dead – in November liturgy at Newman.....

Dylan: “There’s some people that / you don’t forget / even though you only seen ‘em / one time or two.”

Appeal to the authority of the six major early churches, as opposed to Gnostic enlightenment of individuals (cf. Wills, *Papal Sins?*, p.63).

Bishops chosen by their communities (Wills, p. 66).

Pius XII’s apostolic blessing in Mom & Dad’s bedroom...

Re: sex – Pat & Patty Crowley’s story of having to sleep in separate rooms in the Vatican during meetings of the birth control commission.

Re: exclusion of divorced/remarried from communion:

Required on the basis of sacramental *theory* – some theoretical erasure (i.e., annulment) is required.

See a parallel in the contra-Donatist insistence that the validity of the sacrament does not depend on the worthiness of the minister.

As ordination is not invalidated, nor is baptism; a person could be welcomed to communion as a baptized person..... Exclusion stems from bracketing baptism by focus on irregularity of marital situation...

Dorothy Day: “We have all known the long loneliness, and we have learned that the only solution is love and that love comes with community” (quoted by Paul Elie, p. 189).

Those on the political right who tend to stress the impact of abortion on the ‘mother’ tend to be silent about the impact of war on those who fight (cf. Christ Hedges).

We express our admiration for soldiers’ willingness to die for their country, but say nothing about their willingness to kill..... to say this is not to be moralistic, but realistic.....

Impact on society of the hundreds of thousands who have killed... and who largely stuff that killing in the ‘bag they drag behind.’

Mariology: children of one mother..... Maternal warmth to the ‘children of God’ reality..... cf. Jung on the Assumption.

Greeley on Religion in Europe: Catholics tend to want a society to be more egalitarian in wealth..... Ratzinger and Weigel, e.g., focus on the absence of Christian influence in contemporary European culture and polity – but is this not an example of residual Catholicism that should be acknowledged?

Danger of excluding from human community (Burtchaell on abortion and slavery): there is no doubt that the fetus is a *human being*; the only question is whether that human *being* is a human *person*..... And positing the possibility of some class of human *beings* not being *persons* is essentially dangerous.....

Yet this also touches upon the issue of exclusion from communion for politicians whose public policy diverges from papal policy..... Exclusion from communion should result from actions pertaining to the virtue of faith, not those pertaining to the virtue of prudence.

Protestantism is historically/narratively rooted in a story of the disruption of community.

“Here **I** stand!”

Doran on the dialectic of community.

Importance of intersubjectivity, and the imbalance resulting from superstructural dominance.

Pastoral sensitivity to persons/relationships (which can be as true in the case of liberal reformers as of conservative restorationists).

But on the latter, cf. Kerry Kennedy on Cardinal Law at her brother’s funeral – as well as on the priest who stood with them.

The fact of Marcel being the *intersubjective* existentialist [yet note Camus’s criticism of Marcel re: the Spanish Civil War in *Combat*].

Creed: shift from ‘we believe’ to ‘I believe’ – almost as if we’ve moved to corporate sponsorship of the liturgy by Apple: the iCreed!