

Miscellaneous

METHOD: Consider the aspects/dimension of Catholicity in light of the intentional dynamism of consciousness, i.e., methodically. Thus: universality, not considered as a dimension of the Catholic 'thing,' but as a dimension of the Catholic intending of the 'thing.' Avoid the danger of conceptualism.

Re: Secrecy, e.g. – acceptance of secrecy from 'systems' 'above' one is an implicit trust – the fundamental question of one's own authenticity is the degree/extent of one's efforts of evaluate the 'trustworthiness' of those one is trusting (whether it be 'Church' or 'State'). My immediate suspicion is that, the more secrets are kept, the less-trustworthy the secrets-keeper. [Cf. Moynihan on the relationship between secretive governance and the rise of conspiracy theorists.)

What I envision attempting is self-mediation. I am not trying to take some Lonerganian/methodical concepts 'out there' and use them to arrange a bunch of Catholic concepts 'out there'. Rather, I begin with the realization that, while I am not a particularly 'good' Catholic, I am Catholic through and through; there is not much else to me. And while my grasp of Lonergan is pretty skimpy, I have spent much of my adult life trying to 'reach up to the mind of Lonergan.' The fundamental guide of this inquiry is those two realities of my own consciousness interact in my very self-constitution.

The conclusions to which I've come are radical. They lead inexorably to judgments about both Church and State, but especially about my-self. My hope is not that others will come to these judgments, but that they will consider the conclusions – and come to what judgments follow.

Analogy between Nazism and Latin American Regimes of the twentieth century; and thus analogy between Maximilian Kolbe and the Sanctuary movement.

Re: contemporary American tendency to speak of a Pax Americana modeled on the Pax Romana – the question of how Catholics should respond. If there is an analogy, and it seems certain that there is, which is the proper analogue for Catholic response: [leave the Emperor out of consideration, as that option isn't open to many of us] the lion handlers? The spectators? The martyrs on the floor of the Coliseum? My contention is that there are way to many contemporary lion handlers, way/way/way to many spectations – and far/far to few martyrs giving witness to Christ. If there were a few more martyrs, perhaps there would be a bit fewer lion-handlers, and perhaps even attendance figures would go down.

Part of why this effort keeps being 'put off' is that the realization becomes clearer and clearer that it involves making stark judgments about my past and about my present – and by the fact, of course, that one doesn't simply make judgments about one's future, one must make decisions.

Whatever the founders thought of the place of religion in the public square, I'm quite certain that if they could have anticipated that foreign policy decisions would someday be made with significant

consideration given to those decisions' impact on the hastening of Armageddon, they would have wanted a wall that would be high and impregnable.

Regarding Luther's angst about salvation/damnation, and subsequent need for assurance: 'Just deal/live with it Marty, Jeez!'

I'm Catholic. I'm sure about the Pope and St. Thomas and Nick Black Elk and the Little Flower and Flannery O'Connor and Jesus. I'm just not sure about myself. Luther needed to be sure about himself. That's the one thing a Catholic is not sure about.

Haught on self-deception.

We're all the duality of Bob Zimmerman/Dylan in some way. Most of us just don't make great music out of it.

The simple importance of the fact that theologians tend to live longer today... offers possibility of both development and dissolution.

Re: war profiteers – they [literally] make a killing... relation of social [technological/economic/political] values.

Re: Trying to write the book without all the Dylan. It would be a better book for many, perhaps, most readers. But I couldn't do it. Cutting Dylan out of an expression of my faith would leave an abstraction. And a critical point I'm trying to make is that an abstract faith is no faith at all. Without Dylan, I don't exist (at least no as who I am.) He sings, therefore I am.

My comment to Amanda Dyslin about hearing *Like a Rolling Stone* in my head in the months after leaving ministry, 'how does it feel' – and my interior response, 'It feels okay, Bob, it feels okay.'

Immigration debate: *I pity the poor immigrant*. You can listen to that, or to Tom Tancredo's screed.

His rejection of Catholicism certainly took!

Christmas in the Heart – Background Vocals juxtaposed with Dylan's: *coincidentia oppositorum* (angels and shepherd). What in the hell was Benedict XVI objecting to?

Little Drummer Boy as prayer from one under the spell of the Tambourine Man: "... I have no gift to bring... fit to give a King... Shall I play for Him?... I played my best for Him." Indeed. Amen.

Album ending with Amen.

Dylan's Christian thing ended about the time Reagan was elected. (It's all over now, baby [red, white, and] blue..... I'm layin' down *this* weary tune...).

Dylan as Wisdom literature: "...useless and pointless knowledge" (Tombstone Blues)

"I guess it must be up to me.

Je on BD: what might it mean / to be 'torn between / Jupiter and Apollo'?

Desire [Eros] as Dylan's Catholic album: Joey, Romance in Durango, Sara.

The revised or re-revised Liturgy should be possessed by such beauty circumscribed by its Latinism.

Latin is a beautiful language; Latinglish is not.

Dylan's art and Emergent Probability:

Melody as the systematic element – or at least recurrent – free-floating images as the non-systematic.

Though there are narrative songs as well – where a 'story' also forms a scheme.

Hearing and rehearing forms its own recurrence.

Two distinct forms of art, distinguished by the 'balance' or ratio between the systematic and non-systematic.

Then for Bob Dylan there is the matter of performance – a non-systematic song can be schemed – and a systematic song can be blown wide open.

An image/phrase/word that doesn't 'fit' can be made to 'fit' and an image/phrase/word that 'fits' perfectly can be dislocated by a snarl or a whisper...

The just war 'theory' is not a syllogism – as the components cannot be 'known' – but they do provide vectors of suspicion.

Even the notion of 'legitimate authority': are they telling the truth, and how completely? Cf. Moynihan on secrecy.

It can be difficult to think beyond a doctrine, once it has been formed. This is the cognitional foundation of ideology.

Lakota-Catholic as analogous.

The *Aims* of Jesus as inclinational.

The Assumption of the BVM: 'What's a sweetheart like you doin' in a dump like this?'

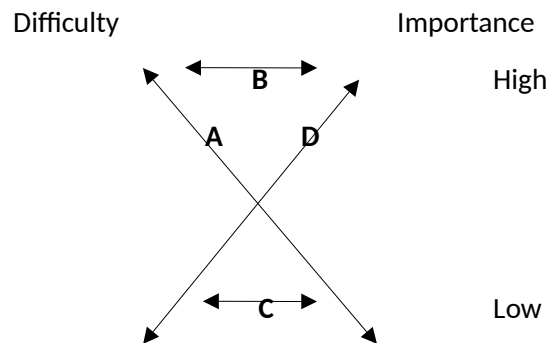
If the US had the bomb, the USSR needed the bomb [England & France with the US, and thus against the USSR) – once the USSR (and the US & its allies) had the bomb, China needed the bomb..... once China (and the US and its allies and the USSR) had the bomb, India needed the Bomb..... once India had the bomb, Pakistan..... Israel had already perceived that an 'Arab' bomb without an Israeli bomb would be disaster..... Iran..... North Korea.....

Libya had still faced the difficulty factor; Kaddafi gave up the bomb, but only after a long effort on his part had failed to produce it.

We can manage to maintain some level of artificial difficulty, but natural difficulty will continue to diminish.

Progressively the determining question will become 'how important is it?' [the value question]..... And the question of how valuable it will seem to those who do not have it will largely be determined by how valuable it is to those who do have it.

Nuclear Proliferation: two vectors – How DIFFICULT? How VALUABLE?



The focus of nonproliferation can be on either vector: maintain its difficulty, or lower its importance (or both).

In a post-bipolar world, it's easy to understand nations' perception of increased importance.

We can place obstacles in the way of development – but technologies always become easier and cheaper – that's the nature of the beast.

Needed: a focus on lowering the importance – that means in the nations that *have*, as well as those that do not.

The encounter with Lonergan leaves one very wary of easy solutions.

I know enough priests, and know them well enough, to know of the the lonely late night struggles – the Percy an angst of an ordinary Wednesday afternoon.

It saddens me to suspect that few of those lonely late nights or ordinary afternoons find pilgrim priests pondering the pages of *Insight*.

Jim McCormick on acronymic Catholicism: 'I've need TECd ,RECc, and NECd to death.'

Thomas on Prudence, and Lonergan on common sense – and the Iraqi imbroglio.

I simply don't understand how a Catholic could not have foreseen disaster.

Rourke on Yves Simon and the Neoconservatives.

p.64: The quotation from Adam Smith – the insolence of the poor/wretched presenting themselves before the fortunate.

Contrast this with the preferential option for the poor (as hermeneutical): doing precisely this, presenting the poor to the eyes of the fortunate.

The audacity of the crucifixion.

Note how the poor are always hidden on great affairs of state.

Rourke, p. 161, is excellent on the way in which the economic sphere comes to take ascendancy over the political and cultural spheres – so that the common good becomes reduced to the commercial.

p. 163 on the importance of preserving rural life in the face of industrialization.

Pourke 155-190 is excellent.

Contra the rejection of Hellenism – Catholicism can engage.

It's not a matter of mixing and matching Christian and Greek concepts – but of living Christian faith with the intellectual openness of the Greeks.

Salman Rushdie and the Danish cartoons – In the response of their adversaries, we can see our own Catholic past – if we have truly repudiated that, we should support Rushdie's right to do what he did (while knowing that this means supporting another author's right to do so to Catholicism).

The church cannot insist upon government transparency, because that would lead to demands for ecclesiastical transparency.

Insight came to terms with Marx, Darwin, Freud, Einstein. Not their “-isms”, but their original thought. (I suspect there is no Einsteinism because there are an insufficient number of people who understand him to create one!)

Regarding ECT – If Pat Robertson signed it, I suspect grounds for disagreeing. [This is not *ad hominem*, it's a judgment of credibility.]

Apokatastasis not only takes away the notion of hell as punishment, but also of heaven as ‘reward.’

I hope that critics of much of the historicity of the Bible are correct:

- I hope that no people chosen by God actually slayed the Amalekites;
- That Abraham did not raise a knife over his son;
- That the first born male children of the Egyptians were not killed.

American history as a dialectic of awakening and enlightenment [Puritanism and Transcendentalism].

Catholic Rwanda (cf. Hitches).

Intelligent design presumes an architect, not a creator. Ex nihilo: who runs across a car and thinks it's been made from nothing?

Faith and Reason: not so much a putting together divergent concepts – as the coexistence within one consciousness of the virtue of faith and intellectual authenticity.

Convergence of conversions.

Thos those who dismissed John Paul II on Iraq as just the pieties that a pastor must speak – but he's out of touch with political realities. [How about sexual realities?]

‘History begins today.’ JP II thought not.

Irony that focus on infallibility has weakened the authority of the papacy – there had been no prior equivalent sense that something was non-infallible teaching.

After Benedict XVI issued a book of his own theology, the question emerged for me – what was the status of JP II's Wednesday allocutions on Genesis?

9/11, Just War, and John Paul II

Was JP II teaching with authority? (cf. BL on authority and authenticity).

This tells something about one's understanding of the role of papacy.

He wasn't telling us what to do – but he brought the universalism of the Church to bear on our lives – on our imagining, questioning, understanding, and judging.

BL, CW 17

"When a question is genuine, the answer is not yet known." [6]

"Human living is solving problems and living out solutions." [7]

"While there are illegitimate, mistaken, inopportune questions, still no question can be brushed aside without some reason being assigned; and questions do not stop: they keep coming, and libraries continue to fill us." [8]

"Well, up to the start of the Thomist school, doing theology was agreeing with Augustine, with much discussion about whether you agreed with Augustine or not." [132]

"... knowledge makes a bloody entrance." [134]

Devotion to the thought of Aquinas had been intended to provide a Maginot line that ensured doctrinal uniformity and immobility. But modern scholarship tended to change it into a vast forest, and only a lifelong expertise enabled one to say which trees had been chopped down, which still stood, and what new ones had recently sprung up." [255]

"The de facto result is that a family wage is not paid and, indeed, cannot be paid until a modification of the market economy is brought about either by recurrent legislation or minimum wages or by a more radical criticism of the market economy itself." [310]

[Thus, my contention that 'artificial contraception' will only be effectively overcome by more radical social and cultural critique.]

"... the human science 'economics' is in need of similar radical criticism." [311]

"For it is authentic Christian experience that is alive. It is that experience as shared by two or more that is intersubjective; that, as shared by many, is community; that, as transmitted down the ages, is historic; that, as intended for all Christians, is ecumenical and, as intended for all men, is universalist; it is the same experience, as headed for an ultimate goal, that is eschatological. So a single human reality, in its many aspects, and through its many realizations, at once is alive and intersubjective, communal and historic, ecumenical and universalist and eschatological." [232]

“But if the epithet ‘pastoral’ means something more, then that something has to be found in what escapes the universal, in the individual and the personal in the concrete community and the ongoing process of history. [233]

“Today, theology not only can be concerned with the individual, the personal, the communitarian, the historical – it just cannot avoid enhancing that concern and adapting that viewpoint.” [234]

9/11 and Bias:

- Dramatic: WTC images overwhelmed – the images forced their way into consciousness and liberated questions to be asked – but also forced contrary images to be repressed – disallowed other questions.
- Individual: sense of solidarity emerged;
- Group: only *our* images, *our* questions mattered.
- General: Something had to be done and it had to be done NOW – propelled by the images/questions/insights/judgments that 9/11 unleashed – but also without the images/questions/insights/judgments that 9/11 rendered unimaginable/unaskable/unthinkable.

Relate all this to thinking about Just War: Importance of authenticity – was JPII merely ‘out of it’, or was it precisely our biases that he was ‘out of’?

Distinction between (a) Theology of the body and (b) nuptial theology – compare/contrast with ‘Finality, Love, Marriage’

Passage of time since the ‘Indian treaties’ tends to make them of no consequence in American consciousness... Yet, in (the) Catholic perspective, a century and a half is nothing – it might as well have been a week and a half ago.

What is often spoken of as cultural relativism is (or at least can be) more precisely understood as an empirical notion of culture.

Conservative tenet – all cultures are not equal – as if cultures were mathematical entities – it’s a rationalist perspective.

Re: universal salvation – see von Balthasar’s *Dare We Hope?*, p. 250, where Kierkegaard expresses confidence in the salvation of everyone but himself!

Merton Journals V, p. 14 – on apology to the Iroquois.

Fisher on Ong’s optimism [a convergent Catholic and American trait] – I need to retrieve that in myself.

The liturgy needs more “oohs” and “aahs”, not fewer --- ‘... with you’, not ‘... with your spirit’ – we need more vague traces of skippin’ reels of rhyme.

[We need to give more attention], too, to two --- ooooooh!

Dylan’s *Lyrics*, p. 169: Your grandma prays to pictures / that are pasted on a board.’

There is a sense – only *a* sense, but a very *real* sense – in which to engage in Evangelical-Catholic dialogue is to reflect on what it means to be American *and* Catholic.

‘Evangelical’ here is peculiarly American.

Reading Michael Novak has helped me understand what was at stake in the Americanism controversy.

George Weigel's coup in writing JP II's bio – claiming JP II for the Americanists.

Nature: e.g., NFP --- in traditional Catholic thinking, ‘natural’ is not contrasted with ‘artificial,’ but with *supernatural*..... in this sense, contraception is ‘natural’.

It's not so much a sense that the America I grew up in has been lost, but that I grew up sensing that the old, weird America had been lost. So what I now sense is that we've lost ‘the sense that America has been lost.’ J.F. Powers on war: “The church, in playing footsie with the powers that be, from Constantine to LBJ, had been remiss.” (Labrie, 189).

Redemption – no Catholic *doctrine*.

- Relate to Orsi/Fisher on Catholic emphasis on suffering as participation/cooperation.
- Distinction of theological method:



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

- One way of interpreting Vatican caution re: liberation theology: *if* liberation theology is reducing/limiting redemption to liberation, the critique is that it is narrowing the mystery.

To the assertion that nuptial imagery “is not just metaphor”: two senses in which that statement can be understood/approached:

1. It is something beyond a metaphor
2. A dismissive understanding of the meaning and power of metaphor.

‘The symbol gives rise to thought, but thought always returns to and is nourished by symbol.’

I’m not sure exactly why Ricoeur’s adage comes to mind here, but it does.

Communal dimension of Catholicism and homosexuality:

Absence of social support, encouragement, and even imperatives to support gay fidelity... There is not ‘Thou shalt be faithful’ for gay Catholics... faithfulness is judged to be as perverse as promiscuity – and there’s something hideously wrong with that...

Homosexuality: something ‘lacking’ becomes equated with ‘disordered’ --- Universal: as Catholic, I anticipate that there will be something similar between hetero- and homo-sexuality – different, yet similar. Liberals tend to ignore the ‘different’ / Conservatives, the ‘similar.’ Retrieval of analogy needed.

Gays can read Genesis, too! Not simply to experience themselves left out, rejected; but for light/illumination. I suspect they can even engage in an analogical reading of JP II's allocutions on the theology of the body.

Re: Catholicity (in Dulles's 'dimensions'): Rahner as breadth / Lonergan as depth / Maybe Congar as length / von Balthasar as height?

'Creation' is wonder at the fact that the universe 'is designed' – that's what I do with the argument of intelligent design... The key word is "is" – not "designed".

William McNamara on contemplation as a long, loving look at the Real.

Why is there something rather than nothing?.

Chesterton on praise of *being*.

Re: Sex abuse – Much discussion of the crisis has centered on the absence of religious and moral conversion. Far too little on psychic and intellectual conversion.

Bringing to expression underlying problems: easy to see the underlying problems as lying within either (a) the broader culture, or (b) the church. [Conservatives tend to do (a); liberals, (b).]

Mutual self-mediation: what if it brings to the surface *both*? What if: this is what it looks like when the sickness of our culture and the sickness of our church entwine?

Re: Chuck Chaput and the Colorado initiative on extending the statute of limitations for sex abuse crimes – enlisting the temporal arm to protect the material wealth of the Church has been standard operational procedure in many Catholic quarters – but coming from a *Franciscan*?

Picking up from Greil Marcus – hankering for the old, weird Church – I have that in common with conservatives, in a sense, but I perceive much of what they seem to be nostalgic for to be strangely 'modern', -- re: hankering for the '50s – yes, yes, by all means, yes, but the 1150s, not the 1950s! [and the two could hardly be more different – my perspective: they're hankering for the Church at its worst – I, for the Church at its best.]

Re: 'dissenting theologians' from *Humanae Vitae*, and the conservative tendency to blame them for Catholics using contraception: these theologians did not lead Catholics into using birth control; they may have led those Catholics using birth control to judge that they could still find a home in the Church.

Relativism and conservatism – A conservative is going to oppose disruption of social patterns. At one point, a conservative will oppose a disruption, which nonetheless occurs; at a later point, after the [initial] disruption has itself become an embedded social pattern, the conservative position may well be the maintenance of the pattern – even though it had previously been the conservative position to institute that pattern.

A conservative would have foreseen the devastation subsequent to the suppression of Native cultures/societies.

Nuptial theology: a metaphor forced to be a metaphysic?

'Male and Female, He created them.'

Sexual differentiation *as* the *imago Dei*.

Yet this is also true of mice and muskrats.

As in fecundity.

Springsteen: "Your breasts are the altar..."

In the tradition, it is that which distinguishes human sexual differentiation from that of muskrats, which is the locus of the *imago Dei* – not in the fact of being male and female – it lies in being male and female *as* human.

As our labor is distinct from that of muskrats, so too our art, and our death.

Thus, the psychological analogy for the Trinity.

Nuptial theology is beautifully insightful – recall subscribing to *L'Observatore Romano* in Pierre, and incorporating it into marriage preparation as early as 1979.

But, as so often happens, a single insight – or set of insights – is asked to bear more weight than it can carry.

Has nuptial theology displaced/replaced Body of Christ theology?

Rahner spent 10 years as a pastor.

What next? Retrieval of the *virginitas in partu* tradition?

Re: Adam and Eve – Original Sin – if they screwed up, without even the possibility of Oedipal issues, there's no hope for those of us who live and breathe that possibility as *actual fact*.

Perhaps this is the profound aversion to Darwinism – maybe Adam and Eve *did* have Oedipal attachments – to primates, at that!

There must be something in Sebastian Moor about this!

Pushed as far as it sometimes (often?) seems to be, this theology sounds more like Oriental Yin Yang than Catholic theology.

Imago Dei as that in us which is receptive to grace – obediential potency – supernatural existential – natural desire for God.

If there had been any doubt left, the emergence of nuptial theology should make clear once and for all that theology has been the province of celibate men for far too long.

If you're looking for blood on the bedsheets on your wedding night, you're going to have to fake it.

I would never argue that the entire theology emerges from psychic disturbance (though it does seem to have originated with Origen who cut his own balls off) – but if one is not aware of how this theology will emerge in the thought and life of a person with psychic disturbance, not only trouble, but tragedy, awaits.

Origen also originated the notion of Church as Virgin Mother. Now I love the church, but whatever else she may or may not be, she's no Virgin.

The nuptial imagery is a kernel in the grain bin. Delicious and fertile both – but a kernel. It is somehow being made into the foundation on which the granary stands or falls. I'm not an engineer, but I predict it will fall.

I'm waiting for Catholics to appear in the stands behind home plate reading X (biblical citation for nuptial imagery).

Nuptial Theology: JPII's allocutions needs a phenomenology of the garden – is there no connection between what has happened to marriage and what has happened to the garden?

Eden was paradise because there were no in-laws, and no theologians (Perhaps the Jahwist had an axe to grind!).

No history – no society – no culture.

How did Adam and Eve learn to talk – they speak words that have no history.

Perhaps they can be naked because their bodies carry no imprint of any sacred text – their experience is before the test; ours, after.

The problem with nuptial theology is that it takes a beautiful metaphor and makes it the centerpiece of a system – if this theology continues its trajectory toward dominance, I will finally find something for which to thank God for Derrida – because the system will need to be deconstructed in order to retrieve any meaning from the metaphor.

Thoroughly Modern Millie of an ennielism. [?]

Michael Novak's Americanism

We pray that our soldiers don't die – do we pray that they not kill?

There has been much written about theology after Auschwitz, but much less about theology after Hiroshima.

This remark is not to equate Auschwitz and Hiroshima – but what is significant is the *absence* of the theology.

We have sought an explicit caesura, a break, a fundamental discontinuity with the one (though, of course, without achieving it) – but we have lived a continuity with Hiroshima.

Cf. James Carroll, *House of War*.

We are not simply meaning-making beings, but meaning-made beings, as well.

Cf. Orsi

John Ford and the book on Hamburg (cf. the image of *Inferno*).

I still regard Tom Dooley as a saint. Perhaps only as the patron of missionary gay spooks, but a saint nonetheless.

And I suspect there may be a lot more of those than we might imagine. [Both missionaries as spooks – and missionaries & spooks as gay.]

It's almost as if Dylan sings the background vocals to my life. However far back, I/you can always hear him, and I/you can always tell it's him.

NFP as an Anglican-style compromise. [Recall Umberto Eco on Windows as Anglican compromise between MS-DOS and Mac: NFP as Windows!]

Docetism, etc. – Abstractions, statisticalization, etc.

Dylan lyrics:

I ain't lookin' to block you up / Shock or knock or lock you up, / Analyze you, categorize you, / Finalize you or advertise you. / All I really want to do / Is, baby, be friends with you. / ... / I ain't lookin' for you to feel like me, / See like me or be lime me.

A not small part of my life has been a Dylan/Catholic Dialectic.

Dylan is the voice of that weird, old America – hard to find, but here it is [Appalachia, Mississippi, Minnesota, Greenwich Village -- all intoned and in tune]

And here is the voice of my maternal, evangelical heritage – triumphally influenced by a marital turn to Rome, but subversively always-already present.

A kataphatic movement.... From Americanism and Papism and Escapism.

Platonism, Positivism, Determinism, Aristotelianism, Thomas, Lutheranism, Calvinism, Pietism, Spritualism, Fundamentalism, Literalism, Relativism, Absolutism, Evolutionalism, Freudianism, Misogynism, Sexism, Racism, Dualism, Nominalism,, Legalism, Pentecostalism, Existentialism, Essentialism, Nihilism.

From Catholicism: O Lord, Deliver us, to the Catholic Thing.

Paganism, Judaism, Buddhism, Islamism, Theism, Atheism, Stalinism, McCarthyism, Terrorism, Sadism, Masochism, conceptualism, Intellectualism, Romanticism, Pacifism, Militarism, Faddism, Fanaticism, Modernism, Antiquarianism, Liberalism, Conservatism.

I've never met a mystic who was into mysticism.

Granted, many *ismized* words are more phantom than real. The dangers of some are more phantom than real. 'Jesuitism' even makes it into the dictionary. Just try to make an orderly system out of that bunch? At most that's a ghost that has long since transmigrated.

I like realism, too, but it's more real without the -ism.

Chrism and charism are keepers – but charismaticism, that's another sotry.

Neologism is key, too, but we need a new word for it.

[And what's another word for thesaurus?]

Even proponents of anarchy get subsumed under something called Anarchism.

Perhaps it's time for an Oath against Post-modernism – or a more generic oath against –ism altogether (which would, though, require some self-scrutiny on the part of Catholicism!)

Expressionism and Impressionism: I love works of both styles, but judge works to have been both more expressive and impressive before the –ism hardened.

Since I first heard/read it, I've much preferred "the Catholic *thing*."

Or Cardinal Dulles's 'catholicity.'

Classicism, Scholasticism, historicism, Pluralism, Monism, Medievalism, Rationalism, Fideism, Deism, Creationism, Idealism, Materialism, Communism, Colonialism, Capitalism, Socialism, Structuralism, Deconstructionism, Feminism, globalism, multiculturalism, imperialism.

Perhaps the only thing worse than an –ism is a post-ism.

From (alliterative) adjective with each –ism: O Lord, Deliver Us to the Catholic thing – litany.

I frequently find myself reading something that verges on being insightful, but seems to be just wrong. Reflection usually leads to: "It's the –ism, stupid!"

It was long thought that the whole damned story could be redeemed by the conversion of Indians to Christianity (as Benedict XVI seemed to imply in South America), when in fact the only possible redemption will come from the conversion of Christians to Christ. That's a tectonic shift that would register high on the Richter scale. Not to worry: there's no sign of any impending quake.

Of course, artificial contraception is 'immaterial.' It's a tautology.

But note that typically Catholicism contrasts 'natural' with 'supernatural,' not with 'artificial.'

But so too are haircuts and shaving [which is why I pass on both].

Needed: a phenomenological analysis of Samson's hair!

Dorothy Day and Thomas Merton could be radically withdrawn from American culture and yet radically participate in it. Not many have been possessed of their genius. Perhaps no one.

Most have slid far down one end of the continuum or the other, or, like me, have become schizoid.

Percy on slavery as original sin – an always-already part of American life. It was indispensable to our becoming who we are. Constitutive, in some manner, of our very existence as a people.

The ethnic cleansing of Native peoples is an even more stark embodiment of our national existence.

And las Casas notwithstanding, the first gold from the New World went to the Pope – if only it could have been allowed to have been a 'new world.'

Torture and relativism:

Even the language becomes relativized – we refuse to call “torture” that which we would insist be called “torture” if done against us. [“Do unto others what you would have them do to you” – becomes ‘Call what you do unto others what you would call it if they did it to you.’]

Many of our “advanced interrogation techniques” were developed after study of similar techniques employed by totalitarian states.

Like so many other things, we may have gotten even better at it.

Executions are cold-blooded killings. It isn’t an act of passion – it’s as *cold*-blooded as it gets. And people are paid to do it. One might almost wish that we’d ask for volunteers, rather than contracting it out to professional killers.

Moynihan on “failed persons.” I knew what he meant, but I thought to myself: “Failed persons’? Aren’t we all?”

When a professed disciple of the Poverino can enlist the arm of the state to protect the material wealth of the church [from her/its just or even her/its wrathful victims?] something is wrong. When he can be admired and even celebrated (perhaps someday even elevated” fro having done os, something is very wrong.

Lancelot Lamar as having pushed as far towards the limit of the not-yet of total evil – Percival = perhaps the descent into hell?

Recognition of tacit knowing reveals the illusion of any purely autonomous choice. I choose against a background, from a horizon, that I have not chosen.

Is there any doubt that faced with a Down Syndrome pregnancy today, a woman (or couple) chooses out of a horizon of expectation of what *should* be done.

There doesn’t seem to be much left of the Catholic Left – and that fact has impoverished both the Left and the Catholic.

The Left leavened the Church, and the Church deepened, broadened, heightened and lengthened the Left.

Nukes – if you release a snake, don’t be surprised if it slithers away only to return and bite you in the ass.

Marriage (and divorce) in terms of the always-already, the already, the near miss, and the not-yet...

Tribunal recognition o fthe near miss (within the confines of a certain metaphysics,that makes no sense whatsoever. But that metaphysics IS confining.

Sin: Original Sin as: Always-already / already / near miss / not-yet

Contra despair, with regard to the not-yet.

And Grace as Always-already [surnaturel, supernatural existential] / already [habit, virtues] / near miss / not-yet.

Contra presumption, with regard to the not-yet.

Walk straight ahead, or run away – you find that you’re still sinking into the myd of Mystery.

Why do 'they' hate us? Are they seeing the fruit of modernity and saying, not simply 'No thanks,' but 'Over my dead body, and by the way, over yours as well.'

Amazed by the absence of Moqtada al-Sadr T-shirts. [What a mug!]

I anticipate that there are many questions to which the only answer is "I don't know." [Put that in Latin, and it would make a great Episcopal motto on a heraldic seal – then, also in Latin, comment 'I'm not holding my breath!']

Ginsberg – Scorsese's Dylan, Disk 1 – to America: "Go fuck yourself with your atom bomb(s)." Now, that's *moral* theology – and, yes, there is a lot of *immoral* theology!.

Cf. John Ford.

Post-Hiroshima and post-Bikini atoll.

America and Dialectic: Is America one pole of the dialectic (as the Cold War led us to see ourselves? Or is there dialectical tension within America.

So, too, the Culture War: Can either 'side' recognize the dialectic within itself?

Whatever moral theologians might have said, could anyone in their absolutely wildest imagination picture Francis Bernadone going down into an atom bomb shelter? Probably any bomb shelter, for that matter.

It has taken a decade of distance for me – withdrawal and return.

Young Dylan as Francis Bernadone, his Canticle transposed into a new, second-generation American key.

At the March on Washington, with Joan Baez as Clare.

Any doubt that Francis would have been there? That he *was* there?

"... to dance beneath the diamond sky with one hand waving free..."

Troubador: 'Visions of Johannis' (perhaps the most beautiful song ever written – for this more beautiful woman – Francis would have 'gotten' this song.

'There's some people that /you don't forget / even though you only seen 'em one time or two.

Leila Hagen: "Of all the ways we are the things that are us, the most incomprehensible mystery is our optimism in the face of reality."

Her lasting impression on me: It probably didn't hurt that she was stunningly beautiful. Recall Dylan re: Alicia Keyes – "ain't nothin' wrong with that woman!"

Dylan's remark is apropos of the Immaculate Conception.

Chesterton on Tomas's optimism; and Chenu's optimism.

Note the traditionalist criticism (e.g., Ratzinger) of *Gaudium et Spes* as too optimistic

Teilhard: a few decades and debacles later, his optimism hasn't worn so well – but, then, he thought in terms of eons, not decades.

Eons and ions.

Emergent Grace: Anticipations of a (bad) Catholic

Grace works: Does it? Are they?

The irony of our contemporary theological situation: just as the Leonine project has come to a substantial understanding of Aquinas (cf. Fergus Kerr) – a theologian who opted to abstain from that project becomes pope.

This is not to say that Thomism is the be-all and end-all of Catholic thought. This is not to deny the brilliance, richness and possibilities of other (e.g., Ratzinger's P projects – it is simply to point out one more *discontinuity* in Catholic thinking (again, ironically, among those who highlight the dangers of discontinuity).

Re: apokatastasis: it seems to me far less presumptuous to anticipate that all will be saved than to presume that I will be.

'He descended into Hell.'

Re: Contraception – 'of all the pills in the pharmaceutical garden you may partake, but of this one you may not.'

Needed to complete JPII's theology of the body is a phenomenology of the garden. (The couple is not only naked to each other, but to the world.)

The Great Awakening puts me to sleep.

Kerr's Aquinas (p. 147) quotes Daphne Hampson: "no Catholic could understand Luther without ceasing to be Catholic."

Yet she comes close to acknowledging that Ratzinger understands Luther!

Four modes of anticipation: The always-already, the already, the damn near, and the not-yet.

'Damn near' in both senses: (a) just around the corner; and (b) just missed ('seen a shootin' star tonight, slip away.').

As many degrees of not-yetness as Carl Sagan saw stars.

Anticipation is not simply of the future – anticipations of what will be understood – anticipations of broad outlines of sinful and graced living, of insight and oversight – but always with a willingness to be as surprised by the past as we will, no doubt, be by the future.

Tradition as onion – common image: needing to peel off the layers until we get at the inner core.

But the inner core is the newest growth – the oldest are the outer layers.

We aren't looking at the onion from the outside. We're inside: surrounded by the protective layers – we're 'peeling' toward the outside, which, of course, you can't do! We get closer to the outside, only as the onion continues to grow, pushing us outward.

Contrast with Pearl/Oyster (in which the nearest layer is on the outside).

But an oyster can't be peeled – to get at the core, that which is of beauty/value must be destroyed.

At the core is an irritant: an important insight made possible by the image.

But the pearl is not organic: perhaps herein lies the difference between Catholic and Protestant notions of tradition.

Dylan: "no success like failure, and failure's not success at all" – apply to the Catholic Worker (cf. Fisher, p. 126).

Abortion and Immigration: focus on the virtue of Hospitality, not law. [Not a clear-cut answer to questions of complex social policy – but a question of who we are and become – it is fitting, e.g., that Tom Tancredo left the Catholic Church,

Whatever else a fetus is, it is not a citizen: an alien?

If we don't want her/him/it, send her/him/it back to whence she/he/it came.

The underlying value is 'wantedness.'

Re: Immigrants: however alien, whenever they come, they're real and they're here.

Options: (1) they're unwanted here, send them back; (2) they're here, want them.

The two are clearly not identical – but are analogous – and the analogy is one that neither liberal nor conservative wants to understand.

Neither liberalism, nor conservatism, but Catholic Realism.

Are natural bonds or social constructs determinative of what can or cannot be chosen?

Fetus and immigrant: they're both real and they're both here – though both in some shadowy, luminal state.

Ordo caritatis re: immigration – we may/must care for 'our own' first – but who are 'our own' – which takes precedence in the *ordo*, the city of God or the City of Man?

Puts me in a strange place, being a thorough Modern Millie of an American-Catholic.

I suspect that much of the anti-immigration frenzy is religious/cultural (cf. Tancredo, 'they should worship in *our* churches – he might just as well have said 'the Catholics are coming, the Catholics are coming!')

We well-accomodated 3rd, 4th, and 5th generation American-Catholics are fine – we are theological Catholics but cultural Americans – these 'others' (who may or

may not be theological Catholics) *are* cultural Catholics, and they are dangerous to the Protestant hegemony in American culture.

As a Catholic, the exodus of Latinos to Pentecostalism saddens me – yet I (more than) suspect that this will transform Pentecostalism in ways that would cause Pentecostal missionaries (especially those who are explicit and unapologetic sheep-stealers), could they foresee the transformation, to shudder.

Pentecostalism, to be sure, involves a transformation of Latinos. But transformed Latinos will also be transforming.

Re: von Balthasar's critique of Liberation Theology (cf. Kerr) – especially his disparagement of solidarity as a significant theological notion.

Surely it is partly a difference of context: Reading Goethe and transcribing Madame von Speyr's mystical visions, on the one hand – burying starved children and attending to the corpses of one's murdered colleagues, on the other.

Ratzinger's dismissal of liberation-theology-in-outline-form – it's as if he had read *Complete Idiot's Guide to Liberation Theology* or *Solidarity for Dummies*, and was unimpressed. That may seem harsh, but Idiot's Guides and Dummies books usually give a more complete and nuanced presentation of their subjects than Rome's outline of liberation theology.

Strict observant, you know who you are; laxists, you know who you are.

Or, if you've read the Kanaris/Doorley volume, you at least know who the other is.

Re: Lonergan 'school' – intersubjectivity as a key dimension:

1. Emergence of the school while Lonergan was still living. E.g., the importance of Doran's notion of psychic conversion having been incorporated by Lonergan into his own thinking – not just an 'imprimatur.'
2. Current situation: those who knew Lonergan, who can hear his idiosyncratic cadence in their memory, are nearing the end. Importance of establishing trajectories while they are still here..... an urgency to avoid the emergence of a 'decadent Lonerganism' (surely a contradiction in terms, but any more than a conceptualist Thomism?, the memory of which underlies the urgency).

If Lonerganians-of-the-strict-observance seem a bit hermetic vis-à-vis what is going on in most departments of theology, perhaps that is based on a judgment that much of that going-on is of neither much interest or value. It is a judgment, I suspect, with which you would share significant affinity.

Sobrinho: 'only I have been left to tell.' His subsequent work is witness, as much as theology.

Constructive engagement: Lonergan insisted that Liberation Theologians needed to pay more attention to economics – and Lonerganians are paying that attention.

Lamb's dissertation: I think I read it; I, at least, observed marks on the pages.

Despite his disinclination to overly value the liberal virtue of tolerance, he seems to be more to a Will Rogers sort of Lonerganian, who has never met a meta- he didn't like!

His dissertation led inexorably to his book: If he ever assigns students to read his dissertation, he'd damn well better have solidarity with victims.

Thinking backwards might be the best way (for some students) to understand what was going forward.

Understanding current theological controversies by going back to issues of Vatican II – realizing that the only way to understand those issues is to delve into scholasticism of the Garrigou-Lagrange variety, on the one hand, the divergence of other Thomist trajectories, and the *nouvelle theologie*; and, of course, that brings one back to Vatican I, Newman, and Leo; and back through Thomas and Bonaventure; which draws one's attention further back to Francis/Dominic and the 11th century Renaissance.....

Neoscholasticism as hermetic: resisted modernity, but did not engage.

Teaching/studying Church history backwards [in order to discover what was moving forward] – sort of like James Michener in *The Source* – digging deeper and deeper.

We generally perceive best by moving from what is close to what is distant.

'My stars, man, what do you want of these poor people?' – that's my response to some haranguing by priests.

Your snide aside.

Lonergan's focus as theologian: Grace / Trinity / Christ --- may have focused my attention on fundamentals.

And Fr. Crowe's remark on the value of a monastic theology.

Tracy and Novak: "not Lonerganians of the strict observance. Distinguish between these and those of a more laxist bent.

Tracy and Novak as public intellectuals.

Dylan: a question in your nerves is lit – as relates to Lonergan – as well as 'life sometimes must get lonely.'

Lonergan/Percy/Dylan: Of the earth's five billion human inhabitants I suspect I may stand alone in naming these three as foundational mediators of wisdom, but the eremitical life, too, has its value.

Msgr. Quinn: scholarly differentiation of consciousness – intellectual pattern – welcomed interruptions as invitations back into the dramatic pattern.

Published only posthumously, I suspect, because he couldn't bear to have missed something. As I occasionally heard him remark, he wanted to *something* as well as his friend Raymond Brown did everything.

Quinn's comment on *dabar* [once you release the drawstring, you can't pull the arrow back]: In retrospect, I suspect I may have withdrawn him from the mystical pattern when he made this

comment. There seemed to have been some particular sling of the arrow that he had been reflecting on.

Or a sling of outrageous fortune.

Rahner had his own impatience: *he* had to touch everything.

Cf. Lonergan quote in Lawler, *Popes*, p. 189.

McShane as more von Balthasarian in temperament? But, being Irish, he read, not Goethe, but Joyce.

His comment in Boston: David Tracy doesn't know what a thing is.

It verges on scandalous that only one of Chenu's works is currently in print in English – though thank God for UTP's recently published study of Chenu.

To Kerr's list: Teilhard, Guardini, Danielou. Midlist theologians?

I don't think Lonergan was so much influenced by the philosophy of science – he *was* influenced by science itself – perhaps more precisely, by scientists doing science.

He developed something of a philosophy of science, but less in conversation with other philosophers of science than with scientists (especially mathematicians, physicists, biologists) themselves.

The least scholastic of Kerr's ten are Küng and Ratzinger.

Reading Kerr recalls Binx Bolling's comment: "so there was such a time, and there were such men."

Lonergan not only learned in the scholastic system, he taught in it. [And is rare in having written and published in Latin.]

I hope that Kerr is wrong – though I suspect not – to presume that Küng will have no long-term impact on Catholic theology.

Whatever else can be said about him – he took the Church seriously. The reality of the Church – Its actual form – has profound impact on Christian faith and Christian witness.

He is not so much a liberal as an evangelical

To a large extent, 'evangelical ecclesiology' is an oxymoron – or, at least, a very rare species.

And to the extent that Evangelical and Catholic dialogue/communion/ whatever is desirable – Küng's work has value.

I need to be honest (in assessing the current theological scene) that I don't get von Balthasar – I trust that he is of enormous significance and value, because people I trust (especially Bob Doran) say so. But I also trust myself, and, to me, he seems really out there. Perhaps more precisely, I have encountered enough von Balthasar enthusiasts who seem to me to be utterly and literally certifiable.

Asked if he had discovered the significance of affectivity by reading Scheler – Lonergan responded, "I have feelings, too!"

Lonergan's work fails the American Bandstand test, it decidedly is not easy to dance to (especially for the worst dancer in North America!).

Yet is you give yourself to it, the dance is glorious/exhilarating.

Re: the common observation that abortion should be 'between a woman and her doctor – What the hell does a doctor (who's sold his/her/ soul to McMerck) know about good and evil?

Re: Tom Friedman: 'Ya gotta be dumber than a doorknob to think that the earth is flat.'

No wisdom from the flat-earth society.

If the world was flat, Columbus would never have gotten here.

We can invest in all sorts of technological improvements or we can stop burning so much fucking fossil fuel.

How long can you skate on Occam's razor before it slices you?

Dedication – To the SPS class of the year of three popes, and to Libby, Megan, and their Mom – Girls from the North Country.

This is not a work of theology. I'm not a theologian, but I know theology when I see it, and this isn't it.

Insofar as this is theology at all, it is amateur – in both senses of that word: not as good as the pros, but pursued solely and utterly out of love.

Patterns of Catholic Anticipation / Gracious Emergence / Emerging Grace

What lies behind, under, around, between-the-lines of what I believe.

Once the image has occurred to you, how can watching the young Dylan not conjure up images of an equally young Francis, the Troubadour, the *jongleur de Dieu*?

Justification – just a what? -- Such flippancy would probably cause my Lutheran friends to consign me to the lowest circles of Hell (if Lutheran Hell has circles. Probably not, too systematic.)

Re: Factory Farming – ZPF = Zoological Protein Factory

Such factories may or may not be fine – but to call them farms is to turn language into a pile of pigshit.

Ties that b(l)ind.

The *information* economy: Where is the wisdom we have lost in knowledge; where is the knowledge we have lost in information?

Camus: The plague bacillus is never defeated, but will return. Connect to Kent Meyers' cockleburs in *The Witness of Combines*. [Resistance, p. 188.]

Dylan's License to Kill.

Tacit believing?

Annie Dillard and Wendell Berry.

Rolvaag.

Peter Maurin's agrarianism [French, intellectual, romantic], and the southern agrarians.

Cult, culture and cultivation.

Presumed that cultivation would produce culture/ necessity of culture to produce cultivation.

Such a culture emerges – not in a few weeks, seasons, or years – but across generations, centuries, and, indeed, millennia.

Disaster: a farm without farmers.

Maurin believed that a farm would create farmers, without realizing that it takes farmers to create a farm.

The present now will later be past

Heaney: I rhyme to see myself / to set the darkness echoing.

Percy: So, there was such a time, and there were such men.

Kent Meyers' life on the Minnesota (Warren); relate to Twain on the Mississippi.

-isms, -archies, and -ologies: it's the suffix that will suffocate you – suffixocation.

We suffer from a surfeit of suffix.

Suffocating suffixes.

Witness of Combines, p. 129: second paragraph should end with a questions mark (and 2 sentences later).

Diagram that sentence!

On reading JP II's theology of the body – need of questions for reflection, as well as questions for understanding ('prior' to questions for deliberation).

And why, in the early years of the 20th century, is so much attention paid to JP II's theology of the body – and so little to his social teaching.

Laborem Exercens returns to Genesis – it places the theology of the body in a social context.

Michelangelo's Creator of Adam is not a picture of *designing*, but of *animating/vitalizing*.

After images of the sexual abuse scandal has seared one's psyche, who can ever listen to the interplay of boy-soprano and bass in a Palestrina mass innocently?

Name of the Rose scene of the fat old monk. Recall he was a soprano.

Perversely, a fascination with the innocence of pre-sexual male youth.

There is a presumption that ephebophiles are homosexual – I'm less sure.

A religion gives us a language with which to speak our lives. So, too, does a nation. And so, too, an artist. The languages may well be incommensurate, yet the blur, one into the other, into a new idiom that has never before been spoken.

No wonder it's hard to understand. There are no dictionaries!

A fascination with the innocence of childhood can easily, quickly and tragically become anything but innocent.

Was Joe Powers, too, only a pawn in their game?

Outcasts in the Gospel: Jesus' receptivity to outcasts is oft noticed – but not too their receptivity of Him.

Radical displacement.

The Pax Romana killed Jesus. We need to remember this whenever tempted to envision a Pax Americana.

Relate Ratzinger's fear of *relativism* to an enfeebled capacity for *resistance*.

If history began on 9/12/2001, we need not concern ourselves with Jesus, who has not entered our history.

Such a statement is a denial that God has entered history definitively in the incarnation.

An end to evil!

"Those who are not for us, are against. Us."

Neglecting 'those who are not against us are for us.'

Re: J's prayers in prison – are not the captives in Guantanamo praying without ceasing?

Contra both 'sides' in the sexual abuse debate: Not celibacy, but a particular *culture* of celibacy – not homosexuality, but a particular *culture* of celibacy.

And not what either 'side' might *mean* by such 'cultures.'

Dedication of a reflection on Dylan: To Bob – Englert, not Dylan (Well, him, too).

There are those, I suspect, who oppose any talk about the 'Spirit of Vatican II,' not because they want to insist on working within the Letter of Vatican II, but because they prefer the 'Spirit of Vatican I.'

Thus, talk of *Humanae Vitae* and infallibility: definitive, but not defined.

Infallibility as presented in Vatican I was carefully circumscribed, and at that passed by a substantial majority only because many bishops went home precisely so that they wouldn't have to vote.

Newman on 'creeping infallibilism.'

It's commonplace to say that if the bishops at Vatican II could have seen what would happen, they would have done otherwise. So, too, the bishops of Vatican I, I suspect.

Novak on birth control in *Confessions of a Catholic*, in the chapter on 'apostolic.'

Is nuptial theology emergent as an attempt to justify/explain/communicate *Humanae Vitae*?

Novak's inability to affirm is admirably consistent with his economic/political difference from the tradition.

His use of emergent probability – is there an inattentiveness to decline? There are schemes of probability, there, too, in the longer cycle.

Is dialectic adequately engaged here?

Simon's term *inclinations* – I like that – perhaps better than, or with anticipations.

I'm exploring the inclinations of a pilgrim in the weird, old Catholic thing.

When I read/hear of renewed pastoral efforts to communicate the message of *Humanae Vitae*, I respond much as I would upon seeing a car still sporting a McGovern bumper sticker. (Though, to be fair, McGovern at least carried Massachusetts and the District of Columbia.)

Did the attack from Iraq at the beginning of *Left Behind* incline millions of Evangelical Protestant Americans to eagerly support the war?

In a sense, Iraq *had* attacked.

The litany of the BVM had inclined me to an appreciation of Dylan's tossing off image after image, without the intrusion of logical connections.

If you want to know what psychic conversion is, listen to Bob Dylan.

If December 6 is a day that will live in infamy, why not the date of Wounded Knee?

Difficulty of 'detecting' the presence/absence of moral conversion – especially in oneself – But I do propose this: If one can hear/read the story of Wounded Knee without recoiling in horror, one is not morally converted.

Re: imposition of neoliberal economy/polity/culture in traditional societies – if you want to see what will result, visit the nearest Indian reservation.

To be sure, wealth was created [for others].

Stories of the martyrs (I was raised in a parish/school under the patronage of St. Lawrence, after all) inclined me to a notion of faith as resistance.

Intimations / Anticipation / Notion / Heuristic / Imagination --- Inclination: especially given Simon's emphasis on *practical* reason.

Practical: Dramatic pattern = practical and existential.

Geertz's 'moods' as too passive, or ,better ,as insufficiently active.

Giving direction to desire.

Inclinations as active, 'moving' the *flow* of consciousness – aware that consciousness has a flow.

Mary ' Madonna ' Pieta / Virgo – and nuptial theology.

Whatever notion of *sponsa Christi* emerged in the Catholic tradition, it was absent from my childhood (and would have seemed downright weird).

Is current Catholic culture strong enough to create such inclinations.

American focus on the need to disrupt (if not destroy) Catholic cultures in South America (and Novak/Weigel/Neuhaus) – indeed, enthusiasm for this disruption.

Pentecostal inroads – I wouldn't be surprised to find there had been clandestine CIA funding (in fact, I'm inclined to suspect that there was/is).

Notion of tradition:

- Church's traditional acceptance of war;
- Church's traditional suspicion of modernity.

What we face today is decidedly *modern* war.

Post Vatican II – third wave of democracy (Samuel Huntington) was primarily in Catholic countries. Cf. Bosco on post Vatican II Catholicism in Greene (and his involvement in South America).

Creation is *ex nihilo* – redemption is not.

In principio erat verbum – inclined me to logos Christology.

Natural law as inclination:

E.g., Grossman's *On Killing* – dis-inclination to kill.

Modern methods of subverting the disinclination.

Catholic inclination to subvert the subversion – but where are the chaplains when the initial subversion occurs – and are they allowed to subvert it?

Whose gospel do they preach? [Under whose authority?]

Lonergan's impact on me:

- o Desire
- o Emergent Probability
- o Scale of Value
- o Bias
- o Conversion
- o Realism as critical
- o Patterns of Experience
- o Realms of Meaning
- o Notion
- o Historical consciousness
- o Insight to image to concept
- o Dialectic of Transcendence and Limitation
- o Person as originating value
- o Being in love with God
- o Law of the Cross

- o Vertical finality
- o Methods: classical, statistical, genetic, dialectical
- o Missions of Son and Spirit
- o Romans 5.5
- o Mutual self-mediation
- o The prior we

Re: Homosexual orientation: determination? Choice? Or 'Inclination'?

Irony: placing heroic resistance to the orientation at the center of existence.

Or: acceptance of that orientation in its harmonious 'place' in one's life.

Nuptial theology similarly places (hetero)sexuality at the center of human existence.

In this sense, Nuptial Theology has its own Freudian roots.

Mother Jerome Schmidt as the most powerful woman in South Dakota. (Cf. Yankton Benedictine histories.)

My experience of ethnic Catholicism: Irish and Italian [Don Luigi Guanella] nuns.

Quote Marielle somewhere.

The limpness of Adam's being (Sistine Chapel) evident in his limp penis.

Papal states as having been for the maintenance of the Church. (Cf. Starr's *Land's End*.)

Percy: "Wait!"

Vatican II liturgical reform of priest facing the people revealed (unveiled) the weakness of priests (who knew they couldn't preach?).

Intellectual conversion in Jägerstätter.

Saints as images of resistance. (Martin of Tours and Jean Vianney refused military service.)

Intersubjectivity as the foundation of the Mystical Body.

Implications of Tönnies' categories for the persistence of the pre-modern. (Cf. Greeley.)

Value of reinstating the draft precisely so that people could refuse.

Percy's *Second Coming* and Nuptial Theology.

Nuptial Theology and intersubjectivity.

Flannery O'Connor's prophets – how evangelicals have entered the mainstream – as 'tamed' as Catholics, though attacking the fringes.

Contra Novak's insistence on Capitalism and creativity – the scheme of recurrence is highly creative in expanding its range, but highly protective of its own recurrence and expansion.

Creation of new uses for fossil fuels, but not open to the question of potential problems.

Suppression of further relevant questions.

Enabled creation of the atomic bomb – but suppression of questions whether we *should* build, much less, use the Damn Thing.

Creative of global economic expansion, without questioning the possible value of ways of life being destroyed.

The South's peculiar institution was creatively built and creatively used.

The Lakota were creatively killed – so much for their originating value.

Dialectic of cultures is not a matter of piecing concepts from each together, but having persons whose creativity flows from each in conversation enabling mutual self-mediation.

If persons from other cultures want to know what we intend for them, they should visit Pine Ridge.

To be sure, we'll be willing to build them a museum and sell their artifacts.

The spectre of Mahmoud Amadinejad having a nuclear bomb IS terrifying. But the spectre of Richard Nixon's having had control of 10,000 isn't?

I only knew Frand Sampson as a hard-drinkin', cigar chompin' lovable bear of a man.

I treasure owning his copy of *In Solitary Witness*.

Any systematic ordering of the four aspects (or whatever) of Catholicity should not be taken too seriously. They are only gathered into any semblance of system, because I'm inclined to do so!

Methodic anarchism: Those who have worked with me would probably be inclined to affirm one part of this oxymoronic couplet more than the other!

Simon's appreciation of Proudhonian anarchism.

Any social system without a strong subcurrent of anarchism tends toward ideology (a soft totalitarianism?).

For ten years I have worked for a corporation that has been quite good to me – and I hope I have adequately returned the favor. But to write a theology of the corporation seems a bit much.

What's the difference between a crow and a crucifix? The body.

It isn't the Word of God that saves, but His Body.

America is in need of a Subterranean Homesick Catholicism.

Mediating structures provide a certain distance from the state (and therefore group bias), and yet the mediating structure can enforce an even more intense group bias.

Busy Being Baptized: Inclinations of a Subterranean Homesick Catholic

A wide winding way.

NFP as resistance.

I'm not a golfer but I'm still shooting for a whole-in-one.

First Things (as Lawler calls them) could be re-christened, a lá the Chesterbelloc, as the NeuWeiNo (I leave it to the reader to picture the entry in the updated bestiary (cf. Eugene McCarthy) – though I do note that placing emphasis on the second syllable helps with the process of image formation).

Ideology: Thought without thinking; thought that precludes thinking.

Robertson Davies's BGL: archetypal, paradigmatic

Nukes as Damn Things (DTs): Nuclear bomb is the ultimate delirium tremens.

- We're in a position of telling other peoples of the wonders of modernity – and we invite them to partake of all the fruits of the garden – except this one. That's been tried before. We're hoping to have better luck than God.
- Is this the root of modern apocalyptic? It enabled/forced us to conceive of the end.
- Nuclear weapons have entered the flexible range of schemes of recurrence that constitute modernity – and all sorts of protective schemes have been erected around it – and schemes of protective schemes around them. It is so deeply entrenched in the fundamental scheme that we barely even think of it anymore.

Horror at the thought of world government – a horror that I share.

- Yet if there is going to be a world economy there had damn well better be a world government (as Benedict XVI seems to have realized).
- And as long as there are weapons capable of destroying the world, the same question is raised.

Canticle for Leibowitz

The stockpiling of nuclear weapons and the ongoing refinement of plans to use them is an explicit denial of the doctrine of the Mystical Body. Pure and simple, straightforward, outright denial.

All Catholics profess that doctrine: Catholic Workers actually believe it.

The world has far less reason to fear that God will end human history than that we will.

Samuel's restriction of Saul – he must not multiply chariots – and how we have multiplied these chariots of fire.

McSorley – It's a sin to build a nuclear weapon.

When I speak of discerning inclinations, this is not just stream of consciousness 0—though not totally distinct, either.

- Stream of consciousness writing is an attempt to give expression to the underlying flow.
- I'm talking not simply about expressing the flow, but attending to it and trying to understand it as flow.
 - o Noticing that these dreams, these images, these questions, these feelings, these moods, these insights, these behaviors keep recurring – and wondering about that recurrence.

Not applying Catholic doctrine to 9/11 – but attending to my own experience, response, feelings, and questions – and wondering why.

The Just War Theory extends an open invitation to the development of doctrine – generally in a direction the emperor desires, and at a time of his choosing.

Re: going to war because otherwise our enemies will see us as weak. But it must be remembered that it is possible to be seen simultaneously as strong and stupid, sometimes stupendously stupid.

An inclination as a scheme of recurrence (among other things being equal) – this is how I will perceive, feel, act, etc. – but, of course, the otherness of not-equal things means it isn't a slam dunk.

Situatedness of Leadership – (a) when schemes are fully functioning, and (b) when they have broken down (and others).

Styles/types of leadership:

- Protective of the scheme;
- Encouraging creative inclusion of non-systematic events (indeed, their occurrence).

Niebuhr's Christ/Culture paradigms as ways of relating schemes:

The schemes are not 'already-out-there-now' but conscious.

A profusion of non-systematic events.

The very writing of this book as an instance of emergent probability.

Began with something of a 'system' – followed by ten years of sprawling non-systematic events – and a struggle to bring some of them into a recurrent scheme – while allowing others their non-systematic charm!

Yves Simon's 'inclinations'.

War in Iraq as disruptive – it occupied my reading, thinking, praying for two years.

My subtitle (inclination) as a key event in bringing a certain loose system into configuration while allowing the residue to remain residual.

Coinage of the moniker NeuWeiNo as mobilizing energies of motivation: "I have to get this into print."

Inclined-to-incline, or not so inclined.

Military vets – what happens to the non-systematic as events?

Should they be brought into a scheme? Should they be forced into a narrative? An ideology?

For some this happens.

For others they remain disruptive events, and this very disruptive may have communal value – originating value – disrupting a too easily told story.

Absent is talk of forgiveness – and penance.

Racial integration and emergent probability: non-systematic events becoming systematic.

It can happen externally without corresponding conscious events – and vice versa.

Value of maintenance of difference: can cultures be brought into a scheme while remaining essentially what they are?

Generalized Empirical Method for Dummies / Complete Idiot's Guide to Emergent Probability.

Catholic suspicion of Revolutions can be applied, e.g., to Iraq (cf. Makiya).

The American Revolution wasn't all that revolutionary.

Some inclinations are gently sloping – some are pretty steep, veritable cliffs of fall.

Sometimes I go uphill (especially after Lonergan's critical point).

Some are well trod paths – at times I must make my own way.

American Catholics of my generation have lived in a time of confused and confusing inclinations.

The image of the cafeteria catholic is confused as to the nature of the confusion.

It pictures consciousness as selecting so many pieces of pie – pecan, not pumpkin.

As it's an alka seltzer reaction to a previous era: "I can't believe I ate the whole thing."

Business/Economics – something is wrong about making money on water and war.

Cf. *Blood Money* (Miller) and *Thirst* (Suitow).

Positive dimensions of the '60s destroyed by drugs – as boomers aged, 'drugs' become an ever-present domesticated destroyer.

Torture: crucifixion and martyrdom – These are done *to* Christians, not by them. To be sure, this has not always seemed the case. But from a dialectical standpoint it might be asked: who was membered in the Body of Christ, the Inquisitor or his victim?

Placing a painting of Inquisition torture and one of the scourging at the pillar and Guantanamo side-by-side (analogy).

Social thought – Microsoft as a mediating institution? (Cf. Greeley's *No Bigger Than Necessary* on ways, perhaps, to make it so.)

Contemporary pluralism is such that I suspect there are even Catholic Ayn Rand fans, whereas her books almost make me long for the Index of Forbidden Books.

Gelasian Dyarchy: Concern over church/State relations in the West almost seems quaint (to quote/paraphrase Alberto Gonzales) – But how about Business/State relations? [private/public partnerships in which the State becomes virtually a wholly owned subsidiary.]

In small countries, the Government is the mediating structure between the individual and multinational corporations.

We pride ourselves on moving beyond mythic consciousness, yet continue to believe in the invisible hand – a myth that enables more than a little sleight of (invisible) hand.

Just War *Theory* is just a theory – and it bears all burden of our whole approach of applying theory to practice – War as abstraction.

All my relations (mituye oyasin) and Universality.

Neihardt's *Black Elk Speaks* exemplifies Phillip Jenkins's notion of mainstream appropriation of Native culture to suit its own needs.

To fill a role in Neihardt's overarching myth.

Re: 'Cafeteria Catholicism' – The problem is not so much that we pick and choose individual elements to believe, but that we think we do so when in fact we are believing what we are inclined to believe. It's just that the center of gravity has shifted, and the inclinations are coming from elsewhere than from the Catholic tradition.

Do I autonomously choose to value autonomy, or am I 'inclined' to do so?

No Direction Home – Girl asks 'Do your songs have a subtle or obvious message... supposed to have 'subtle'... where'd you hear that?... Movie magazine...'

"*Existenz and Aggiornamento*" – critical point when I find out for myself that it is up to myself to decide what I am going to make of myself.

This is the fundamental shift in the center of gravity.

Ben Black Elk and mutual self-mediation.

Connection to the emerging Church – Africa, Latin America, Asia – post-colonial Native American Catholicism.

Who is the evangelist? And who the evangelized?

Cf. Vincent Donovan's *The Gospel before Christianity*.

Sister Celine Anderson OSB in the context of Orsi on suffering.

Perhaps American Catholic revulsion at torture would be more visceral if the Stations of Cross had remained a more central part of our lives.

Mutual self-mediation – bringing into one consciousness images of Roman and American torture.

Wounded Knee should enter the liturgical calendar of American Catholicism.

Add White Buffalo Woman to the Marian Litany.

Lakota and Orality.

Lakota Catholicism as mutual self-mediation – notion of Native 'agency' (originating value).

Damian Kraus on cultural anthropology and Bible – a Lakota hermeneutic.

Lakota Catholicism as soteriological/cosmological – distinct from soteriological/anthropological.

1 Cor 13 *contra* 'sola fide' – what have they got against hope and charity?

For all the nonsense of New Agers, they do turn to Native Peoples (in Jenkins's fashion, to be sure) – but they recognize a need that mainstream Catholicism seems largely to leave unnoticed.

How "morning star" stirred my heart as a child in the Marian litany – Black Elk's use of the image.

Ben Black Elk – at least once as a child I sat on the lap of a son of a saint.

Black Elk as Doctor of the Church – 'Doctor' in both senses, as Healer and as Teacher.

Lakota and the Suffering Servant – the law of the cross.

Hiroshima changed the common sense of our community – it mediated a new America.

Individualism and the notion of autonomy – recognizes self-mediation – but it weak on mutual self-mediation.

Howard Carroll and parishioner's "jungle rights" – he had heard the word 'conjugal,' but was a bit unclear on the concept!

Tracy my inclination toward contemporary medicine to Ivan Illich's *Medical Nemesis* (iatrogenesis) – reading this at SPS was pivotal.

'Gazing out the window / of the St. James Hotel' – is this a biblical reference.

About a lot of things, 'I used to care /' but things have changed'. (especially, e.g., liturgical trivia).

Eliot: 'teach us to care and not to care'

Parallel transformations in Church change:

- Usury – "interest" in the modern economy is not what "interest" was in the premodern.
- War – "war" in the modern world is also not what "war" was in the premodern.
 - o Read Aquinas on war – does it sound like he's talking about missiles and bombers and IEDs (Note Weil's possible relevance here – *Iliad*).

Sometimes the church seems more concerned about IUDs than IEDs, more concerned about Trojans than about Trojan Horses.

Hiroshima has always played on the wide screen in my imagination.

Inclinations – re: will/*willingness*/*willing*

Essential and effective freedom – effective freedom both activates inclined action (effects) and limits it, in the sense that there are acts beyond the effective range.

Much discussion of "free will" is an abstraction – either affirming or denying movement from will to willing – absent the mediation of willingness.

Harry Truman may well have saved my father's life by his decision to use the atomic bomb, and in so doing enabled me to be. And while this particular possible effect of his decision is of little consequence in any universal perspective, it looms rather large in my own eyes.

Again, Dad's being in the seminary when the Diocese went bankrupt – my very existence may very well have been contingent upon the occurrence of the Great Depression and atomic destruction.

One needs not share my visceral disdain of Hell-burton to share a general inclination to regard war profiteering as lying somewhere on a continuum between 'bad taste' to 'generally wrong' to 'profoundly evil.'

Relationship of Thomas on the gift of counsel and John Dunne's essay "Waiting on Insight."

Michael Polanyi on the tacit dimension being (virtually) rooted in the body – cf. Lonergan on the 'neural base.'

Is Flannery O'Connor on Manners pertinent to inclination?

Re: apocalyptic premillennialist's image of God: perhaps not a graven idol, but a craven one.

The contemporary face of paganism is best seen, not in a group of Wiccans vavorting in the woods, but in Dick Cheney.

Thus the strangeness of 'Christian' cyncretism with the Bush/Cheney administration.

Langewiesche, *The Atomic Bazaar*, p. 108 – Pakistan's Bhutto referring to "Christian, Jewish, Hindu, and Community bombs" as partial motivation for development of Pakistan's 'Muslim' bomb.

If sex is 'language,' could contraception be construed as 'editing'?

Perhaps marriage is a story (cf. Haughton in Burtchaell's book) – and sex is a (what?) plotline?
Pacing?

'he was always on the outside / of whatever side there was' is problematic for a proponent of communal inclinations? [Deal with it!]

Re: Prudence and Hiroshima

Existential, as well as practical, dimension:

- Arguments about the rightness/wrongness of the bombing are largely theoretical.
- In using the A-bomb, a practical effect was clearly achieved – but so too was an existential effect – we *become* a different nation.

So, too, re: slavery [cultural genocide of Native American series; series of regime overthrows].

The racial legacy of slavery is its existential effect – so much of the problem in 'arguments' about this is that they are theoretical (or both the right and the left) – focus on the practical, rather than the existential.

Merton on "milieu Catholicism" – *School of Charity*, 341 – "Catholicism which is so completely committed to a social and cultural established milieu that when there arises a choice between the Gospel and the milieu, the choice is not even visible. The milieu wins every time, automatically."

Given the way that culture 'works' and the way that religion 'works' there is no escaping milieu Catholicism for most of us. Those who do escape it, though, serve as a reminder to those of us

who don't of that very fact. And, being reminded, we are given something of an opportunity to choose. They make the choice 'visible' for us.

But those 'outsiders' doing the reminding are not, by themselves, the Catholic Thing. They, too, need reminding that 'milieu' is the stuff of incarnation. Only in the day to day exchanges of life is faith made real. Only there is grace emergent.

Merton, I think, came to understand this. He came to understand that there is such a thing as a monastic milieu.

Re: Chaput, etc.: The difference between 'conservative' and 'liberal' Catholics is not that one maintains more of a distance from the milieu than the other; it is, rather, that 'conservatives' have a conservative milieu, and liberals a liberal 'milieu.'

Two tests of 'thinking with the Church:' (1) tradition over time; and (2) bulk of current Catholics. Neo-conservative Catholics on war and economics fail both tests.

A majority of the world's Catholics are poor. In contrast, Protestantism is a middle class phenomenon. (Though Pentecostalism is another matter. Herein a basis for Catholic-Pentecostal dialogue?)

Possession of nuclear weaponry as equivalent to the construction of Death Camps – just in case we need to use them. We have built enough Death Camps to exterminate the entirety of humanity – with precise calculations as to how many could be most efficiently incinerated. [And we pat ourselves on the back because we've only used them a time or two.]

Greater openness to Purgatory in 'the Church of the South'?

Re: America as idea – I think you can best come to know America through her songs, and if you want to hear her songs you can do far worse than to listen to Bob Dylan.

Catholic trend of opposition to Capital Punishment: centuries of meditation before a crucifix tend to have an impact.

Charles Chaput began campaigning for Denver as soon as he hit Rapid City, and began campaigning for a red hat as soon as he hit Denver. To say this is not to impugn the things he stands for; I disagree with many of them, but that disagreement must be based on those 'things' themselves. Rather, to say this is simply to insist on Catholic realism, i.e., on acknowledging facts as facts, rather than ignoring them or pretending they are something else.

A substantial percentage of the world's bishops are bishops precisely because they waged successful campaigns to become bishops. Not all, certainly; possibly, even, not most. But a substantial number, nonetheless. Failing to recognize this is not to face facts. And facts matter.

Importance of theological anthropology. Catholicism will always insist on the centrality of the human – contra, e.g., Peter Singer's 'speciesism.' But that leaves open the question as to what 'humanity' means. Lonergan is helpful in his notion of higher levels 'sublating' lower. The human being *is* physical, *is* chemical, *is* biological, *is* zoological – but also *is* more. The higher levels cannot be ignored; but neither can the lower – without disastrous consequences.

Thus, ecological questions: those who insist on the priority of human needs are often people whose understanding of the 'human' is insufficiently attentive to the 'lower' levels.

Moynihan (*Pandaemonium*) on ethnicity. Key element is *status*. Greeley on how denominations had functioned as quasi-ethnic groups (which relates to Herberg). Are 'liberal' and 'conservative' today's ethnicities? Note the disdain in which each holds the other. Thus, the attraction/repulsion of Sarah Palin.

In this sense, have 'evangelical' Catholics found their 'way of being American' in something other than Catholicism? Similarly with liberals? Might not what appear to be doctrinal disputes be more a matter of identity posts?

Moynihan notes that in the U.S., Communism had functioned as an ethnicity.

In this sense, there are parallels to the situation of, e.g., German and Irish Catholics in an earlier American age – each with distinctive cultures.

How to find enough commonality, while allowing each 'ethnicity' its own particularity – and diminishing 'disdain,' i.e., assertion of status.

Controversies regarding liturgical language center around the question, "Whose vernacular?"

Problematic is the sense that all bishops belong to the same ethnic group.

Dialogue between Commonweal Catholics and First Thinkers would not, strictly speaking, be ecumenical, but it would be decidedly cross-cultural.

A fearful vision of alternative energy: turning the Dakotas into a giant wind farm to provide the energy needed to pump water from the Great Lakes to Arizona to allow rich denizens of the desert to play golf on green fairways and lush greens!

Merton, *Seeds of Destruction*, pp 254 ff., on natural law. He is writing to Dorothy Day re: nuclear war and shelters, etc., but is this not applicable to questions, e.g., of homosexuality? His point is that the point of Christian ethics is to focus on the *person*, not on the *nature* -- "Because when we consider 'nature' we consider the general, the theoretical, and forget the concrete, the individual, the personal reality of the one confronting us." He wants to reclaim natural law, but through an evangelical personalism. Is this the direction in which John Paul II brought Catholic ethics forward? But did his phenomenological approach not reduce the personalism in its abstraction?

It is in our *nature* to be *persons*.

Re: Bill Bennett: What kind of Catholic calls America "mankind's 'last best hope'"? Has a more clear-cut statement of idolatry ever been made?

And what's the use of being Catholic if one doesn't know that empires collapse, nations disintegrate, dark ages descend? Through all of which, our true last best hope sustains?

A fat gambler lecturing on the virtues makes about as much sense as me lecturing on fashion and grooming.

It's possible that Jesus's opposition to ordaining women is present somewhere in the Gospels, and that I can't see it because my microscope isn't sufficiently powerful. In comparison, one doesn't need any aid to vision to 'see' His attitude toward wealth and war.

The problem with looking through an electron microscope is that, while you can see all sorts of microscopic entities invisible to the native eye, you are very likely to miss the elephants in the room.

Brom: Recognize/accept/appreciate/respond-to gifts.

To

Bob Brom,

Who long ago urged those of us

Who were fortunate enough to be his students

To recognize, accept, appreciate, and respond to

God's manifold gifts (Signs of God's Love?);

And to

Beth,

The great gift (Sign?) of my life.

American culture *is* the dialectic between puritan and transcendentalist, between 'conservative' and 'liberal' (in its' secularized version) – this is the culture war; American culture is the culture 'war' (or in less strained times, the cultural 'dialectic'). To be counter-cultural is not to take one side in the dialectic/war, but rather to move outside the dialectic.

The 'dialectic' comes to be spoken of as 'war' when the poles refuse to recognize the integral dialectic as the culture, and seek to establish their respective pole *as* the culture.

Two different varieties of 'common sense' – what is utterly common to one group, is utterly foreign to another. Thus, the difficulty of appeals to 'common sense' when the 'common' has broken down.

Re:, e.g., intelligence on Iraq – anytime you're wrong about something that you thought you knew, it's imperative to recognize that there was something terribly wrong. Not that you necessarily should have known what proved eventually to be true; but that you should certainly have 'known' that you didn't really 'know.'

Hybris and modern life: we accept no limits. Apply to economics, technology, environmental degradation. Marietta on the tragedy attendant upon hybris.

Those who are most insistent upon the sinfulness of human beings should be most sensitive to the possibility that the entire structure of civilization is founded upon sin. Illich and McKenzie are much less insistent upon a focus on individual sinfulness, but are perceptive of the all-encompassing sinfulness of modern life.

In my day in the seminary, we needed to be reminded (by Dittberner) that Republicans can get to heaven, too; today, some bishops need to be reminded that so, too, can Democrats.

Re: 'Evangelical' Catholics (John Allen's phrase) – Note the paucity of Biblical reference in Weigel (and in Novak?). In what possible sense is he (are they) 'evangelical'?

I have often wondered whether those who have written best selling books about the imminent end of the world have made any long term investments with their profits?

Fixations with either frivols or amices are just moderately distinct ways of being gay.

Distinct meanings of 'religious freedom' – (1) Political liberty, i.e., absence of restriction of religious action; (2) Social liberty, conditions within which the act of faith itself is possible.

People whose religious action is restricted may nevertheless be (socially) free to believe; others, whose religious action is not restricted, may nevertheless have limited effective freedom relative to the very act of faith.

Growing awareness of the pervasiveness of sin. Not so much a matter of *committing a sin*, as being *committed to sin* – participating in an entire way of life that is committed to sin.

Dependent upon the apparatus of nuclear threat; dependent upon degradation of nature; dependent upon a chasm between human/nature.

'Sometimes Satan comes as a man of peace' – prophets of progress.

Say what you will of liberation theologians, but they are no partisans of any dictatorship of relativism. They unmask a piety of cheap grace; they do not propose one.

They have been painted as Pelagians; but in fact serve to unmask the pelagianism of ideologues of progress.

Watching the New Age documentary film "Nostradamus 2012" and thinking of Hal Lindsey and Tim LaHaye.

Do Catholics 'dialoguing' with Evangelicals ever get into this nonsense.

If one were to choose between the Liberation Theologians' use of apocalyptic and that of evangelicals, is there any question as to which has resonance with Catholicism?

Species loss is a profoundly theological problem for those who believe in the doctrine of creation.

A key measure of catholicity is ambivalence, uneasiness with our cumulative acculturation.

The role of radical Catholics is to keep us off balance. But they, too, can lose ambivalence in their utter rejection.

Politically/culturally/economically – we need to be ambivalent about our commitments, while nonetheless being committed.

Every social/political/cultural 'blessing' is a 'mixed blessing' (cf. Don Pryce's comment).

Belief in the Body of Christ renders war intrinsically ambivalent, at the least.

Ambivalence pertains to further relevant questions. Re: abortion, e.g. – ‘liberals’ fail to ask about the value/status/reality of the fetus. ‘Conservatives’ fail to ask about the reality that our economy rewards procuring abortion. I.e., having a baby at the ‘wrong’ time has consequences. Our economy can be terribly ‘unforgiving.’

Abortion as a matter of ‘creative destruction.’ The liberal blindspot is failing to attend to the destruction. The conservative blindspot is failing to see the creative purpose of abortion in our economic system.

Conversely, with regard to economics in general, celebration of ‘creative destruction’ fails to acknowledge adequately the very real destruction – not merely of companies, industries, etc. – but of persons. (‘There’s seven people dead on a South Dakota farm...’) Statist liberals tend, perhaps, to be insufficiently mindful of the creativity.

We have a political society that allows abortion in large part because we have an economic society that encourages it.

Karl Polanyi’s notion of the embedded economy: parallel with the ‘embeddedness’ of the medieval Church. Is there some connection with undifferentiation of consciousness? Did the disembedding of the economy involve a differentiation of consciousness? So, too, the ‘disembedding’ of religious life involve a differentiation of religion? Parallel between separate institutions and separate ‘patterns’ of conscious life.

Re: Weigel’s mocking references to the Beatitudes: It’s one thing not to be Christo-monist, or even Christo-centric, or even Christo-substantial, or even Christo-peripheral; it’s another to be Christo-banished.

In response to the WWJD? Bracelets, it’s as if Weigel wants to flash his WJGTDWT? bling: What’s Jesus Got To Do With It?

Re: Weigel’s critique of ‘literalism’ in interpreting Scripture. My faith in the Eucharist is founded on a literal reading of ‘is,’ and faith in the papacy is based on a similarly literal reading of ‘upon-ness.’

Isn’t there something to hearing the ‘aims’ of Jesus? One suspects that Weigel is among those who listen when E.F. Hutton speaks. Probably listens literally!

The same impulse that leads Benedict XVI to impugn Harry Potter and Bob Dylan, had led Bernard of Clairvaux to reject gargoyles. [And neither of them, I suspect, would have been all that hot on Celtic Catholicism.]

The meaning of ‘relativism’ is, of course, highly relative – as is the meaning of ‘absolute.’ If one doesn’t consider nuclear weapons to be absolutely evil, for example, I simply can’t imagine on what basis one would consider anything to be absolutely evil.

Notion of ‘soft core’ Catholicism – which thinks it’s the really bad stuff.

Re: War – maybe we have to do these things, but, for God’s sake, leave God out of it.

Recognize that the waters with which these ships are blessed is Neptune's – and name none of these ships after the Blood of Christ.

'War to end all Wars' (WWI) gave way to the possibility of a 'War to end All.'

Re: American revivalism – military evangelicals as engaged in a revival of Roman paganism. Ya gotta be careful o' what yer revivin'.

A liberal can spot conservative hypocrisy at quite a distance, and vice versa.

RE: 'form' – compare early versions of "Like a Rolling Stone" and the later versions --- the earlier are in search of form; the latter are reworkings of a form already found. The 'take' presented on the album was never lost, once found. But it wasn't certain that it would ever be 'found' – note the 'feeling toward form' of the early attempts.

The freedom consequent to having 'found the form.' Relate to dramatic artistry – i.e., having 'found the form' of one's life. There is a freedom to self-making after having 'found the form' that is not present prior to that 'finding.'

Parallel of talking about 'fetal tissue' and talking about 'collateral damage.'

Argument that our relationships are cheapened because sex has been cheapened (*First Things*, Dec '09) – but might one not ask whether the reverse is true? Has sex been cheapened because relationships have been cheapened? And might this not have something to do with economics? – At any event, how does the author *know*?

What percent of the American population owns at least, say, 50 acres of land? How did this change from the beginning of the 20th century to the beginning of the 21st?

Benedict XVI's radical liturgical pluralism. By embracing the Tridentine rite and the new Anglican rite, there are two more 'forms' of liturgy commonly celebrated in the Church. While liturgical pluralists of the 1970s, e.g., experimented with various adaptations of a single form, we now have distinct forms.

The old saying (pre-Vatican II) that wherever you went in the world, the Mass was the same, is less true today than at any time, perhaps, since the early Middle Ages!

The Tridentine rite, e.g., is less 'the same' as the Vatican II rite, than are various vernacular expressions of the Vatican II rite.

Benedict has embraced a liturgical pluralism far more radical than anything envisioned by 1970s era proponents of liturgical pluralism.

And he is embracing a more pluralistic clergy as well: e.g., non-celibate. And where do the new Anglo-Catholics stand on doctrinal issues that have long separated Anglicanism and Roman Catholicism? Other than pertaining to issues of 'women' and 'homosexuals.'

I can no longer believe that it is an accident of salvation history that Christ was born within the reach of Empire, that he lived on the outside of that Empire's power, and that he was put to death by that Imperial Power to which the American founders looked with such admiration.

Re: Catholic Worker drawing (December 2009, Tom Keough) of Mother and Child in a garbage dumpster, with man tending them: if / you would / find Him, / look / to Those / for whom / there is / no room / in the / inn. [je, 12/25/09]

Note Illich on the ways in which highly organized societies create 'out' groups (e.g., 'dropouts') – "no room in the 'ins'".

Being obsessed with 'frivols' or 'amices' are equally inane ways of being gay.

A Catholic Kama Sutra: when I read devotees of JP II's theology of the Body make self-referential comments to the total self-giving of their own marriages, e.g., I'm inclined to wonder at the contortions involved in making love while patting oneself on the back!

Cf. Synoptic parable: 'Dear God, I thank you that I am not like the rest of men...'

In talking about sex, I'm not being prurient, but I'm also not being pious.

Re: just war 'theory' – need for transposition into categories of interiority – and then the question becomes one, not simply of 'legitimate' authority, but 'authentic' authority. I.e., questions emerge about possible biases, oversights, etc., of those making the decisions.

There is a sense in which the purpose of monasticism is to withdraw from the common sense of one's society.

MT 245: Carl Becker on how history prepares us, not to foretell but to meet the future. Relate to uses of prophecy as 'foretelling.'

Lonergan in MT on 'perspectivism' as distinct from relativism. The 'liberal' error is to recognize the inescapable fact of perspectivism and to conclude an epistemological relativism; the 'conservative' error is to so fear epistemological relativism that one ignores/denies the reality of perspectivism (except, of course, one's own perspective – which comes to be identified with God's!).

Bonhoeffer (*Letters and Papers...*), 7-10) on **folly**. Social forces overwhelm the capacity for independent understanding and judgment.

Michael Novak's public career can be divided into two phases. In the first, he thought that Lonergan should have thought more like Karl Marx; in the second he thinks that Lonergan should have thought more like Friedrich Hayek.

Weigel on just war theory: history of ideas, without integral history idea of the contexts within which ideas occur and have meaning.

Lonergan's economics: Distinction between primary and surplus stages. In surplus stage, money flows to the wealthy in order to enable investment. Subsequent to this investment, in the primary stage money flows to the lower classes to enable consumption. There is an alternating 'redistribution' of wealth. What has happened in our time is an ongoing upward redistribution. Movement of wealth to the wealthy resulted in investment, not in manufacturing capacity (at least not in our own society), but rather investment in finance. Accordingly, there is no subsequent primary stage. The circulation of money has been caught in finance.

This has been enabled by that fact that, concurrent with the flow of economic power upwards, has been a flow of political power – which has been used to maintain the economic flow upwards.

Related to this has been the enfeeblement of labor, which had been an instrument of balance of political power, preventing the restriction of the primary phase and maintenance of the surplus phase.

This seems to have removed the ‘accelerator’ of the primary phase – maintaining the velocity of the surplus phase.

To everything there is a season: a time for cutting taxes, and a time for raising them!

Contra the talk of making the Bush tax cuts ‘permanent.’ There is nothing permanent in contingent human affairs.

The Kennedy and Reagan tax cuts served as accelerators. The mistake comes in thinking that this should be a permanent velocity, rather than a phase in economic process.

McShane’s notion of authentic nescience: Catholicism draws modernity’s attention to what it does *not* know (but often thinks that it does); and modernity draws Catholicism’s attention to what it does *not* know (but often thinks that it does).

Absolutism is a matter of elevating one’s own peculiar brand of common sense to normative status.

The Church’s historical memory enables her to understand that civilizations collapse and empires end. This, against modern assumptions of progress.

Progress and decline. In the vector of progress, creativity leads to breakthroughs; in decline, to breakdowns.

Liberals and conservatives tend to have different markers of progress and decline.

Common sense is a matter of thinking what other people who think like me happen to think – no more and no less than this.

Subterranean Homesick Truths: Listening to Bob Dylan, with Bernard Lonergan in Mind.

Transpose Catholic insistence on uncertainty with regard to personal salvation, to insistence on uncertainty with regard to personal authenticity: “Authenticity is ever a withdrawal from unauthenticity.”

There is a significant difference between (a) holding the thoughts and values common in one’s culture as answers to real questions that have been asked; and (b) holding those same thoughts and values, but not as the answer to any question.

Much of the time, the question will be: Is it worthwhile to hold these commonly held thoughts and values (without having the time or competence to ask many of the individual questions). Thus: the *question* of belief.

Weather as the non-systematic of climate.

The situation is that there are schemes of recurrence at the conscious level (technology, economy, polity, culture), with a wide array of protective circles, which are contributing to the breakdown of recurrence schemes at the physical, chemical, and biological levels.

There must be substantial changes in the conscious schemes in order to avoid substantial changes in the lower schemes (climate, ecology).

Natural sequestration of carbon over millions (10s of millions? 100s of millions?) has been part of the defensive circle of schemes enabling maintenance of relative stability in those schemes of recurrence that constitute climate.

When the defensive schemes operative for millions of years are utterly reversed in about a century, the prospect for breakdown is real.

What climate scientists call 'feedback loops' relate to the breakdown of protective circles of schemes and the emergence of new schemes.

Re: Catholic expectation (from historical experience and out of historical memory) that 'civilizations collapse and empires end' – note the difference between Catholic and Protestant historical memory. For Protestants, generally, there is a decline from apostolic Christianity such that little/nothing of value occurs between a specified point (somewhere between the Apocalypse of John and Augustine) and the time of the reformers. Thus, there is no historical memory in Protestant tradition of the post-Roman world.

In contrast, for Catholics these 'dark ages' are an 'age of faith.' Catholics hear the stories of the saints of this period. I grew up just a few miles from a small Benedictine monastery, and imbibed from these guys a fascination with monastic contribution to history – both ecclesial and general.

In many ways, it was when civilization collapsed and empire ended that the specifically Christian came to the fore in a new way. Rather than viewing everything after Augustine until Luther as a morass of decline, this is precisely where I seek the specifically Christian component of cultural meaning.

A Luther would have only the slightest interest in the post-Augustinian (which coincided with the post-Roman) world. For me, that's precisely where Dylan provides the soundtrack: "things should start to get interesting, right about now."

The later Novak: Ascent of the Mountain, Flight of the **Hawk**.

From a Lonerganian perspective, Fr. Neuhaus's journal would be entitled **Third Things**.

Too often, "moral clarity" translates into "I'm clearly right/good; you're clearly wrong/evil" – usually with the "clearly" being more asserted than reasoned to.

Re: abuse scandal. It isn't that I think the Church has done a lot worse than other communities/institutions, nor that I have unrealistic expectations that the Church should have done a lot better than others. Rather, I simply expected that the Church would have done a little better than others, and judge that, in fact, it did a little worse. And it can't help but raise the question: if the only impact of the

communication of the incarnate Word of God to the Church, the promised assistance of the Spirit of God, two thousand years of handing on the wisdom gleaned from spiritual experience, an enormous web of educational structures, etc. – if the only impact of all that was to make things just a little bit worse than they are elsewhere, one can't help but ask with the scholastics, *cui bono*?

I respond immediately that the *bona* have been enormous, are palpable in human history, palpably present in my own consciousness, my own life. Nevertheless, the question occurs. And not understanding the reality of the question is the greatest error of ecclesiastical authority.

They seem to want to suppress the question. But that very suppression only gives the question greater urgency. If the commission of the Lord and the assistance of the Spirit and two thousand years of experience leave them in the position where the best they can do is suppress legitimate questions, then *cui bono*?, indeed.

As a Catholic, Weigel tends to think of himself as the 'real deal' – perhaps that comes from pallin' around with popes.

Whatever modest degree of sanity I may have managed to maintain, I owe to Bernard Lonergan, Daniel Berrigan, and Bob Dylan – **two Jesuits and a Jokerman**.

12 step recovery: 'some random conjunction of breakdown and grace.' (with a bow to gravity & grace?) Usually gravity asserts itself and we are pulled down further into the Valley of Death, but, every now and then, we are mysteriously whisked to another world. ['random' is a pointer to the Mystery.]

Lonergan (& Berrigan & Dylan): not new thoughts, but new thinking – not a new culture, but new *culturing*.

It is counter-culturing that yields new ways of living.

Otherwise we're caught in conceptualist traps – so much talk of positing a substantive 'counter-culture' is precisely that. An alternative culture as an already-out-there-now-real.

Four simple words to Israeli settlers on Palestinian land: Thou shalt not steal.

To Christian settlers on Lakota land.

To the Pentagon squatters on Diego Garcia.

Four simple words: what don't we get?

Conservatives mock 'liberal guilt' over things like war – liberals mock conservative guilt over things like sex. They're the mirror image of each other. Combined, they would be the perfect guilt-free existence. In other words, a total mess.

Galileo's primary and secondary qualities (which became Kant's noumenon and phenomenon) as confused articulations of explanation (things in relation to each other) and description (things in relation to us). This confusion is part of the Church's hesitancy with regard to Galileo. And this confusion is part of the unfolding of modern science. This is, of course, not to excuse the form the Church's response took; nor is it to posit clarity on the Church's part. But it raises the question as to whether part of the

Church's response stemmed from a 'sense that something isn't right.' This parallels my understanding of the Church's very hesitant response to the industrial revolution.

Similarity of war-decision and abortion-decision as 'lesser evils.' They aren't deductions from a common principle; but they result from the same 'way of thinking.' It might be said that they result from the same absence of conversion.

Treatment of American tribal peoples as scotosis – and note Lonergan's insistence that a particular scotosis has a broader impact. Note even D. Berrigan's statement in *They Call Us Dead Men* (acknowledging that the U.S. had never succumbed to the moral blindness of the Soviets) that at least the U.S. has never totally plundered another people – overlooking that Manifest Destiny did just that. Did D.B. later express awareness of this oversight?

Novak's (& Weigel's - & Woodward's) criticism of Berrigan as *resentiment*.

On the paucity of scholarly apparatus in Berrigan: to use Corita's pair, 'Footnotes and Headlines,' Berrigan is bigger on one than the other!

I suspect that the role of the doctrine of Justification in Lutheran life, is played in Catholic life by the Lives of the Saints. [And re: saints – following Barth's admonition to hold the Bible in one hand and a newspaper in the other, how about holding the lives of the saints in one hand, and the Diagnostic and Statistical Manual of Mental Disorders in the other?]

A central problem/task is recognition of the 'gap' that exists between the 'apprehension' (Newman) of symbol between apostolic age and ourselves. E.g., "lamb" (cf. Berrigan, *The Bow in the Clouds*): for us, we apprehend a cuddly little creature (most of us having never so much as touched one); for the apostles, a bloody, ripped open carcass.

Crucial for dialectic in our lives/age: understanding precisely the meaning of paganism in our own culture – what is the form a paganism that can be 'baptized;' what the form of paganism that must be rejected?

- Military: cf. Weigel's *Against the Grain*, and its reference (Kagan? Kaplan?) to 'pagan virtues.'
- Economics: 'animal spirits'.

The 'War on Drugs' became all too easily a 'war on addicts,' as the 'War on Poverty' became a 'war on the poor.'

How easy/common it is to have only a notional apprehension of Newman's distinction between notional and real apprehension!

American history that needed (needs?) revision: thinking of Little Big Horn as a massacre, and Wounded Knee as a battle.

You / who will so soon not know / the joy of / page's edge on finger / the smell / of books old and new...

9/11 and Lamentations – this is not to imply any kind of 'forecasting', but simply to note the fact that powers build towers, and the enemies of powers tear down their towers. There is something terribly wrong with the tearing down; but there is something wrong, too, with the towering.

‘Powers and Principalities.’

Re: Jesus taking upon himself the world’s suffering: “I am the plight of the world.”

Archbishops, for whom the unborn seem to be little more than another platform in their campaign for a pretty pink hat..... MLK is esteemed for what he did there and then, but what relevance to here and now... Gandhi is recognized as a great movie, check it out on Netflix, but is he more to us than Churchill’s ‘naked savage’?... Cesar Chavez? Something to do with a salad containing anchovies, right?... Dorothy Day? Beatified. Safely... Oscar Romero.... Nothing, no one, applies to US... All safely tucked in the past. Admired... Merton is read for his contribution to something called spirituality. He would puke. [Barron’s Catholic book makes sure to observe that Merton was not a pacifist.] I live what would be thought a poor life by most. No TV, internet, or car. Kitchen and bathroom shared with a succession of addicts [‘hoodlums and hookers, the hooked and unhinged’]. Yet I live a comfortable life, and know nothing of the Poverello’s love, Lady Poverty..... Golden calves? Hell, we have golden herds..... Politicians pontificate [BD: ‘another politician pumpin’ out the piss’], and archbishops politic..... Ah, the kids’ textual lament, WTF!

But we’ve uncovered kitschy murals on Cathedral walls..... rescued amices from rubrical oblivion..... re-mistranslated liturgical texts..... awaiting the re-re-mistranslation (or is it the re-mis-mistranslation) a few decades down the road.....

Why did Francis and Dominic and Ignatius draw disciples? They ‘looked redeemed.’ [cf.Nietzsche.]

RE; a poet (DB): the ability – better, the gift of being able – to put words to sight.

The way of Weigel promises tranquility; that of Jesus, Peace. [Cf. Eliot on how two things that can seem alike, are, in fact, dialectical opposites.]

Weigel’s Christianity/Catholicism offers a *tranquillizer*. [Tranquillitas Ordinis, from Pfizer – note ‘side effects,’ especially blurry vision.]

‘In Search of a Catholic Horizon.’

The real question is whether I am an American with a Catholic horizon – or a Catholic with an American horizon.

Horizon as ‘principality.’

What Dorothy Day called our ‘filthy rotten system’ is getting filthier, rottener, and more systematic.

I have a strong sense that I am either going insane, or going sane? How does one tell which it is? But what is clear is that there is a going. As Bob sings: ‘everybody’s movin’, if they ain’t already there, everybody’s got to move... some where...” [DB: ‘if the world were sane, or the Church Christlike, but since neither is either. . .’]

If it’s the latter – how does one tell one’s fellow pilgrims that they’re nuts? In the asylum it’s easy – if you tell them all, ‘ya know, you’re all nuts.’ They’d simply say, ‘ya think?!’ But here, where we all think we’re outside the asylum? Is there an outside.

How hard it is to tell 'second birth' from 'second death.' How many there have been – are – who undergo the one and think it the other. In both directions.

How silly my reading of *Dark Night* and *Interior Castle*, knowing nothing of what I read. Was it wrong to read – then and there. No, what was wrong was the not-knowing that I did not know.

Wittgenstein, I think, was almost right, but just wrong. It is not that whereof one cannot speak, one must remain silent.... But that one must speak with utmost caution, baby's first words...

Chesterton on being upside-down and seeing for the first time... but there's that time of disorientation, of not knowing what is up and what down...

And of those moderns enamored of GKC, how little awareness in some of his disdain for the modern, for our economy, for what we take for granted... how 'right side up' we are when we (so often) admire his topsy-turvydom...

If you would admire Chesterton, at least grant that he judged much of our cherished 'way of life,' to be voraciously destructive of the human, of the Catholic... he judged, in fact, our cherished 'way of life' to be, in large part, a 'way of death.' And if we do not do that, we are reading him upside-up, not down – which is to say that we are reading him not at all, but rather using him to read ourselves... which is what most of us are reading most of the time, regardless of who it is who happens to have provided the marks on the page...

'Globalization' is a matter of the economy which GKC judged errant is everywhere triumphant. We need not agree with him... but if we are going to read him, we should at the least understand that...

Understanding that God IS Dead – dead in us: Percy – dead, dead dead. Eliot: 'living, and partly living.' And a God that is partly living, is hardly any God at all.

And is that why it's so hard to come to faith? If I look at an archbishop, and tell myself – 'that's what faith makes of one.' – then, isn't it quite reasonable to ask *cui bono*?

Dr. King spoke of himself as having, like Moses, gotten to the mountaintop, from which he glimpsed the promised land, though he was never to enter it. I've never been to the mountaintop, from which to glimpse the promised land. In fact, I've never glimpsed the mountaintop. But I have overheard some folks, whom I trust have been atop the mountain.....

George Weigel seems to belong to the Will Rogers school of just war theorizing. Like so many other enthusiasts of the theory, he appears never to have met an American military adventure he didn't like.

Note that Weigel never adverts to MLKing's impact on opposition to Vietnam. Even more strangely, why would this self-styled Niebuhrian never refer to Reinhold Niebuhr's early and adamant opposition to that war?

RE: question of War – Weigel is focused on policy. Berrigan on the Christian's discernment as to participation in war. Can there be such a thing as 'vocation' to war-making, to killing. We tend to treat 'citizens' as automata in the hands of the war-making state. What of conscience? Of vocation? Is it not

reductionist to treat the issue as we do? Should there not be Catholic spiritual guidance as to entrance into the military?

What of the role of chaplains? Can they serve two masters?

As to the old line that Jesus preached the Kingdom, and what he got was the Church – Jesus came to call forth the new creation, and what he got is us. What a downer!

Hermeneutical principle – analogous to that by which divergent manuscript readings are evaluated = the more difficult reading is the more likely / / / so, too, with divergent interpretations in any culture – that reading which is less likely to be a reflection of the culture is the more likely – this does not give certainty, but probability, and, at the limit, Newman's convergence of probabilities.

Was not that 'paganism' against which the prophets railed a species of civic religion. Could not any of the 'kings' said with Eisenhower, it is essential that the people believe, and I don't care what they believe in?

Being re-turned to Scripture by reading Berrigan – it's as if through him I heard it said, *tolle et lege*.

Poverty and faith: 'when ya ain't got nothin', ya got nothin' to lose.' Less 'investment' in the dominions, thrones, powers, principalities. Most of us are pretty heavily 'invested.' And we tend to be relatively blind to them, blind to their hold on us.

Reading Weigel and Novak as providing insight into Doran's insistence on the need for Balthasarian (or Barthian) element in theology.

Wiegel thinking of himself as an Augustinian – but what Augustinian could have such little regard for Scripture? (The irony of his regarding Berrigan as a fundamentalist!)

As for the Niebuhrian typology – while he placed Catholicism as Christ *and* Culture, isn't it more true that Catholicism is Christ and culture, *and* Christ against culture, *and* Christ of culture, *and* Christ transformer of culture. He got the *and* right; he just misplaced it.

Similarly with regard to Troeltsch. Is Catholicism a Church? Well, yes and no. Is Catholicism a sect. Well, no and yes.

Biblical narrations/litanies of the sins of the people (e.g., Ezek 20) – transpose to the trail of tears, slavery, suppression of labor, Mossadeq, Arbenz, Hiroshima, Vietnam, Allende, etc.

DB's Ezekiel, p. 62: "selective forgetting." Cf. same, p. 75, on Gandhi's remark re: the impact of Hiroshima on the nation that dropped the bomb.

Reading Berrigan's biblical commentaries, and contrasting with much biblical commentary, and recalling Newman's distinction of real and notional apprehension/assent. Cf. Wink's blurb on DB's *Isaiah*: "Anyone can write a commentary. Only Dan Berrigan could write this."

The rush to canonize JP II. Well and good. But why does Romero languish in curial purgatory? How long, O Lord? [Purgatory be damned!]

And maybe that's it. Maybe the Curia *is* the third circle of Purgatory.

Biblical studies and their import in renewed Catholic theology. But where is it to be found in Weigel and Novak? Where is Romans 5.5 in Novak's 'use' of Lonergan?

And what to make of Evangelicals' interest in, enthusiasm for, either of both? Is ECT a marriage of political convenience?

The self-styled 'Vulcans' (cf. J. Mann) among the neo-conservatives. Witness to contemporary paganism.

How different DB's notion of the spousal relationship with Yahweh/Christ than the 'nuptial theology' of Cardinal Scola, *et al.* How different their 'theology of the body' than DB's (cf. *Ezekiel*, p. 81).

Ez 38-10-12 and American attacks on Native peoples.

The wise counselors of, e.g., Pharaoh and Nebuchadnezzar = the best and the brightest, the wizards of Armageddon, the Vulcans. [Cf. Carlo Martini (Moses) on 'Pharaoh-in-us.].

Thus, biblical 'typology.'

The sleight of hand involved in the way we think of 'idols' – the real 'idols' say 'hey, look over there', and our attention is drawn from them to these piddling, impotent things, and we cry 'danger, danger,' while the real 'idols,' which are anything but impotent, go about their highly potent ways. And we, who live under the idols' sway, pray and say 'thank you, Lord, for not making us like these others...'

Reading the prophets of exile, and thinking of the trail of tears. And remembering Damien's insistence that living with the Lakota is the best preparation for reading Scripture.

Reading Ezekiel and thinking of Black Elk's vision. Was the American insistence on crushing the culture of native people an effort to extinguish the very possibility of seeing the truth?

The only good Indian is a dead Indian – because a living Indian might 'see'.

Re: 'old, weird America' – Hassler's (Simon Shea's) voting for Franklin Pierce!

Hassler often regarded as a somewhat conservative Catholic. Yet, his affinity for J.F. Powers – might not 'radicalism' be misconstrued as conservatism.

Something similar in Percy. Would a 'conservative' mock the 'American Catholic Church' as observing 'Property Rights Sunday'?

Theological/philosophical treatments of the relationship of science and religion tend to prescind from the question of the subservience of science to politics/empire [thus abstracting from the prophetic core of faith].

Cf. DB's *Jeremiah*, p. 31, for a virtual definition of principality (as applied to us).

Are there religious communities out there anymore? Ya, they're called Mennonites.

Re: Scripture – these texts have been treated with a substance such that, if eaten, there will be a sweet taste, but, in clinical studies, this has been shown to induce acid reflux.

Weigel's underlying moral principle: killing, when all is said and done, is not that big a deal.

I have lived for a number of years in the upper reaches of what, in our society, would be considered poverty. In much of the world, of course, it would not be so considered.

'Evangelists' who can't tell the difference between Isaiah and Nostradamus. Compounded, one might add, by Cardinals who can't tell the difference between Jeremiah and Torquemada. In both cases, the difference matters.

George Weigel may or may not be a faithful Catholic – depends on one's meaning of 'Catholic' – but as to a more fundamental question, there is no doubt in my mind that he is more faithful to Pontius Pilate and Herod than he is to Jesus Christ.

Al Qaeda and CIA as parallel institutions: if anything, AQ is a bit more professional, a bit more honest, and substantially more frugal. Both, however, are deadly.

Avery Dulles's silence regarding his father and uncle, is like Osama bin Laden's son becoming a renowned theologian without every addressing his father's legacy.

Re: DB's 'actions' – apply Flannery O'Connor's observation that 'for the near blind you have to draw caricatures.'

Reductionism and sublation: Can *Humanae Vitae* be understood to argue that contraception is an attempt to solve a human 'problem' at the physical/chemical/biological levels, without regard for higher conjugate forms? But if this is so, it reflects a general pattern in our technology/economy/polity/culture in which we regularly seek to solve 'problems' at the higher levels by simply working at the lower. Thus, agricultural pesticides/herbicides are chemical solutions for biological 'problems' – and, not surprisingly, they create further problems at the higher level (e.g., evolution of resistant traits) that call for 'solution' at the higher level, but instead we just go back to the drawing board at the lower level.

Apply this thinking to war. In Vietnam, we attempted to respond with more and more fire power (as well as chemical weapons) – but were defeated by the human-conjugates of the 'enemy.' That is why many revisionists insist that we were not truly 'defeated' – they know we won all the battles; they just don't understand why we lost the war. They are thinking solely in terms of lower-conjugates.

Catholic Worker as leaven/salt/light. It's absurd to critique CW/DB by asking what would happen if everyone adopted this stance. As if! That's hardly the problem. This is hardly an enormous part of Catholicism. It's miniscule; far, far too miniscule. Radical Catholicism is the yeast; we're a Church now much like our communion wafers – all flower, no yeast. We're a huge bowl of gumbo, with just a grain of salt or two. We're a world Church, trying to find our way in an enormous dark world, with just a small candle here and there.

Give this to Michael Novak, there is a consistent logic to his position. I think it highly unlikely that he is partly right. Far more likely that he is almost completely right, or almost completely wrong. And underlying question is this – Novak points out that the system he celebrates came to existence in Protestant nations, and that Catholic nations lagged far behind. Why then, be Catholic? Isn't this testament to the truth of the Protestant faith? And the untruth of the Catholic? Isn't it a more Catholic

position to hold that the undeniable triumph of this system is, at least in significant part, illusory? Doesn't Catholicism posit a sense of limits that are transgressed in our economic life?

DB as Jesuit – Competing notions of tradition: undeniably he stands outside what has come to be the Jesuit tradition of university professorships. But given the Vatican II insistence on returning to the energies of founding charisms, can it be understood that he is radically traditional? Was this the appeal of *The Mission*?

For quite some time I thought of myself as a conservative Catholic (at least through college). In seminary I came to realize that I was not that, and so I thought that meant that I must be a liberal Catholic. But that never seemed quite right either, and by midway through my ministry it was clear to me that I was not that. And it was evident to me throughout that one thing I most assuredly was not was a moderate Catholic. Yuk! And so it gradually came to dawn on me – a growing realization through my Vermillion years – that what I am is a radical Catholic. Not a very good one, to be sure, but a radical Catholic nonetheless.

Parallelism:

In the world / not of the world
Humanity of Jesus / Divinity of Jesus
Creating in history / Healing in history

Distinction between mystification and mystery: mystification is denial of being in-the-world, but does not necessarily/usually do anything to resist ('not of') the world; mystery is being-in-the-world in a manner that resists.

Thus, the conservative critique of the liberal reform of the Liturgy is correct, as far as it goes. The liberal reform intensified the in-the-world character of worship, but did little, if anything, to further resistance ('not of'). But the conservative reform of the reform takes the process one step worse: it does nothing to intensify resistance, but reduces in-ness.

Liberal liturgy is in and of the world; conservative liturgy is of the world, but not in it.

Thus, the notion of 'principalities and powers.' Liberal demythologization, at best, skips over such archaic terms; at worst, eviscerates them. Conservative restorationism mystifies the terms, leaving them nowhere 'in' the world, while simultaneously eliminating any sense that 'principalities and powers' are precisely that 'world' which we are called to be not 'of.'

The notion of *redemption* is pivotal, and bears the burden of in-ness and not-of-ness. It is our rootedness *in* the world that communicates the healing/elevating efficacy of grace. But that grace is received/borne in resistance – *not-of* the 'principalities and powers.'

Cf. C.S. Lewis on chemical/technological/artificial farming. And Chesterton on distributivism.
Contrast with Weigel's being 'of the world' of national security, and Novak's being 'of the world' of economic hegemony.

Humanae Vitae as emblematic of Catholic concern for rootedness *in* the *natural* world. Liberal rejection rooted in wholesale acceptance of a life-out-of-this-world (i.e., artificial). Conservative reception as

minimalist: reducing the scope of participation to matters sexual. Often coupled with a perspective on homosexuality that is virtually un-incarnate.

The central issue of discipleship, and thus of theology, is determination of the meaning of the 'world to be in' and the 'world to be not of.' At the moment, liberal/conservative/radical is more determinative of commonalities between persons/believers than is Catholic/Protestant/Jew.

There is both a liberal and a conservative 'American Way of Life', which, in Herberg's sense, can be held/led by Catholics/Protestants/Jews. Being Catholic can be a way of being a liberal American, and it can be a way of being a conservative American. But it can also be something else, something more; but that 'more' demands *resistance*. This is the radical alternative.

I understand conservatives' weariness with the liberal alternative. But their alternative is even worse.

Transposition of 'powers and principalities' from symbolic, through theory, to the realm of interiority.

P&P are those 'realities' which 'take over' the directed dynamism of our intentionality. Ideologies, etc., which substitute themselves for understanding, which promote bias, hinder questions, substitute prefab images (advertising, propaganda) for image formation, etc.

Daniel Berrigan's life as such a transposition: existentially, prudentially.

It so often seems the case that growing tired on a tired orthodoxy is just a sign of having succumbed to another tired orthodoxy.

The increasing complexity of modern life is such that the powers/principalities of the Roman era seem puny compared to those in our own.

Deconstructionism as deconstruction of P&Ps – the value understood by Tracy.

Why write now? I have lived sufficiently long, thought sufficiently hard, and grown sufficiently concerned.

Visit the Air Force Academy chapel to view the progressive paganization of American Evangelicalism.

Something providential about the Reformation – countering the Catholic inclination to conform to the spirit of the age. Yet, note the tendency to Protestantism's ongoing inclination to mimic such conformity. Occasionally, Catholics are 'provided' with an opportunity to resist (e.g., immigrant American communities), but how quickly we begin swimming with the current.

Who's left to swim against?

Evangelicals were once the primary carriers of this against-ness – thus, their appeal to FOC. Wherever would she get her characters today?

Re: those (e.g., Neuhaus) who attribute the attractiveness of evangelicalism to its swimming against. My thinking is just the opposite. Evangelicals used to swim against: in their reluctance to engage in military service (Who is being served?) and in their attitudes toward Wall Street and its ilk. At that time, it was mainstream Protestants who were the carriers of civic religion. Now it has been flipped. American Catholics spent a good century becoming 'good Americans' and Evangelicals now constitute a significant cultural force. Mainstream Protestants have, at least in

some significant sense, become marginalized – and yet marginalized without becoming ‘resistant.’

There are, to be sure, still Quakers. But are there any Quakers who still quake. As there are no Shakers who still shake.

So little appeal today to the person of Jesus. ‘Liberals’ tend to appeal to some academic reconstruction (Jesus seminar – what an absurdity, like Jesus would have been found any nearer a graduate school seminar than he would have a seminary!). Catholics tend to either ignore Jesus altogether (Novak, Weigel) or to equate him with the dominant institutional current of the Church. Evangelicals tend to conflate Jesus with Mars.

Resistant spiritualities seek to recover the reality of Jesus borne through history in subterranean currents.

The Amish (etc.) as primary bearers of not-of-the-world faith. The problem is that they are also little in-the-world. Yet, as the school-shooting-forgiveness example shows, they maintain an in-ness that enables the not-of-ness to offer significant witness.

Part of the appeal of Dylan is precisely in terms of in-but-not-of-the-world. His refusal to be held captive, and yet his insistence on performing-IN-the-world. He releases albums on a major label, but is not ‘owned’ by that, or any, label. He wants to attract an audience, but tends not to pander.

Re: Conversion/Transformation. As Haughton maintains, the Church has commonly been suspicious of the energy released. It has become, I believe, quite rare. The Catholic approach has been to recognize the real value, but to consider converted souls as an endangered species; keeping a few alive in preserves. The problem is that converted souls tend not to reproduce in captivity. They prefer the wild spaces. But if released in the wild spaces, they have this troubling tendency to come back (cf. the Baptist, John).

Evangelicals traditionally insisted on the conversion experience. But as they have become mainstream, while this insistence has remained, the meaning of conversion has mainstreamed as well.

For Catholics, cf. Knox’s Enthusiasm for an example of aversion to the phenomenon. But what would be more Catholic, I think, than his judgment of enthusiasm as a phenomenon is an insistence on a dialectic of enthusiasms – which has something to do with the Ignatian discernment of spirits.

For an example of enthusiasm, cf. America after 9/11. Or consider Stock Market ‘bubbles.’

As to the dialectic of enthusiasms (discernments of spirits), consider the possibility of the reality of a conversion, e.g., to Mars – or to Venus, or to Apollo (‘she was torn between Jupiter and Apollo’). These are real conversions/transformations; the energy they release is real. And it is in this sense that I consider there to have been a real paganization of Evangelicalism in some American circles.

Religion that is demystified, without being mysticized.

As to critiques of Modernity. There is no doubt as to the enormous impact/change. Comparison is to enormous explosions, very long distances, etc. The bigger the impact, the more devastating even slight errors become. E.g., in a 2 mile journey, it doesn't make much difference if you're off by 1° ; in a 200 mile journey, it becomes a bit more significant; in a 2000 mile journey, etc.

Thus, even small errors become magnified.

Remembering to be Modest: Reflections of a Bad Catholic (at a time near the end of the world?).

Marietta moved with such earned ease from Aeschylus to Camus, doubling back to Dante.

I fell three credits short of majoring in Marietta, and I have long regretted those three credits.

And that has something to do with the meaning of tradition. I hope there are students who have done far more with what she gave them than have I, but I was shaped, molded, enlivened by that giving – and modestly hope that I have given something of it to someone, somehow.

Re: industrial farming – we herd livestock into concentration camps with an efficiency that Hitler would have envied.

The danger for a 'traditional' Church is that what gets handed-on is not just the truth, but the lies, as well.

Re: NOVAK – absence of anything pertaining to cosmological culture. Is there any reference to 'nature' in his writing on religion. Anthropological: he writes about economics, politics, sports. His philosophical dialogue partners are 'anthropological'. Thus, his focus on the 'urban'.

Bouwisma on John Calvin: Notes the distinction between Chrysostom's 'just Noah' and Luther's 'persecuted Noah' – Calvin's is the latter, and he is most struck by all the shit that must have accumulated on the Ark! That is his primary focus on the story (p. 47).

Bouwisma again, on the duality-dialectic of Calvin's usage of the terms 'abyss' and 'labyrinth.' The abyss signifies Calvin's horror of the unlimited (cf. Novak's 'experience of nothingness'). 'Labyrinth' signifies the complexities of seemingly inextricable involvement in the sinfulness of the world. Both abyss and labyrinth are occasions of the anxiety which Calvin and his contemporaries suffered so greatly. Calvin felt both, but 'Abyss' was far more fundamental. (Cf. 45-48.) Indeed, it seems possible that one can become so conscious of labyrinthine anxiety that one loses consciousness of abyssmal anxiety. This may, in fact, be part of the Reformers' critique of the Roman Church's insistence on confession of all sins – the practice insisted upon such focus on the labyrinthine elements of one's own sinful life that awareness of the abyss was lost. Perhaps that is why it has been so difficult for my Catholic-self to appreciate Jonathan Edwards.

Note the difference that occurred in me after leaving ministry: whereas before my reading of Evangelicals involved almost solely a hermeneutic of suspicion, I engage in much more 'retrieval' (cf. William Shea's *Lion and Lamb*). Cf., too, Berrigan's insistence that the fundamentalists get it 'almost' right. If one has to choose between (a) the preaching on the Apocalypse that one is likely to hear in a

fundamentalist Church, and (b) the one is likely to hear in a Catholic Church – well, would you prefer Brussel sprouts or an enema?! There is, I think, no doubt as to which FO'C preferred.

Note the murkiness of my on-going grasp of two of the central decisions of my life: (a) to become a priest, (b) to leave the active ministry. To what extent was either of them a matter of grace, to what extent a matter of sin. I really haven't the foggiest idea, but suspect that there was an admixture of a good deal of both grace and sin in both 'decision' – though the word 'decision' sounds far too precise to describe either course of my life. I left much as I entered: 'I don't know, Lord, but please help me make the most of it.' And that has had to suffice. What can I say, except that 15 years into the second course my life is significantly less secure, and yet significantly more at peace that it had been 15 years into the first course. Perhaps this indicates that it has, indeed, sufficed. [To top off the parallelism, note that I was in love with an extraordinary, beautiful woman at the time of making the first decision, and in love with a beautiful, extraordinary woman at the time of making the second.]

Reading Bouwsma on Calvin (see, too, Michael Walzer's *Revolution of the Saints*) opened a new perspective on the Reformation: The Reformers offered the possibility of significant transformation, while remaining tethered to Christ – a possibility that was not perceived to exist while remaining tethered to Rome. And this is, perhaps, what seems lacking in our day, and thus the phenomenon of diminishment of 'churching' of the lives of so many (especially Europeans). There is a sense, in other words, in which Francis can be seen to have been far more radical than Luther and Calvin, but there was room for him 'in Rome'.

Re: criticisms of Berrigan et al. as being 'excessive'. Which is truly excessive: (a) to pound a hammer on a nosecone, or (b) to build a nuclear weapon, intend to build an 'overkill capacity' of nuclear weapons?

"Pomps" – note the connection between the traditional prayer to avoid the 'pomps of the devil' and the evangelical critique of 'pomps' in the Roman church. And herein lies a significant element of my evangelical inheritance from Mom.

Note that I have spent roughly half my life 'in the priesthood,' and the other half 'out.' From one angle, I can see this as the two sides of a flipping coin: assimilating, on the one hand, the inheritance of my Father; on the other, the inheritance of my Mother.

Note the incipient clericalism evident in my behavior at the dedication of the new hospital in Milbank. I avidly sought autographs from all the Monsignors in attendance! I even had a red pen for them to use! And recall looking over that program a half century later, with bemused recollection to note for the first time that I hadn't bothered with an autograph from the Mother Superior!

Re: Trickster – What I am in search of is 'Coyote Catholicism'.

Contrast of 'Cultural Catholicism' and 'Coyote Catholicism.' E.g., *Humanae Vitae* as demanding too much of cultural Catholics, but not nearly enough for Coyote Catholics.

Herberg as pivotal to my understanding. Catholics having 'made it' into the American Way of Life. And cf. Durkheim.

Bouwsma on Calvin, 144-149 – on original sinfulness and Rome. Intense attitude of suspicion toward empire. Consider contemporary implications.

Illich/Haughton parallel: Sophia / Mother-Church, and Church-as-She / Church-as-It (cf. *Divine Disobedience*).

‘The Pope is still fornicating with the Emperor’ (Dante’s *Paradiso*; cf. *Divine Disobedience*, p. 93).

Connect Lifton on ‘psychic numbing’ to Camus’s *The Stranger* – Merseault’s lack of emotion at his mother’s death.

Re: Capital punishment, cf. Camus on the crucifixion (*Divine Rebels*, pp. 212-213).

Re: Novak’s critique (review of *To Dwell in Peace*) that DB prefers the company of insignificant weak persons. It is true that Novak prefers the company of movers and Shakers, DB prefers Shakers and Quakers.

GKC on America as ‘a country with the soul of a Church.’ Often regarded as praising America, a Thomist would object: One thing should not have the soul of another. And in a country with the soul of a Church, there is the danger that a Church will develop the soul of a country (Francis Spellman?).

One element of subsidiarity: the small group is closest to the *person*, and that is where insight occurs and where the movement of grace occurs. The further one gets away from that, the more ‘layers’ there are to absorb the energies of insight/grace (a partial meaning of sin).

Thus, Novak’s emphasis of cooperation in corporations – but, in Lonergan’s terms, this ‘cooperation’ is of the rational level, with intersubjectivity left out of the ‘equation’ [cf. Doran]. Exemplary of this is Robert McNamara’s statistical work – transferred from the university to the military to the corporation and back to the military [at its highest level].

A corporation is like a systematic theology – as is a government, and a Church. It is literally a ‘systematization’. But there is significant underlying residue that escapes systematization – and key to ongoing development/progress is an openness in the system to allow the residual elements to enter – not simply as content, but as energy.

What people think of as ‘salvation’ is precisely what we need to be saved *from* (cf. DB’s introduction to *Quotations from Chairman Jesus*).

We tend to tame our saints, to remove them from the liminal, from coyotehood.

Halberstam, p. 22, on how ‘manifest destiny’ developed from internal U.S. history to post-WWII notion of America replacing the British Empire in world affairs.

Halberstam, p. 36: “Those years would show, in the American system, how when a question of the use of force arose in government, the advocates of force were always better organized, seemed more numerous and seemed to have both logic and fear on their side, and that in fending them off in his own government, a President would need all the help he possibly could get, nit the least of which should be a powerful Secretary of State.”

H., p. 41: Sam Rayburn to LBJ re: the best and brightest – ‘I’d feel better if one of ‘em had run for sheriff once.’ And: “...an exciting sense of American elitism.” P. 42: David Riesman’s plea (contra Walt Rostow) for humility in America’s approach to the world, and having seen the birth of American bellicosity in the Civil War.

H, p. 44: “...there was no doubt in Bundy’s mind about his ability to handle. . . the world.”

H, p. 60: ‘Bundy always thought there was a straight line between two points.’

H, p. 69: JFK’s advisors as ‘brilliant men without a moral compass.’ [after Bay of Pigs]

H, 76-77: Krushchev warning that Vietnam would be a bog.

H, p. 135: ‘...a fine example of the hardening American view of the time, looking at Vietnam through the prism of American experience, American needs and American capacities.’

H, p. 145: ‘There was arrogance, idealism and naiveté to it. . . this illusion existed; we were different, we were not a colonial power. . . Nothing would hold Dulles back; there was an absolute belief in our cause, our innocence and worthiness. . .’

H, p. 148: post-1954, there was, in reality, no ‘nation’ in South Vietnam. ‘Dulles encouraged Diem in his instinct not to hold the requisite elections, and slowly the idea of viability began to grow. Like water turning into ice, the illusion crystallized and became a reality, not because that which existed in South Vietnam was real, but because it became real in powerful men’s minds.’

H, p.; 174: Ball & Bundy ‘believed in the capacity of rational men to control irrational commitments...’

H, p. 178: “Dealing with the military, once their foot was in the door, both Kennedy and Johnson would learn, was an awesome thing. . . Their particular power with the Hill and with hawkish journalists, their stronger hold on patriotic-*machismo* arguments 9in decision making they proposed the manhood positions, their opponents the softer, or sissy, oppositions), their particular certitude, made them far more powerful players than men raising doubts.’

H, p. 183: ‘The American policy was to trust Diem and not to cross him; thus the American military saw its job as getting along with Diem, so his reporting became our reporting, his statistics our statistics, finally his lies our lies.’

H, p. 185: ‘To him [General Harkins], like so many Americans, the war had begun the moment he arrived; the past had never happened and need not be taken seriously.’

H, p. 238: Re: McNamara – ‘It is not easy being a Puritan in Babylon...’ p. 246: ‘Even if he was brilliant, he was not wise.’ McN’s efforts at statistical analysis – ‘hs eimply had all the wrong indices, looking for American production indices in an Asian political revolution.’

H, passim: frequent references to our having ‘lost’ China, transferred into fears/warnings about ‘losing’ Vietnam – the unquestioned assumption underlying this was that China and Vietnam were ‘ours’ to lose.

H, p. 338: '... reflecting the American capacity, and particularly the Achesonian capacity, to see things through our eyes rather than through anyone else's.'

H, p. 339: Kennan's 1948 dissent from 'what he termed the increasing militarization of American foreign policy.'

H, p. 340: 'The best thing we could do in situations like this was to deal with the realities and hope for the best; many of these forces were simply outside our control, and by trying to control them we could not affect them but might, in fact, turn them against us.'

Indians' Revenge, pp 39-40: On the decline of the Dakota at the hands of uncivilized whites.

IR, p. 41: A settler asking another to perform a baptism, because the settler, while remembering the Father and the Son, had forgotten the Holy Ghost! Recall F. Crowe's lament about the Church tending to make the Second Person of the Blessed Trinity work overtime while the Third Person stood in the unemployment line!.

As to the patristic pairing of Athens and Jerusalem, the more pertinent question for us may be 'what has Sparta to do with Jerusalem?'

Did Dylan know whereof he spoke when he rhymed 'drunk' with 'monk'? (Lily, Rosemary...)

'A priest forever' - I'm never so sure as to the ontology of such things, but there's no doubt that 12 years of seminary and 20 years in the 'active ministry' has certain residual effects! An afterimage of sorts burned into the retina.

After a decade and a half, still 'in' the priesthood but no longer 'of' it.

I still love priests, even though I think they tend, more often than not, to be full of shit.

Among Merton's permanent contributions, his recognition of the possibility (indeed probability) of the monastery as a place of being fully 'of' the world, whether or not 'in' it. Related to the keen importance of Lonergan's insistence on Dialectic.

In Dylan's vision, the world is as thoroughly and totally as fucked as Bernard of Clairvaux thought it to be.

The Will Rogers militarism of George Weigel, in which he's never met an [American] war he didn't like.

If the Church cannot declare, simply and authoritatively, 'it's a sin to build a nuclear weapon,' then I don't know what value the charism of infallibility can possibly have.

Cf. Hugo Rahner: Creation as play, rather than work. Related: Sophia's presence in creation as the music, to which creation dances - choreographed, but with significant improvisation.

Steinbeck, *The Moon Is Down*, pp. 10 and 14: "Was there no resistance anywhere?" And p. 35: "I'm tired of people who have not been at war and know all about it."

Criteria for cultural resistance/accommodation: the Church should be more accommodating when it comes to loving, and less accommodating when it comes to killing.

Dies Irae as my morning prayer throughout high school. Note context of sixties, background of the arms race – and planting seeds for apocalyptic in me. [Innoculated me against serious contagion from flirtation from liberal optimism.]

Need for rituals of resistance – small embodiments of commitment: holy water fonts at doorway, sign of the cross, hopping on a bike.

I certainly agree with Neuhaus, *et al.*, on the horror of a naked public square – but judge them to offer only the scantiest of cover.

Professing allegiance, and promising obedience, to Powers and Principalities, is certainly constitutive of military service, and probably of citizenship, today. We are pagan souls with a thin Catholic veneer, sometimes (as with Barron) a very beautiful veneer, and we expend enormous energy on polishing that surface.

SIN OF THE WORLD: As the Church has traditionally been concerned with the erection of protective circles of schemes of recurrence to protect against occasions of sin, so any scheme of social ordering will exhibit tendencies to erect protective circles of schemes of recurrence to protect against the intrusion of occasions of grace – which can be profoundly disruptive of social order. [An example would be war monuments spread across the land; imagine a map of such – and note how they cover the land.]

Maciel as a synthesis of sickness and sin that many mistook for sanctity ('a synthesis of sin and sickness disguised as a certain form of pseudo-sanctity'). Recall Lonergan on 'learning from a mistake.' Is there any indication that mistaken have learned from their mistake? [Glendon and Neuhaus for sure; how about Novak and Weigel?]

From Iraq bibliography: Moten's *Between War and Peace* has Peter Maslowski rebranding the Indian Wars as the "300-Years War." Helphand's *Defiant Gardens* on spontaneous resistance to the dehumanization of war.

GKC on theological/psychological Christians. Transpose to th/psy Catholics. 'New breed' as being theological, but not psychological, Catholics. They complain about not having been catechized. But the problematic reality is deeper.

Re: questions of family planning. The current divide concerns the question as to whether family-planning is natural or artificial. The original divide concerned whether families were planned or not. The current question is, perhaps, significant; it is not, however, fundamental.

Peter Hawkins's *The Language of Grace* (ca. pp. 28-29) on O'Connor's 'shouting' to the 'deaf,' or 'drawing large and startling figures' for the 'near-blind' – and relate this to DB. The problem for so many is to read Merton, O'Connor, Percy as being about 'them' (the deaf & near-blind), when, in fact, they are writing about 'us.' Do I recognize my-SELF as the addressee of their correspondence; or do I presume that these writers and I are in cahoots about 'them'? We might wonder why one would listen to someone who 'doesn't get it.' Well, the reality is that that's all there is. If you are determined not to listen to those who don't get it, then you aren't going to do any listening. The issue isn't discerning between 'those who get it' and 'those who don't', it's a matter of discerning between 'those who know they don't get it,' and 'those who don't know that they don't get it.' DB has helped me recognize my own near-blindness

and hardness of hearing, and has thus (re-)opened possibilities for seeing/hearing FOC, WP, and TM – not to mention Jesus. [Paul Elie, to be sure, knows that many who read these writers ‘don’t get it’; but does he know that he ‘doesn’t get it,’ either?]

Bishops (pretty much all of them) in their ‘handling’ of sex abuse reveal(ed) themselves as ‘not getting it’ – and many/most of them as not having the foggiest idea that they didn’t get it. By the end, the most that could be said is that some started to ‘see’ that they hadn’t ‘seen.’

Watching ‘opening night’ of the Persian Gulf War revealed a whole bunch of us who had no feel of ‘belonging to the Body of Christ’ – none whatsoever. The only distinction was that some began to have a tiny realization of that absence of feeling. But nobody ‘got it.’ Thus, comedy is often reduced to farce. Elevation in the hierarchy, e.g., being a matter of trading in one’s pumps for high-heels [and thinking that he’s grown taller!].

The primary problem with anti-relativist rhetoric is the ease with which it slides over into absolutism. . . Dylan (High Water) – “. . . Italian and the Jew, you can’t keep your mind open to every conceivable point of view” -- . . . The fundamental danger is that relativists tend to be unable to summon the conviction and courage needed to defend authentic value; the corollary danger is that absolutists tend to become murderous toward any and all valuation other than their own.

Needed is a humility that seems native to neither modernist nor traditionalist Catholics.

For those who are always looking for hidden pagan symbols: the biggest pagan symbol in our society/culture is a Pentagon.

There can be a relativism of modesty, and there can be a relativism of arrogance – just as there can be an absolutism of modesty, and an absolutism of arrogance. It is, I think, the modesty or arrogance that matters far more than the relativism or absolutism.

“Garrison Keillor blended the spirits of E.B. White and St. Francis of Assisi.” Roy Blount, Jr., reviewing *The Best of Modern Humor*, ed. Mordecai Richler, in New York Times (February 5, 1984): 35.

The 19th century may have been a time of such uncertainty that a declaration of infallibility was needed, or at least desirable. Today we stand more in need of authentic nescience in the face of competing certainties. For the Church to hold tight to Camus’ few precious paltry possessions of mind and heart, and to hold on to them for dear life. But they are few. It takes remarkably bold certainty, for example, to cling to an arsenal capable of ending human history. Authentic nescience would sing, ‘let’s overturn these tables, disconnect these cables. This place don’t make sense to me no more.’

Just another in a long series of Neronian fiddlings while Rome burns.

In the selfsame week when the Vatican Bank is accused of money laundering. When the clergy sexual abuse scandal, which crimson cardinals had long and disingenuously argued was a peculiarly American problem, is seen to have ravaged the innocence of children in countries, indeed continents, far flung across our lovely, lonely orb. While wars rage, and the wealth of nations is plundered. The Catholic Bishops of Minnesota and their Maximum Leader take a stand: against societal support for promises of committed love.

All the while refusing to name the mysterious one (He Who Must Not Be Named?) whose political money has been laundered to this end.

But at least a contribution to science has been made. Another cause of global warming has been found: the hot air belching forth from John Nienstadt and his suffragan minions.

I can't help but recall the folk ditty cited by Paul, or whoever wrote in Paul's name, in the Letter to Titus (1:12): "Liars ever, men of Crete, nasty brutes, who live to eat."