

Cultural Heritage and Contemporary Life
Series I, Culture and Values, Volume 1

Research on Culture and Values: Intersection of Universities, Churches and Nations

Edited by
George F. Mclean

The Council for Research in Values and Philosophy

**Copyright © 1989 by
The Council for Research in Values and Philosophy**

Gibbons Hall B-20
620 Michigan Avenue, NE
Washington, D.C. 20064

All rights reserved

Printed in the United States of America

Library of Congress Cataloging-in-Publication

Research on culture and values / edited by George F. McLean.

p.cm. — (Cultural heritage and contemporary change. Series I. Culture and values ; vol. 1)
Includes index.

1. Christianity and culture—Research. 2. Values—Research. 3. Catholic learning and scholarship. I. McLean, George F. II. Series

BR115.C8R45 1989

261'.072—dc19

88-33914

CIP

ISBN 0-8191-7353-3 (pbk.)

Table of Contents

Preface	v
I. The Search for an Understanding of Life in the World	
1. Research in University, Church and Nation by James S. Rauschn	3
2. The Nature of Research by Jean Ladrière and Edouard Boné	13
3. Universities, Scholars and the Search for Understanding by George F. McLean	27
4. The Coordination of Research by Louis-Philippe Bonneau	41
II. Structures for the Coordination of Research	
5. The Inter-University Committee on Research and Policy Studies (ICR)	55
6. The Joint-Committee of Catholic Learned Societies and Scholars (CLS)	61
7. A Biographic Inventory of Scholars by Charles R. Dechert	67
III. Agendas for Research	
8. Agenda of Research for Community Life: the Call to Action	81
9. Agenda of Research for Church and Contemporary Life	95
10. A Research Agenda in Philosophy	101
11. A Research Agenda on Values and Social Life	113
IV. Implementation of Research on Culture and Values: The Council for Research in Values and Philosophy (RVP)	
12. RVP: Context, Purpose and Research Projects	135
13. Project on the Foundations of Moral Education and Character Development	141
14. Project on Cultural Heritage and Contemporary Life:	155

Philosophical Foundations for Social Life

15. Seminars on Culture and Contemporary Issues	161
16. Joint Colloquia with Eastern Scholars	167
17. ISM Series on Person, Society and Culture	171

V. Research in a Renewed Community

18. Future Directions for Research by George F. McLean	177
---	-----

Acknowledgements

Preface

George F. McLean

It has been well established and broadly recognized that, especially in our times, knowledge is power. On the physical level technological advances have replaced raw materials as the foundation of the strength of nations. In the social order "think-tanks" have become central to the effective exercise of political power. Most recently, an emerging awareness of the properly personal dimensions of life has directed attention to the conscious creativity of peoples, that is, to their culture and its values. Research in this area has become essential for any effective response to the problems of our times, as well as for opening new possibilities for life in the 21st Century.

Three events signal new attention to this issue. The first is the Centenary of The Catholic University of America (CUA), founded by the Roman Catholic Bishops of the United States to provide the advanced scholarship required in order for the Church to be an integral part of American culture. This is taking place at the same time as the second centenary of Georgetown University, the oldest of Catholic Colleges and Universities in the United States. The second is a study coordinated by the late Francis X. Gannon, *Catholicism in America: Research Planning and Consultation Experience in America since Vatican II*. This is being carried out by scholars in commemoration and celebration of the 25 years of statistically based research by the Center for Applied Research in the Apostolate (CARA). The third is a conference for Presidents of Catholic Universities and Colleges: "The Church and American Culture in the Post-Vatican II Era: The Challenge to the Catholic Intellectual Community". This was conceived by Donald S. Nesti, C.S.Sp., and Cassian Yuhaus, C.P., of Duquesne University and presented in collaboration with the Pontifical Council for Culture.

All three events underline the importance of research in the effort not only to achieve a mature cultural self-awareness, but to answer responsibly to the challenges we face for the future. This effort must depend centrally upon scholars in their university contexts, for it is there that extensive teams of specialists in the full range of disciplines have been brought together and supported. Though this has been done to serve as leaven in contemporary society, the random efforts of even large sets of individual researchers will not suffice--particularly when their best research efforts are being siphoned off by contracts from business, the military, etc.

It is time then to review steps which have been taken since Vatican II to provide coordination and orientation for this research mission of the universities and to begin to lay the foundations for effective work in the future. This volume seeks to contribute to this task by examining the challenge of research to scholars and universities. This will be done in four parts devoted respectively to the (1) nature, (2) structures, (3) agendas, and (4) implementation of research.

Part I provides the basic documents reflecting the emergence during the 1970s of a renewed understanding of the nature of the research role of universities in the Church and the n. Work by The International Federation of Catholic Universities (IFCU) in Paris, Salamanca and Grottaferrata stimulated a planning session by Presidents of the larger research-oriented Catholic Universities. This, not only founded an American coordinating committee, but contributed, in turn, to the design of IFCU's Coordinating Center for Inter-disciplinary Research. The opening section of this volume presents the related papers by Jean Ladrière, Edouard Boné, Louis-Philippe Bonneau, James S. Rausch, then Secretary of the NCCB-USCC, and George F. McLean.

Part II describes the two U.S. structures for the coordination of research which were developed at that time: (a) The Inter-University Committee on Research and Policy Studies (ICR), and (b)

The Joint-Committee of Catholic Learned Societies and Scholars (CLS). Chapters V and VI describe their goals, structures and early activities. Chapter VII describes the Bibliographic Inventory of scholars which lists the 1,500 scholars who volunteered their specialized capabilities for a research effort in response to the invitation of Bishop Rausch, the ICR and the CLS.

Along with these coordinating structures a series of research agendas have been developed. These emerged from consultation of the scholars listed in the Inventory, from professional reflection by the ICR and CLS upon "The Call to Action" consultation of the American Church, and from international philosophical consultations. These four agendas are Chapters VIII-XI of Part III.

Part IV describes the actual implementation of related research by The Council for Research in Values and Philosophy (RVP). This began with the development of volumes by teams working on the philosophical, psychological, sociological and pedagogical foundations of moral education and character development (Chapter XIII). Interest by scholars and educators in other nations led to joint colloquia by members of the above teams with related specialists on a number of continents, some of which have produced volumes on the resources for moral education in the Hispanic and Chinese cultures.

In order to bring out in detail the contribution of the cultural heritages to the needs of contemporary life sets of research teams of philosophers and related scholars have been organizing and at work on the different continents (Chapter XIV). Each team is developing a volume on one aspect of this issue in their culture. In some areas this is part of the effort at nation-building; in others it concerns modernizing without loss of cultural identity; in still others, East and West, it is an effort to humanize our increasingly rationalized physical and social life. The resulting sets of volumes will constitute an extended corporate examination of the resources in the various cultural heritages for a time of rapid change.

The following three chapters describe related sets of intensive exploratory discussions. One is the series of coordinating ten-week RVP inter-disciplinary and inter-cultural seminars being held in Washington on "Culture and Contemporary Issues" (Chapter XV). Another is a series of joint colloquia which has been taking place with the Academies of Science and universities in China and Eastern Europe over the last decade (Chapter XVI). The third is a series of twelve international conferences sponsored by The International Society for Metaphysics (ISM) (Chapter XVII) on the successive themes of person, society and culture, both implementing and reflecting the evolution of the deepest human concerns in these times.

These three efforts, along with those of the teams working on the cultural heritage and contemporary life project (Chapter XIV), converge in seeking new ways to envision the meaning of the person in society in a way that will reflect the identity of peoples and give them new life for new times. In vast areas of the globe this theme is central to recent efforts at social "reconstruction" or perestroika.

All this work is being carried out by scholars on a volunteer basis. This corresponds to the spirit of the times typified in Vatican II and articulated by researchers in the recent consultation reported in Part V. They saw research as a process of self-understanding and self-articulation emerging from the community, rather than decreed from above. In this light, research by scholars in the social sciences and social criticism takes its place alongside that in law, both positive and natural; and philosophy, hermeneutics and literature emerge as partners--handmaids no longer.

The institutions which appropriately are named "universities" have the range of scholarly resources required for this effort. Present indications of a growing determination on their part to

respond to the need for research on culture and values gives founded hope for their evolution as centers, not only for the education of their students, but for the renewal of cultures.

Chapter I
Research in University, Church and Nation
James S. Rausch

There is today, as in the past, a clear desire on the part of the university community to play an active and creative role in the life of the Christian community. A concerted effort in the light of Vatican II to restate the identity of the Catholic university culminated in the 1972 statement entitled, "The Catholic University in the Modern World."¹ Since that time, attention has been devoted to rendering that identity concrete. With this in view it may prove helpful to look back for a moment into the long experience of our predecessors in the faith to draw from them some insight concerning the crucial role of mankind's intellectual effort in God's loving providence. This should help in appreciating more fully the role of research in the Church.

The Heritage

The Church Fathers: The Role of Intellectual Development in the Life of Faith

John Courtney Murray, in his Yale lectures on *The Problem of God Yesterday and Today*,² described masterfully the crucial juncture at which the Church made its irrevocable decision concerning the role of intellectual development in the life of faith. Fittingly, the decision was made in the Church's highest forum, at the Council of Nicaea, and in treating its greatest mystery, the Trinity. The situation was as follows. In the Scriptures and the expressions of the early Church, Christ had been referred to in relational and descriptive terms: he is Immanuel or God-with-us, he is Savior and he is Lord. It was the strongly stated position of Eusebius of Caesarea and his followers that nothing more than these biblical terms should be used.

Nonetheless, implicit in this description of Christ-in-relation-to-us was a definition of Christ-in-Himself and of the relation of the Son to the Father. Inevitably, once the logic of the issue and the dynamism of the human mind made explicit this ontological question, it had to be answered. What is more, it had to be answered in faith, for anything less would negate the life of faith from within. If Christ as Son were not God but man only, then we are not redeemed and our faith is in vain.

The Second and Third Century attempts to answer this question had been inadequate either because, as with Tertullian, they remained subject to the inherent limitations of biological and anthropomorphic metaphors or because, as with Origen, they simply adopted the Middle Platonist notion of emanation with its implication that the Son could be only a diminished likeness of the Father, a God of the second order. For his part, Arius did not hesitate to speak of Christ as the "perfect creature" who, at one time, was not.

In these circumstances it was clear to the Council Fathers at Nicaea that the understanding of the faith had to grow so that its sense would remain unchanged. Because they considered no longer adequate the expression "like (homoios) the Father," they took the divisive step of adding to the Creed an ontological term, "consubstantial (homoo usion) with the Father."³ In so doing they recognized that the answer in faith, as Courtney Murray puts it, "had to be given, not in the empirical categories of experience, the relational category of presence, or even, the dynamic categories of power and function but in the ontological category of substance, which is a category of being."⁴

Effectively, the Church had crossed the Rubicon. It would not, because it could not, be outside the development of the human intellect. On the contrary, the development of the capacity of the human mind to analyze and to question was recognized as integral to the progressive articulation of the meaning of the faith. In Courtney Murray's language, "By sanctioning the status of the ontological mentality in the field of faith, Nicaea also established the statute of the philosophical reason in the field of theology."⁵ This would appear repeatedly from Augustine's use of Platonism, through Thomas' use of Aristotelianism to Rahner's use of phenomenology.⁶ In a word, it made theology in the strict sense possible. What is more, it implied a charter for the role of the many specialized bodies of knowledge (e.g., the sciences, which would be developed in the future) and for the research work carried out in each.

The Church in America: The Universities

We, in this country, are heirs and participants in this rich tradition. In the last century and in the midst of a vast flood of Catholic immigrants the importance which the Church attached to intellectual growth was reflected in the founding and rapid expansion of the Catholic educational system. It was wisely appreciated then that a truly Christian understanding could not consist in a certain "amount" of religion externally juxtaposed to a developed pattern of secular disciplines. On the contrary, the growth in Christian awareness by the Church in this country was seen to require that theology, at its highest level of scholarship and research, be in contact with philosophy and vice versa. It was understood further that these two disciplines could not be carried forward without a close reciprocal relationship with research in the arts and in the physical, psychological and social sciences.

In a word, reflection on revelation, in order to be adequate at any time, requires the full panoply of methods developed thus far by the human mind for investigating the single areas of reality. The foundation by the American Bishops of The Catholic University of America one-hundred years ago, with its pattern of graduate departments in all areas of the arts and sciences, is testimony that this has been the fundamental conviction of the Church in the United States. It is a conviction that has been reexpressed continually in the early founding and impressive growth of other such institutions spanning the country from Washington, D.C. to the state of Washington.

What is more, this development could not have taken place without the active, dedicated and self-sacrificing support of the total Church in our country. The parish collections, the door-to-door drives, the extensive sacrifices by parents, the dedicated lives of the many lay and religious faculty members, and the benefactions, taken together, proclaim one abiding *sensus fidelium*, namely, that the work of Catholic scholars and universities are essential for providing the understanding we need of the meaning of our Christian life today.

We must never forget the deep dependence that exists between the urgency of this need for research and the provision of the facilities with which it is carried out. Indeed, this very urgency requires that we reassess the situation. Certainly, much has been done. By the turn of the century, one of three psychological laboratories in the United States was in operation at Catholic University. The writing of the original Catholic Encyclopedia was a prodigious mobilization of Catholic scholarship throughout the world. Today, however, given the quandaries in the Church, the nation and the world, we must ask--as do those in other countries--if we have kept up with the problems generated by our new capabilities: are we doing enough and are we doing it well enough; are we directing our capabilities to the real needs and, if so, are we doing so in a manner that is destructive or creative?

In "taking stock" note must be made of the elements of diffidence and possibly even of suspicion which, at times, have been manifest between those doing research and all other levels of the Church. The papers (Drs. Bonneau and Ladrière identifying some of the bases for this phenomenon and suggest ways of overcoming it.

At this point, I will simply identify a few factors which generate this diffidence. On the one hand, it is important that in the work of the researcher, the realm of the imagination have full play. He or she must be free to formulate hypotheses and to test them according to the norms of truth appropriate to the specific discipline. This has led those in research, rightly, to guard jealously that freedom without which their work becomes impossible. On the other hand, it is necessary that researchers qualify the results of their work as hypothetical. This has not always been done with clarity, if at all; moreover, it must be remembered that the meaning of such a qualification is difficult to appreciate by those who have not themselves developed habits of research. Secondly, the researcher does not share with the bishops the immediacy of their pastoral role. As a result, it is often difficult for the researcher to understand the Bishops' intense concern regarding the effects of scholars' work upon those poorly prepared to interpret its implications.

In this combination of differentiated capabilities and concerns lie the seeds for misunderstanding and distrust which have disturbed what rightfully should be a fully positive relationship. Indeed, it seems to have been involved in the worldwide alienation of universities, both Catholic and secular, from the general population in the late sixties, and to have dissuaded some members of the Church from looking to the universities for the help they need. The resolution of this problem, as with all redemptive acts, must begin with a recognition of the roots of the problem and an acknowledgement of past failings. I sense a readiness to do this, and in fact, significant statements to this effect have been broadly reported.

It is not sufficient, however, to look backward. It appears to me more productive to attempt to move ahead with today's growing appreciation of the importance of research and to deepen and intensify this by considering its basis in the central truths of the faith, particularly as these have been illuminated by the emphasis of Vatican II.

Research as Participation in the Mysteries of the Faith

The Trinity and Creation

Going back again to the Council of Nicaea, we see that by stating the consubstantiality of the Son with the Father, that Council clarified more than the mode of the relationship of research to the life of the Church. By declaring that the Word, who proceeds from the Father, is no less than the infinite Truth that is God Himself, it identified the real foundation for scholarship and the basis for hope for its success. The fact that all has been created through the Word implies a basic homology between the universe and the Divine Word. If, then, in creation the human intellect is divided from the world and the mind distinct from the body, the Christian knows that they are not alien. Neither he nor his universe is merely opaque. Rather, to the full extent of their reality both are intelligible and open to successful investigation by the mind. In this light, research can be seen to play a unique healing function in a divided world.

A related factor and one greatly stressed in Vatican II is that of participation through which each created reality reflects the power of God's creative life. This theme of participation has rich implications. It extends beyond the relation of bishops to the Pope, and includes all members of the Church. That each person (and each social unit) reflects in his or her actions the creative activity

of the Creator evokes on the part of each an attitude of activity and responsibility. No university, no researcher is simply an agent of a Bishop, any more than any Bishop is simply an agent of the Pope. Each has their identity and each is called upon to exercise it creatively and in their own right.

The Incarnation

Basically we must remember that the Incarnation shows the way in which this activity of man is incorporated into the work of Christ. His Body is continued in those who have been incorporated into Him by baptism. His members share in His mission.⁷

All things--matter and spirit, creation and Creator--are united in Christ as the supreme affirmation of reality. This implies a radical relatedness of the many branches of knowledge from physics through theology. Each science studies intensively a dimension of nature or of man and, as it develops, progressively reflects an aspect of God's creative action. In various interdisciplinary combinations, as with philosophy and theology, they can reflect the transforming character of the Incarnation. Step by step--in a progressive and often elusive manner and through the joint resolution of particular problems--a clarification of the image of Christ can gradually take place.

The Redemption

Christ has come also as Redeemer: to a world which sin has often deformed, Christ comes as healing light. To scholars whose work has been impeded by division between Churches, by rivalries between institutions, and by alienation between and within professional groups, Christ comes as reconciling truth. To researchers whose efforts have been marred by purposes too isolated or selfish, Christ comes as a light that is life. Despite the many factors which divide and obscure, the message of redemption and reconciliation provides grounds for hope that research can lead to understanding and that this can unite and heal.

Redemption, achieved once and for all in the Paschal mystery, must be renewed and implemented throughout history. In our vocation, the development of interdisciplinary and inter-university research capabilities is an important contribution to the realization of Redemption and Reconciliation in the world today.

A Research Agenda

Given these ample implications for research, the Second Vatican Council, through its document on "The Church in the Modern World" (*Gaudium et Spes*), drafted the agenda for a massive and continuing program of research. It requires the highest capabilities of the human mind, because it would search out the profound mystery of God Himself. It involves all of man's arts and sciences, for it concerns the understanding and realization of the divine purpose in all things. It should be a creative response to the full range of human needs, because it should be part of the continually unfolding pattern of God's creative power at work.

The needs of the Church for research are multiple and far reaching. Indeed, they can never be stated once and for all, for they evolve with the flow of history. Statements of specific research needs, therefore, are indicative rather than exhaustive. I cite only by way of example certain issues on which research is necessary. They illustrate both the extent of the research needs and the breadth of the implied invitation to all parts of the scholarly community.

The Nature of the Church

Just as the providential development of understanding made it possible for the Church, at the time of Nicaea, to ask new questions and thereby to grow in its understanding of the mystery of the Trinity, it is possible and even necessary today to face new questions which arise concerning the nature of the Church and her sacramental life. For example, the Church has long been called--and is--the Body of Christ; this was beautifully expressed in Scripture in terms of the vine and its branches. But the Church also has been called--and is--a society; hence, the evolution of social theory raises new questions and opens some new possibilities for articulating the meaning of the initial scriptural metaphors.

Social theory has evolved through systems analysis and hermeneutics. These make it possible increasingly to restate the metaphors in which the nature of the Church was first expressed. Indeed, it would seem essential to do so, for social upheavals indicate that people increasingly understand their life in society in new and, as yet, unassimilated manners. If the Church is to be able to give its answer in faith to the questions of Christian self-identity troubling her members, a cooperative research effort will be needed.

Finally, as the Church is a sacrament and her sacraments are signs, it becomes important to draw upon contemporary theories of hermeneutics in order to understand and express in more contemporary terms her nature, her sacramental life and the way this can be shared by her members. Again, as in the days of Nicaea, this does not imply substituting philosophy for faith. It is the necessary condition, however, for finding the response in faith to the questions that face the Church at this stage of our cultural development. Without such answers, the Christian's understanding of his or her life in Christ can hardly avoid being restricted to the current level of social awareness articulated in terms of restrictively human norms and limitations.

The Mission of the Church

Other examples come to mind related to carrying out the internal mission of the Church to its members. Developmental psychology seeks to understand better the levels of cognitive growth and the development of the child's capacity for moral judgments. Both have immediate and important implications for learning theory and for the mission of the Church to teach the Good News. To identify these implications for moral education, family life and sacramental practice requires combinations of research capabilities from, e.g., psychology, education and religious studies. The intent of such work certainly would not be to substitute a particular ethical or psychological theory for the Gospel message. It should contribute, however, to understanding better the way in which a child who is baptized in Christ can grow in his or her awareness of the implications of their new Life.

Combinations of theologians, sociologists, lawyers and economists are needed to identify the conditions of the modern family, as well, and to determine which factors promote and which destroy the life which the Church communicates.

Christian Witness in the World

The mission of the Church, however, goes far beyond the life of those who, through baptism, have been incorporated into Christ. It extends to witnessing to the world the transforming message of the One Who came to redeem all men. The Church is called to witness to the meaning of Christ's

salvific sacrifice throughout the entire catalogue of issues, ranging from the beginnings and dignity of human life, through man's use of his resources and sharing these equitably for the needs of all, to the excruciating questions of death for, or, in, peace with one's fellow men and with God. As St. Augustine well understood when he wrote his *City of God*, the answers to these questions, though given in principle, must be worked out in the ongoing historical process. Research, by means of increasingly sophisticated scientific methods, must investigate, analyze and interpret this reality. Indeed, the major constitutive element in any cultural stage is precisely this analysis and interpretation which we call research.

It is upon this understanding, moreover, that the future is built. If we are called to the loving contemplation of Truth Itself, the present mode of this vocation is to transform our fractured world in order to restore, in the words of Pope John XXIII, the visage of Christ in all things. This can be done only by research that is adequate for achieving real understanding of the present situation and comparing this to the Christian ideal. The purpose of such a comparison cannot be to condemn the present or to construct fictitious utopias. Rather, the purpose of research must be to gain direction, to determine the limitations which circumstances impose upon the range of available options, to select what is truly desirable, and to work effectively and progressively toward that goal.

Structures for Research

The Universities

In this work one of the calculations to be made concerns the availability of resources. Perhaps the most central factor in such a calculation is the research capability of the Catholic universities. Certainly, it would be quite unrealistic to think of these universities carrying out by themselves all the work that is needed. In fact, effective research can be carried out only within the national and international professional community. It would be equally unrealistic, however, to believe that the interpretation of the past and present, or the discernment of future options needed for a Christian understanding will arise by accident from some sort of general research pool. No large organization in the world today subsists on the hope that others will do for it the work required in order to understand its own distinctive identity. Certainly, the Church cannot do so. That is why it must turn to its universities.

They face a range of options. At one extreme is that of leaving professors and graduate students in isolation to make uncoordinated decisions concerning their research projects. Other options provide some degree of coordination for their work and of the supporting work of other scholars. Progress must lie in this latter course.

What is required of individual researchers is simply, but essentially, that in the midst of the welter of concerns which flow from their instructional mandate, they give due importance to the research needs to which they can respond. Ultimately the selection of topics for research must be made by the individual faculty members themselves but they need to make these decisions with awareness of the nature of scientific research as a service to the community and the extent to which people depend upon their research for the quality of their life.

The task of the university is to help to identify: what is desirable and feasible within the area of research; what type of resources are needed; what is available in personnel and equipment; how these can be brought together; what structures will make it possible to work on these questions with the needed continuity; what will bring research to fruition; and how to provide for its communication to other scholars and to the university's various constituencies.

The research needs of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) are great indeed. Above, I mentioned that these fall on three levels; here, I would like to speak in operational terms.

The Conference is essentially a coordinating unit of the episcopacy and of many areas of the life of the Church, from education to ecumenical affairs: from justice and peace to minority concerns; from ministry to liturgy and all avenues of pastoral concern. It is the task of the conference staff to explore policy options and make recommendations, to assist in drafting statements and pastoral letters, and to represent the Church to the national Government and other bodies regarding issues which notably affect, not only the life of the Church members, but the lives of all men in this nation and in the world. It is neither possible nor desirable for the small staff of the Conference to attempt to carry out the intensive research required for this work. The mission of Christ will not be adequately served unless some way is developed for the Conference to draw upon the scholarly community with its diverse and expert capabilities for needed research.

The NCCB USCC, for its part, must follow the state of various issues as these arise in its work, to formulate the related research questions and communicate these to the scholarly community as an invitation for its contribution. Conversely, the scholarly community must be able to bring to the attention of the appropriate unit in NCCB/USCC issues and information which it wishes to suggest for attention in policy making.

This scholars' work can be fruitful only to the degree that the universities provide a point of contact which has the needed information and structure. It is needed, and it will be welcomed.

Notes

1. NCEA, College Newsletter XXX (n. 3, 1973), 1-10.
2. (New Haven: Yale University Press, 1969).
3. H. Denzinger, *Enchiridion Symbolorum* (Romae: Herder, 1958).
4. Murray, p. 45.
5. Ibid., p. 52.
6. I do not consider the project of Saint Augustine in his *City of God* to be other than an extended statement of the meaning of the terms "Pantokrator" used in the early Credo and of "Monarchy" used by Dionysius of Rome in the middle of the third century. They expressed the power of the one supreme Lord as generously creative and provident whose active power rules all things, physical and human. Augustine was able to articulate this more amply by means of the understanding achieved in the philosophies available by his time. With their help he was able to elaborate at length the meaning of the faith for the development of human society in history with its inherent struggle faithfully to realize its life in the image of God.
- Nor are the great works of Thomas and Scotus other than further elaborations which became possible as responses to the more detailed and coordinated questioning which the introduction of Aristotelian thought made possible. They were Saints and doctors in no divided or separated sense; theirs was a learned holiness. Precisely as such they have provided the light which has aided many to understand better the meaning of their life in God.
7. John 1:4-9.

Chapter II

The Nature of Research

Jean Ladriere and Edouard Bone

The Need for Research

To investigate the place research should occupy in the Church, it is necessary first to study the significance of research in itself, or independently of any applications to which it might give rise. Being more proximate to us, it is often the applications which receive the most attention.

(a) Research is a fundamental dimension of the life of the mind in which each person is called to participate, and which each should be able to undertake to some degree during his or her life. In classical terms the question of research would be considered to be that of the general relationship of the mind and truth, but it is necessary to clarify how truth presents itself concretely. Where traditionally it would be said that truth is found in the proposition, today it is more readily said to be located in "theory." A theory is an organized sequence of propositions sustained by factors such as agreement with experience and the ability to be submitted to appropriate procedures of proof. These should either reinforce the reasons which sustain the theory, place it in doubt or even completely refute it.

Indeed, theories are like living beings inasmuch as they retain their meaning only if constantly sustained by contributions from new ideas, new confrontations with experience, or their own mutual interaction. Moreover, like the order of life, the order of truth undergoes a process of evolution. The intellectual constructs which are developed become increasingly complex and capable of varied interaction with reality, with each other and with the human spirit.

Science constitutes an excellent paradigm for the general life and evolution of theories. But because scientific discourse lends itself to very special criteria for its legitimation it is confined to restricted areas and cannot constitute the total research effort. The world, experience, and life remain always in need of being interpreted because their meaning is both inexhaustible and ever in a process of development.

As the real foundation of research lies in the idea of creation, it is necessary to attempt to recapture everything that concept implies. The creative act brings into being a dynamic universal order. The creativity which operates at every level of visible reality is the trace of this creative influx. Hence, the notion of a "book of nature" can be deceptive in the measure to which it suggests a world in which all is fixed beforehand and which is in need simply of being decoded. In reality the book is always in the process of being written and to a degree our interventions contribute to the writing.

Research, then, is a ceaseless movement of interpretation which is characterized, not by necessity, for it is always possible to do without it, but by vocation inasmuch as it reflects a certain qualitative level of existence. It should be stressed that the incompleteness involved in the creativity of the real belongs to man as well as to nature. The notion of natural law should be rethought in this context for there is development also in ethics. The task of research, therefore, is not only to understand the world, but to understand and appreciate man; it concerns the realm of values, including ethical values.

(b) Seen in this perspective, it becomes possible to understand the role of research in "praxis" understood as transforming action in the order of both technology and social structures. In one sense, interpretation is already a form of action. It is not only contemplation or understanding in the sense of vision, for in the context of modern scientific thought the term 'theory' signifies something quite different than it did in the Greek context. The attempt to seize truth is of its very nature also an effort to extend the movement of reality and actively to assume the creativity it contains. There is, therefore, no opposition between interpretation of a given and its transformation; the latter quite naturally extends the former upon which it continually depends for its meaning.

(c) For this reason, it is necessary notably to revise the conception of the application of research as well as that of a clear separation between ends and means. Research does not consist in the accumulation of a knowledge which will be subsequently applied, but is an active interpretation of reality. Certainly, interpretation has a complex structure reflective of the difference and also of the interconnection between levels of reality. For example, though the elaboration of a cosmology and the construction of a reactor are not on the same level, the cosmology one adopts modifies the meaning of the world and thereby of actions such as the construction of a reactor. The interconnection between the different levels concerns not only knowledge, but to a large degree meaning.

On the other hand, one must not isolate science, which in its way is a restricted interpretative discourse, from more extended interpretative discourses so as to reserve to science the analysis of means and leave to more inclusive discourses the determination of ends. The distinction, which has become classic in the English school, between facts and values should be critically examined, for in truth all is connected. Values are already operative on the level of what is called facts; their dynamic objectivity makes them an object of study similar to facts. A simple separation of fact and value would empty facts of their axiological significance and leave values with a merely subjective status.

In recent years there has been an increasing awareness of the connection between science and action along with a correlatively more incisive questioning both of the classical distinction between facts and values and of the objectivity of science. This critical attitude toward science has engendered in diverse and increasingly numerous areas a veritable anti-science movement. This opposition is sometimes referred to as "the swing away from science" and has inspired various proposals for a scientific moratorium and a "freeze" upon research. The Christian researcher should have a special role to play in this context.

Research as a Cooperative Effort

In its most general sense, research should play a role in the life of each individual. It is part of the human vocation, for each person must construct his own understanding of the world. Nevertheless, research cannot be reduced to a purely individual project, for it is also essentially collective.

First, research has an historical dimension. It depends upon a heritage which, even when questioned, provides a point of departure for progress and for opening toward the future. Like every human activity, research work is steeped in historicity in virtue of which the present can open to the future through a reassessment of its past.

In addition, research has an institutional dimension. It requires as means an organization, systematic exchanges and ways of communicating its results. It requires also a certain continuity of effort which can be assured only by institutions, for these are more lasting than individuals.

This double dependence in relation to history and to institutions introduces a notable element of contingency. The free initiative of the spirit in tension with the weight of tradition and the rigidity of institutions, is subject to interests, passions and the desire for power. It is here that one must situate the connection between research and politics, seen not only as the organization for the common good, but the place where the will of power most exerts itself.

On the other hand, it is only on the basis of this collective dimension that research can be cumulative and evolve. History and institutions are required in order that achievements be conserved and discoveries propagated, that ideas exercise a mutual control over one another, that overall transformations take place in order to constitute new relatively stabilized levels, and that in time real overall progress be made.

The Significance of Research for the Church

In relation to the life of the Church the significance of research can be seen in the perspective of the major Christian mysteries: Creation, Incarnation and Redemption.

Creation. In view of what has been suggested above, research can be seen to be a development in and by the dynamism of general creativity at work in the world. This, in turn, is a visible manifestation of God's own creative act. Hence, the human spirit as created and gifted with its own creativity is directed by constitutive finality towards the comprehension of all that is real. Research, then, is part of the human vocation which, in turn, is part of the general work of creation. In its own order, it is an effort to actualize some of the capabilities placed in reality, and in this sense it is cooperation in the work of Creation.

Incarnation. Assumption in and by the Person of the Word of human nature includes all the powers placed in man by creation. The Church, as Body of Christ, actualizes this in history. Certainly, the members of this body are concrete men, but in and through them the human effort is inscribed in the mystery of the theandric union and in the process of divinization achieved in this mystery.

Redemption. The work of redemption includes both deliverance from that which keeps man captive in the flesh and a march toward the complete manifestation of the plan of God in Jesus Christ. As with all human activities, research work is affected by the power of redemption. On the one hand, salvific grace delivers it from all that is opaque, power grasping or pride of spirit--in brief, the effects of sin. On the other hand, redemption renders whole the mind's original dynamism; it transfigures thus by opening it to the action of the Holy Spirit and transforming it into an act of praise and of thanksgiving. Research is, then, nothing other than a transitory stage in the life of the spirit. To the measure in which it approaches its true destination it becomes useless, for striving towards truth should be succeeded by the simplicity of comprehension. Though in a sense this is now true here below, it should be understood in the eschatological perspective of the Kingdom of God: all that is lived in the present is a proclamation of the plenitude of the future. In its own way, research is a route towards subsistent Truth, for as assumed by Redemption it is in its own order proclamation of that communion in which Truth gives Itself in full clarity.

This perspective both evokes and justifies regarding research a basic feeling of confidence which is an aspect of the virtue of hope. At a time when some begin to depreciate science or even to reject it, the role of the Christian in research may be to contribute to the human intellectual effort

that strength which is derived from the power of Redemption and directed toward reorienting this effort toward its true destiny.

The Church and Research. The Church should be considered both in its invisible or mystical aspect as the Body of Christ, and in its visible reality as an historical institution bearing the weight of its own history. It is the Body of Christ in the contingency of that visible reality appearing in each epic. Thus, as contingent and historical, marked by time and limited, it must carry out the mission confided to it as the extension through time of the mystery of Christ. That is, it must assume human reality of which the work of research is an essential component. This justifies, and in a sense demands, Christian research institutions. There is no question, certainly, of the Church undertaking the entirety of research, but rather of giving witness by efforts that are necessarily partial and particular to a mission which is by nature universal. Though without doubt there is place for individual witness, given the collective character of research and the organic nature of the Church, institutional witness has a specific significance and is apparently indispensable.

Furthermore, inasmuch as the Church in its visible and contingent reality is ever in process, it must be so in research, and this on two levels. On the one hand, it must search out what is involved in its own vocation for, though this was indicated clearly by Christ, its implications for present circumstances must always be rediscovered. On the other hand, the Church must study man and the world both as having special needs and as providing the signs of the times which must always be taken into account. Indeed, the two aspects are connected: discoveries concerning the world contribute a sense of vocation to the Church; correlatively, discoveries concerning mankind enable one to comprehend in a more concrete fashion the significance of that call addressed to him or her in and by Christ and His Church. Properly speaking, it is a question, not of a more adequate understanding of salvation as such, but of a more precise comprehension of what it signifies here and now. Learning how to understand better that which must be saved prepares one to appreciate better the historical implications of salvation.

Research as Service to the Church. Thus far, research has been considered especially as an effort at interpretation and with respect to its role in the Church's work of self understanding. But it is necessary to consider research also in a more concrete fashion--especially in relation to questions in the practical order--as an instrument of knowledge with a role to play in the service of action. In this respect, research is very directly involved in the life of the Church: it should enable her to direct her missionary action, pastoral work and teaching. In brief, it should provide the Church with guidance in all the responsibilities which she is called upon to undertake both regarding her own members and human society in general.

Three examples can be cited here. There is an annual increase of 74 million men in the world; this implies an increase of approximately 10 million Catholics in the juridical sense of the term. This massive increase in the number of persons within the Church is taking place at the very time in which a very painful decrease in recruitment for the priestly and religious life is being experienced.

In addition, the age level of the population is diminishing in most nations with a high birth rate. Concretely, this means that half the population of the globe, and thus of the Church, is constituted today of individuals of less than 20 years of age, and in certain countries of less than 15. At the same time, the age of priests and religious in apostolic or missionary work has risen, thereby intensifying the growing division of mentalities.

Thirdly, we are now experiencing the phenomenon of mass urbanization, even "metropolitization." The Church, however, is better prepared for a rural pastoral, because its parochial structure is less adapted to the phenomenon of urbanization.

It will be necessary for the Church to develop structures which will permit the kind of thinking needed in order to respond to the needs arising from the work of evangelization in these circumstances. This is an immediate and concrete need on the part of the Church; it requires research in sociology, demography, past oral, ecclesiology, etc. Naturally, these examples are cited only as illustrations. The fields in which research can and must play a role in the service of the work of the Church are numerous.

Conditions for Research

In order to make these general indications more precise and to prepare more concrete suggestions and questions it will be helpful to clarify some characteristics of research. It was noted above that research is comprehensive and in no way limited to those areas which can be known in a scientific manner. Nonetheless, it can reasonably be sustained that it has everything to gain by being inspired by the scientific method. That method is constituted of a continual passage between imagination, reasoning and experience. Very schematically, it is developed around the two poles of discovering and testing of hypotheses, each of which employs simultaneously imagination, reasoning and experience. In the light of scientific method it is possible to identify the conditions of research as follows.

(a) The discovery of hypotheses requires an exercise of the imagination and great intellectual freedom. It is desirable that for each problem many hypotheses be able to be developed, for the confrontation between hypotheses, with the controversy this can imply, plays a very important, perhaps even essential, role in the development of knowledge.

(b) The means of testing differ according to the discipline involved. In science, observation and experimentation are the means for testing hypotheses as these are organized into theories. In philosophy an hypothesis is tested by its capacity to provide an improved resolution of the classical problems inherited from the history of philosophy; to resolve new problems which arise, for example, from developments in the sciences; and to raise by itself new questions which open a more extended field of reflection. In theology, the test consists in comparison to the givens of Scripture and tradition.

The collective character of research plays an essential role in this work. Testing is not a purely epistemic operation, but must produce a consensus for it is completed only upon ratification by a community. In the case of scientific research the results must be accepted by the scientific community concerned, that is, by the majority, if not the entirety, of those known as experts in the relevant domain. In the case of philosophical research a point of view must be recognized by a sufficient number of people working in the relevant perspective. One could perhaps add that at least the serious nature of the effort must be recognized by the totality of schools of philosophy to the extent that all accept the work as worthy of being discussed. Finally, in the case of theological research, it is a question of recognition by the Church of the legitimacy from the point of view of the faith of that which is proposed. It is here that the role of doctrinal authority is operative for, given the essentially institutional form of the Church, recognition necessarily implies the positive, or at least not negative, judgment of authority.

(c) It is necessary always to take account of the consequences at the level of action of whatever is proposed. Naturally, these consequences can be more or less direct and it will be correspondingly more or less difficult to appreciate them. In some cases the distance from action is so great that such considerations can hardly apply to the content itself of the proposed hypotheses. But even

then one has to consider the relative overall utility of different research projects, if only as regards the scientific politique of the division of resources. Reference to action introduces, in turn, pragmatic criteria of social utility. This clearly implies a number of component factors: the technological at which one often stops, the cultural, the ethical such as the requirements of justice, and perhaps the properly cognitive, for historical capital knowledge can be considered a social value.

(d) Research requires an adequate criteriology of truth; it is here that the epistemological critique achieves its full importance. The epistemic status of an hypothesis is quite special: even one that is well-founded by a variety of testing procedures cannot be considered to be true, but only to possess a certain degree of confirmation. This is quite important, for hypotheses are often presented as true propositions. Indeed, many conflicts arise from the fact that merely hypothetical assertions are treated as statements which claim to be true.

In the perspective of a scientific methodology--which is the perspective of research--one cannot speak in terms of true and false but only in terms of relative coherence, fruitfulness, pragmatic utility, relative acceptability, degree of confirmation, reasonable degree of probability, etc. It is necessary to clarify in each case which criteria are appropriate and to judge according to these criteria.

Practical Consequences

In the light of the preceding, certain practical consequences and concrete problems can be noted regarding research in the Church. Some practical consequences should be examined first.

(a) It would appear that the Church needs a number of research institutions. This implies that the existing institutions should be encouraged and progressively developed and that, in time and according to needs and possibilities, new institutions should be created. These institutions should permit the Church to respond to the triple need described above: that of witness founded basically on the continual work of the Incarnation, that of the Church's self comprehension through clarifying its mission and meaning in relation to human destiny, and that of shedding light upon concrete tasks related to problems involved in evangelization in the contemporary world.

(b) This research should be carried out on different levels. There must be: (1) reflection on the experience of the Church, for the task of clarifying the meaning of the Church belongs to its mission (the work of theology); (2) participation as a witness in man's general research effort, both on the level of the different scientific disciplines as well as on the level of questions of meaning (philosophy in the broad sense); (3) reflection on the conditions and characteristics of the interaction of faith and the world both regarding the challenges of the world to faith and the contributions by the faith to clarifying the situations of life in the world; and (4) interdisciplinary study of concrete problems for evangelization raised by the development of societies, life styles, mentalities, etc.

(c) It is indispensable that research institutions in the Church to collaborate with other research centers. Participation in the general effort of humanity should be open and total.

(d) The different research centers should be able to collaborate between themselves in terms of the proper and specific objectives of research in the Church in order to assure their most efficacious realization. In this they should take account of the necessary division of work, the diversity of resources and capabilities, the distinctive traditions of each institution, the modes of interaction which can be employed effectively, etc.

(e) Research should be able to be carried on in the Church in a climate of open freedom. This poses a real problem, since on the psychological level at least the existence of the magisterium

and, perhaps still more, the weight of opinion which is difficult to situate and define are experienced as a difficulty by a certain number of Christian researchers. This difficulty is not only psychological for it becomes manifest when certain concrete positions are taken. Christian researchers must be so filled by a desire to "feel with the Church" that, with Teilhard de Chardin, they come to share even Her unspoken concerns and the needs and implications of Her understanding for their work. Evidently, this requires that they have real freedom in their work, even to the extent of taking some risks which many would not dare.

For clarity on this question it may be helpful to distinguish between that which pertains to research in the proper sense of the term, to teaching on the university level and to preaching as a concern of clerics. It will be necessary to separate the consideration of theology from that of other disciplines. What causes difficulty is that persons who have an institutional responsibility seem to involve the Church in all of their actions. It is necessary to distinguish to a greater degree than has been done thus far what pertains to research and even teaching, from that which is of such a nature as to involve the Church.

On the level of research, it is important to give scientific methodology its full importance; this in turn underlines the role and particular status of hypotheses. On the level of teaching, it is necessary to take account of the contemporary conditions in which the work is carried out. Teaching cannot consist simply in the transmission of a fixed body of knowledge, but must be an initiation into personal research by providing the students with the intellectual means they need in order to be able to direct themselves personally and responsibly through the labyrinth of contemporary culture. They must learn to distinguish the always hypothetical advice of a researcher from expressions of the consensus of the faith of the Church. This, in turn, requires a corresponding methodological formation of those who participate in research in order that they be able to indicate, in the clearest manner possible, the epistemological weight of their statements. This is as true for the positive sciences as it is for philosophy and theology.

Concrete Problems

(a) If collaboration is necessary, by what means can it be achieved? Here, past experience can be helpful. One can dream of exchanges of researchers between different centers; of occasional or periodical colloquia; of exchanges of information through reviews, monographs or simple mimeographed pages; and eventually of the constitution of short term research teams in different centers and of general meetings of the teams. The principal difficulty appears to be in assuring the continuity of this work. Experience shows that occasional colloquia can be very fruitful for exchanging information and comparing points of view, but they are not a means of carrying out in depth constructive work.

(b) It is important to take account of the differences between research institutions in the Church. What is important is not only their juridical status, but more generally everything that has to do with their organization, financial means, balance between teaching and research, etc.

(c) There will always be tension in research between the work of individuals' creative imagination and projects which must be supported institutionally. All forms of collaboration necessarily imply a more or less high degree of organization and institutionalization. The modes of organization must be sufficiently simple to enable individual imagination to play its full role.

(d) One should distinguish in research between themes and projects. A theme is a question proposed for study by scholars at different centers and on which the various individuals are invited

to work freely and independently. A project is a precise problem whose adequate treatment requires a team effort with strict collective discipline.

(e) The manner of determining research themes and projects must be determined and undoubtedly will require a certain degree of centralization. However, these should be directed toward assuring coordination, rather than toward a type of central planning which would replace initiative on the part of the different research units.

(f) As not all can be undertaken, attention must be given to the need to make choices. This is the politics of research, the manner of making a conscious determination of the efforts to be undertaken. A rational decision presupposes a comparative estimate of the expected results and of their importance in relation to resources of personnel and materials required. It is necessary to determine where and in what manner these evaluations and choices can be made.

(g) The provision of prior orientation for research is essential and requires both identifying beforehand the questions which will become important and eventually raising interesting new questions. This raises the issue of prospectives which includes both a methodological dimension concerning the procedures which make possible the formulation of reasonable projections and an institutional dimension concerning the organs which will assume responsibility for planning for the future.

(h) An examination is required of the way of establishing relations of research institutions in the Church to such other institutions as State universities, laboratories, international entities, etc. What public stance should be assumed in relation to these institutions? Should participation in the broad projects originated, for example, on the level of international institutions be foreseen or should an attempt be made to determine specific areas of work?

(i) Finally, one must reflect upon the specific character of the relation of Catholic Universities to research. To what measure are they in a position to render the witness of which it was a question above, how sensitive are they themselves to their mission as witnesses, how can their virtues be effective for those to whom it normally should be addressed? The great majority of Catholic universities are concerned more with teaching than with research. Undoubtedly this situation is related to the limitations of available resources, but there is also here a question of priorities. The actual place of research in one's conception of the mission of Catholic universities should be a matter for reflection.

Conclusion

The importance of the bond between research and action was noted above and should be reflected upon once again by way of conclusion. Knowledge is an important value, but one that must be shared in order to make its real contribution to the quality of the existence of all men. In addition it must serve other human interests both in the practical order by such things as its technological applications, and in the spiritual order. One cannot correctly state the problem of research without taking account of the means by which it will be related to action. Such means include certification in the field, industrial development, marketing, government participation and direct interaction between universities and various collectivities on the local, regional, national or even international levels.

In the measure in which research in the Church should be of service in Her work it must be seen how best to assure the relation of research structures to those more directly charged with the pastoral effort and with evangelization.

Inevitably the relation to action raises the question of finalities. Hence, a study of the required means should be accompanied by another study on the objectives and on the values which these imply. The Church should have its own contribution to make to such a reflection. In virtue of its mission it has a moral responsibility in relation to humanity and this must be exercised in a special way in the area of research. Thus, research in the Church should include an attempt to clarify not only the very general, but the more concrete purposes of research itself.

Furthermore, only on the level of concrete problems do questions concerning the significance and purpose of the enterprise become crucial. Thus, one must ask what should be the precise purposes of an urban project, a hospital, an educative institution, an orientation center, etc. In addition, research itself should be considered as a form of action and its meaning must be clarified. At this point the spiritual meaning of both research and of researchers becomes an issue: what is the value or proper significance of research work? This question must be considered, not only from the theological point of view, but from the point of view of Christian life as concretely lived and of the means of spiritual life. The elaboration of a spirituality of researchers itself could constitute a theme of research which would have to be developed as much upon the basis of contemporary experience as upon the givens of the Christian tradition.

Finally, one cannot forget that all research is a service. Research in the Church should be considered a service to the Church and, thereby, to all men. It should aid them, not only by providing the means they need, but by clarifying their spiritual goal. In a single and unified effort research in the Church should contribute to the work of salvation and the building of the Kingdom of God; it should elevate the creativity of man and thereby of the cosmos itself.

Université Catholique de Louvain, Louvain-la-Neuve, Belgium

Chapter III

Universities, Scholars and the Search for Understanding

George F. McLean

Since shortly after Vatican II, beginning perhaps in 1970, there has been increasing interest in developing the work of research in Catholic universities. Under the auspices of the International Federation of Catholic Universities (IFCU) this issue was addressed at meetings in Paris in 1970, in Salamanca in 1973, and in Grottaferrata in 1974. In 1975 a meeting at The Catholic University of America by the United States member universities of IFCU studied intensively the need for research and founded the Inter-University Committee for Research and Policy Studies (ICR) as a means for a more adequate response. A parallel step was taken by the Catholic learned societies in founding The Joint Committee of Catholic Learned Societies and Scholars (CLS). What follows reflects in part the ideas which inspired those structural developments, the research agendas drawn up, and some of the continuing work.

The Nature of Research

Research may be described as a comprehensive, controlled and critical attempt by man to attain truth. It is an essential evolution of the effort by the human mind carefully to coordinate and apply its capabilities to the task of extending man's comprehension of reality. An understanding of the nature and requirements of this work must take account, not only of the richness of reality and of the many modes of the activity of the mind, but especially of the many complex relationships which can be established between the two as one responds creatively to the given which he or she interprets and transforms.

Research as Critical Interpretation

The mind of man is invited to knowledge without limit, for the first reality is Truth and all is created through His Word. In this invitation, however, there lies a double challenge. God, as infinite, remains an object of contemplation without end; the many creatures, in their internal complexity and external interactions, manifest His truth in a partial and elusive manner.

To this challenging invitation man responds with limited powers; he can only interpret a reality by which he is in principle surpassed. He does this by an ingenious, if complex, process interrelating restricted acts of knowledge concerned with partial sectors of reality. The dialectical procedures of Plato's dialogues were prime instances of carefully pyramiding ideas in order to probe deeply into the meaning of reality. Subsequent clarification of the nature and implications of formal abstraction made it possible to establish precise control over the processes of conceptualization and reasoning and to elaborate the classical sciences as bodies of certain, necessary and comprehensive judgments concerning specific subject matters. In the modern period, the increasing consciousness of the work of the mind itself and of the role of hypotheses has shifted the emphasis in scientific research from that of probing into a given reality to that of constructing theories as interpretations of reality. These have become the content of man's conscious life, his technological capabilities in the physical universe and his ideological structures in the socio-economic order. Thus, research, in interpreting the universe, has come to share in the creative and transforming dynamism previously reserved for the arts.

Moreover, as the propositional constructs which constitute theories must constantly be sustained and evolved by ideas derived from new confrontations with reality and with each other, the directive choices of the will are essential. Reflecting--hopefully not altogether uncritically--the values of his culture and age, researchers must choose certain areas and avenues of study from a large number of possibilities; they must develop and test hypotheses by the simultaneous interaction of imagination, reasoning and experience; and they must determine the comparative desirability of following up and/or modifying certain of their hypotheses. In actively searching out, evaluating and choosing alternatives they assume responsibility for determining the content and direction of our physical and conscious future.

Interdisciplinary Cooperation in Research

This combined role of the imagination, intellect and will in elaborating theories makes it possible to understand more cohesively a number of dimensions of research. First, historical research is not merely a survey of past facts, but a precise identification of the combination of circumstances, experience, insight and choice through which mankind has shaped its understanding and its institutions. As such it is an integral factor in the effort of mankind to open itself more fully to truth and to construct its future. Secondly, without losing their real content, facts are no longer unrelated to consciously chosen values and to the creative work of man's mind and will. Thirdly, pure research as the search for truth wherever this might lead is removed from isolation and placed within the full context of human life by the unity of reality, the mutual implications of truth and the role of the will in the steps of the research process.

Fourthly, it becomes possible to appreciate better the special strength which the single disciplines derive from their concentration upon a distinctive subject matter by means of an appropriate method and theoretical structure. Work in these specified areas of understanding requires a corps of specialized researchers, appropriate instruments and reference works, and a social structure for internal communication and for training new members. These are indispensable for understanding the world for whose recent development they have been notably responsible, and for identifying, evaluating and implementing alternative futures.

At the same time, the extent of this work, when combined with the abstractive and highly specialized nature of its method, has had an isolating effect which creates a need for interdisciplinary work. It would be no solution if interdisciplinarity meant an attempt of specialists in one field to do work in another for which they are not prepared, for this would but supplant work that is apt, if limited, by work that is inept and misguided. Nor would it be sufficient to consider as interdisciplinary the juxtaposition of contributions from many quarters in order to resolve a complex problem, for this could do violence to the scientific quality of each contribution and would leave uncontrolled the process of drawing conclusions.

The basis for interdisciplinarity lies in the fact that, since reality is either the one God or his creation, in principle all dimensions of reality and of knowledge are related. Interdisciplinary work is done by scholars, working within their own discipline and according to the highest canons of its method, who identify the lines of continuity and implication which relate their work by nature to that of other disciplines. In this it is the interior norms and laws of one's own task which point out the need for complementary work from other disciplines and guide the coordination of the two.

Indeed, the long cultural tradition in the Church against skepticism, the careful attention to the structures of knowledge and to their relation to reality, and the concern for their implications for the deep human concerns of the religious man, all orient the Christian scholar to attend effectively

to these relations at their deepest level. This mission of healing the greatest cleavages of the modern mind should be a distinctive contribution of Catholic scholarship and should direct particular attention to two points. One concerns the presuppositions and principles of the sciences where, e.g., economic principles need to be related to social and ethical factors and vice versa. Recent attention to the classical theories of hierarchy suggest that the long tradition of Christian scholarship could make a particularly important contribution to the process of transcending the notion of value-free science without substituting an arbitrariness destructive of the quality of scientific work. Another point of particular contact is action. As concrete, this draws the many abstractive considerations of the sciences into a complementary relation in which the interpretative work of research and man's striving for the good play their role.

Research Needs and Priorities

Research Needs

The realm of the researcher is not extensive. It is constituted of a limited population whose members have marked similarities in levels of education, income and personal aspirations. Conscious identification with the Church and with its broad membership and universal concerns for man's physical and spiritual welfare continually invites the researcher to transcend the limits of his own class, experience and culture. The various processes of consultation carried out by the Church, e.g., for the "Call to Action" the Bicentennial, on moral values, on Catechetics, on armaments, the economy and women, all constitute particularly rich articulations of human needs as currently experienced.

The identification of a need, however, is not yet a precise professional analysis and identification of its constituent elements, just as a patient's complaint cannot substitute for a doctor's analysis. Even when the problem has been analyzed with the knowledge available, unknowns may impede its adequate understanding or an evaluation of possible responses. Here, the technical competencies of one or more sciences are required. Especially when the problem concerns, not simply a physical interaction, but the quality of human life the full breadth of the humanities becomes essential.

Concern to identify and respond to these needs need not turn the researcher away from the proper work of his discipline. On the contrary, if the cutting edge of human progress lies in the advance of these organized bodies of knowledge, it might be expected that a generally experienced human need reflects a lack of such knowledge and signals a need for further research by one or more disciplines. Frequently, development of a fundamental conception in one science generates new research needs in others according to the natural connections between and within the sciences. In a still more general manner, the pattern of cultural development in each decade evolves its own concerns which are reflected in the object and approach of the arts and sciences.

Research Priorities

What has been described above is the pervasive pattern of research needs; this evolves with the culture and reflects basically the cognitive side of human nature. It did not reflect the element of responsible choice on the part of the scholar concerning which projects to undertake. When scholars make this choice without conscious relation to that of their associates at their own or related centers a simple diffusion of limited resources results. Rather than achieving the goals of

their university or its constituencies, the resulting research may serve more the needs of the particular company or industry sponsoring the research. More is involved in making responsible decisions concerning research.

For this reason, and because not all can be done at the same time, some priorities need to be identified. These should not replace the initiative of researchers, but stimulate interest and provide points of convergence for cooperation by those interested and/or involved in a topic. Such priorities can enable a research center to attract and allocate resources, to provide incentives and to work towards its goals and the needs of its constituencies. Factors which enter into setting these priorities need to emerge from a number of symposia proceeding from diverse but related poles. One is the general consultations of the Christian community such as those noted above; these must be refined through the specialized capabilities of scholars in order to identify more precisely the nature of the crucial problem areas and the specific themes on which research is needed. The other pole consists of dialogues between scholars in the same discipline with a view to identifying what further research themes are emerging and what research needs these suggest in other fields.

If this complex series of reflections is to be carried out and its results effectively communicated and coordinated, such work cannot be left to chance. It can be realized only within a structure which can provide needed information concerning work presently available or in process, as well as stimulus, direction and coordination. Further, since not all the possible and needed tasks can be done at the same time, a structure will be needed by which the concerned parties can make their rational but free choices and by which a limited society shapes its future. This requires an evaluation of the results which can be expected from research in the light of both alternate uses of the resources in men and material and the future needs and alternatives for growth. This process must be a continuing one, for the determination of priorities must remain responsive to the changing patterns of needs, opportunities and concerns. This is a long term approach.

It has been suggested, however, that many need to see that effective cooperative work can be achieved. Moreover, the resources and interest for carrying out research will be forthcoming only in relation to specific projects. Hence, it is necessary to begin with a structure which can identify some present research needs and assist in the initiation of cooperative efforts towards those goals. This is a short term approach.

The criteria for making this determination--and which would be operative proportionally in the more integral process described above--should not relate in a simply disjunctive manner to the religious and the human sciences, to knowledge and the human development, or to development and the pastoral effort, as if these were alien one to another. Rather, it should constitute an integral development of knowledge, enabling it to play its role in human life as a continuation of the work of God, Creator and Redeemer. It should reflect the Christian concern for man in the world; should not reduplicate work being done, though it might well complement this with dimensions of a Christian understanding of man; and should be contemporary and urgent.

This suggests that the research themes integrate two factors: (a) that it be a specific problem of contemporary life, (b) that it be open to the full range of values in a Christian perspective. Sample topics might include: values and public life, ethics and the professions, the parameters of bioengineering, or science and the quality of life. The theme also should be interdisciplinary in character, both because of the increasing complexity of the issues and the means of knowledge, and because One who is the source and goal of all implies a relation, without compromise, of all types of knowledge. Specific projects under such a theme could range from providing relevant survey data, through areas where multiple analytic capabilities are required, to the delineation of complementary meanings or even alternative futures for human life.

From both the long and short term approach to determining needs and priorities there should evolve a periodically revised statement of research themes with specific subdivisions. This should constitute an invitation, stimulus and point of convergence to those with related interests and capabilities to work in concert with others at their own or related universities. This is a basic condition for identifying and coordinating the needed personnel.

University Research, Churches and the National Communities

Universities and Research

As a work of mankind, research is characterized by time and space and requires corresponding structures to enable individuals to overcome their inherent limitations by drawing upon the ideas of their predecessors, exchanging their findings with contemporaries in their own and other fields, and contributing to the work of their successors. Through the ages a number of such structures have been developed, from the Lyceum of Aristotle to the research institutes of today. By far the most characteristic, however, is the university. By combining the functions of research and teaching it has been able to draw together a sufficient number of scholars in specialized fields across the entire spectrum of disciplines, provide them with sufficient support to enable them to concentrate solely upon their discipline and make available library and other resources needed in order to draw upon the past, dialogue with the present and, hopefully, contribute to the future.

A further advantage of the university is that it has been able to surpass--without ignoring--the necessarily pragmatic concerns of many research divisions in industrial or political enterprises. Dedicated to teaching at the highest level, the university must be concerned in principle with the fullest possible opening of the human mind to truth in all its forms. Its relative autonomy in the internal allocation of resources and in the selection and promotion of faculty has enabled it to stimulate rigorous research work which follows the internal logic of the process of discovery understood within the full context of human understanding.

At the same time, as an integral part of human society the university is concerned by nature with the progress of human life. Focused upon understanding which is specific to all properly human actions, the researcher's work of discovery is centrally involved in the development of the quality of human life. As with any great power, the more research capabilities are developed and coordinated the more influential they are for good or ill. Hence, an internal sense of responsibility should mark his work with appropriate elements of concern stemming from a deep personal conviction of the importance of carrying out research and of doing it well. In this work, concrete problems are not simply extraneous factors which threaten to deflect it from its proper concerns. Life is lived in concrete actions which, in their sources, implications and purposes, should reflect the full breadth of present consciousness. Each action should be an occasion for drawing the many formally distinct disciplines into fruitful collaboration as an indispensable condition for an effective step into the future.

Catholic Universities and Research

The total research effort, through its concern to elaborate an ever more adequate theoretical structure for knowledge and in its confrontation with concrete issues, is creative and reconciling. By their founding purpose, therefore, Catholic universities can be expected to be positively interested in contributing to this work.

On the one hand, research is required in order to enable each age to receive the mysteries of the faith. The use of the term 'consubstantial' by the Council of Nicaea exemplifies the way in which the employment of a scientific--in this case, an ontological--mode of human intellection was required in order to remain faithful to revelation. In view of the neo-Platonic hierarchical structures the scriptural expression, 'like the Father' (homoios), became liable to be interpreted erroneously to mean a diminished likeness of the Father. Paradoxically, only by using the technically evolved term, 'consubstantial' (homoousion), could Nicaea assure that the understanding of the faith would remain unchanged.

Conversely, the content of the faith gives new meaning, confidence and stimulus to the work of the researcher. The fact that all has been created through the Word, who is Truth, provides research with its basis and universal charter, for it assures that all is open to the work of the mind. Indeed, the probing and creative dynamism of the human spirit, in actuating the potentialities placed in nature by the Creator, is a continuation of His work. Further, as an activity of human nature it has been assumed by Christ in the incarnation; in turn, in its various disciplinary and interdisciplinary forms it progressively unveils His image in all things. Performed in Christ's Body, the Church, research carries forward the fulfillment of the mystery of the Incarnation of the Word. Finally, by the work of redemption, the researcher is freed from the inhibiting bonds of frustration, alienation and self-seeking. Thus redeemed, he can join his work to the process of reconciliation by contributing to that understanding which enables men to live more fully the life of the Spirit.

Research is, therefore, an essential contemporary means for living responsibly the life mediated to man by the Trinity. This implies a special importance for the work of discovery, whether this concerns the nature of the universe or of social alternatives. At the same time, understanding all as manifesting a transcendent Truth frees the researcher from bondage to any one reality, even himself, and from any single view of reality, for all are limited manifestations of the infinite. In sum, each achievement and each theory constitutes an invitation to extend the search; in the face of skepticism and cynicism, the charity of Christ provides the stimulus to begin research work, the measure for assessing present accomplishments and the hope of future achievements.

This implies a particular interest by Catholic universities in a broad range of research. A first area concerns the self identity of the Christian community. For men today to be able to live consciously as members of the Church (ecclesia) understood as the sacrament of Christ will require, for example, a combined examination of the sources of revelation, the theory of social structures and the philosophy of signs and symbols. A second area concerns the pastoral work of the Church. Developmental studies in psychology and education and work in law and economics, for example, are needed in order to plan an adequate method of assisting the members of Christ to grow in the sacramental life of baptism and marriage. Above all, as integral parts of the contemporary world these universities share the responsibility of the Christian not only to know, but to give witness to the meaning of Christ's salvific sacrifice. The meaning of this liberation and its progressive realization through history concerns the dignity of every aspect of human life, whether prior to birth, in its economic, social and political realization, or in its final phases. Deep involvement in the present state of the many arts and sciences is required in order to understand this process and to contribute to it in a responsible manner. For this reason the researcher himself must play a central, though not solitary, role in determining research objectives and priorities.

Resources for University Research

If, in proportion to their task, the resources of the universities are limited, they remain nonetheless remarkable. Faculty members span the spectrum of the arts and sciences; graduate level programs generally provide the "critical mass" of specialists for productive research; advanced students constitute a pool of available research assistants; library facilities and laboratory equipment are available for specialized research in the major areas. As the universities constitute the major concentration of scholars, possess extensive research facilities of the most diverse types and have extensive experience in administering this work, it would appear to be their responsibility to provide the structure for identifying research objectives and coordinating the interests and capabilities of scholars.

Internally, the universities can do much by recognizing the importance of interdisciplinary research in the inevitable processes of evaluating the work of faculty members. This would assure those participating that their contribution would be a valued dimension of the university's mission--it being understood that a work would always be judged according to the rigorous standards of scientific excellence operative in its field. In addition, attention should be given to the needs of this work in budgeting and in seeking funds from outside sources. Finally, personal suggestions and encouragement from the administration can often be crucial in stimulating the interest needed to bring a few people together for work on a particular issue.

It remains, however, that the resources of any one university are limited. Many do not have graduate departments in all fields. Even where a full range of graduate departments exist the specialized character of advanced work restricts intensive involvement in research in any department to particular areas. Further, among those engaged in a field, only a certain percentage would be interested in taking part in this type of work. Finally, any project must be of limited scope. Hence, for substantive accomplishment there is need for work by scholars in other locales and for complementary work by teams concentrating on related topics. The similar heritage and goals of Catholic universities in any one nation, and indeed around the world, should make communication and cooperation uniquely possible and productive. For coordinating this cooperative work an inter-university structure is necessary.

Coordination of Research

Given the complex requirements of specialized knowledge and the degree of personal involvement required for this work, the coordination of the research effort must be done by the scholars themselves. They must play the central role in the advanced stages of the process of identifying and evaluating themes; they must involve themselves in a specific topic, design a project and choose their collaborators.

Lack of coordination in this has resulted in the diffusion of capabilities to the detriment of the development of the Christian vision in a way that is integrally related to the problems and possibilities of contemporary life. A catalyst is needed to provide the occasions upon which interested scholars can join together in analyzing generally experienced needs in order to clarify those facets related to their special capabilities. There is need also for meetings of scholars in the particular sciences to identify their specific research objectives, particularly where these relate to Christian self-understanding or witness. Where, for example, does a Christian understanding of the nature and dignity of man or of the family intersect with the work of a particular science; the mutual implications of this juncture suggest research needs?

In the process of such discussions researchers learn the complementary interests of others, develop common interests in specific issues and gradually move to designing a needed project. In turn, as foci and priorities of interest develop it is possible to hold more specific symposia. These provide participants from a number of fields with conditions for a common exploration of needs and favor the self-development of the requisite interdisciplinary teams.

Occasional meetings not related one to another do not enable scholars to undertake an ongoing project. This requires a structure which can bring scholars together to aid in identifying the needs of the community, to determine research themes and topics, to form teams and to design projects.

Finances

Most large public and private institutions devote extensive resources to research. They have found it to be essential for correctly assessing the present situation on the basis of firmly grounded knowledge, for analyzing complex and pressing problems by the coordinated work of a number of specialists, and for stimulating and directing the vital growth processes of their institution and of society as a whole. In the light of its distinctive mission and profound concerns for the quality and destiny of human life the Christian community cannot afford to do less. Recent insights concerning the mission of the Church in the world and the responsibility of the Church for guiding men in realizing the religious meaning of their lives in a complex society combine to identify research as both a prerequisite and an essential part of its work.

The amount of financing involved can be variously conceived. To the degree that this means doing, in a more coordinated and mutually reinforcing manner, the same overall amount of research now done without coordination, little additional funding would be needed. To the degree that interest is stimulated in additional research, however, further funding will be needed. Fortunately, many of the necessary types of research are not of the most expensive type. At any rate, it would not seem feasible to determine an amount in an a priori manner or to initiate a search for it prior to determining the specific research intended. Once provided with an effective design, a project can be subjected to a cost analysis and begin to attract the needed sums.

Coordination between the universities in this matter of seeking funds in no wise substitutes for the work each is doing in finding sources for funding its own work. It could, however, complement and strengthen that search. By enabling the universities to draw upon a broader pool of research talent in order to supplement the inevitable limitations of each, it is possible to elaborate more integral patterns of work and attract more extensive funds. As with any investment, it is necessary to show those with money to invest in promoting human life that the theme, planning, direction and resources for the projects promise to enable their monies to bear more fruit if invested here than elsewhere. This means developing projects which are important and well designed.

The sources for much of the funding should include especially the many government and foundation programs concerned with the quality of human life. The National Science Foundation (NSF) and the National Endowment for the Humanities (NEH) provide possibilities of government financing across almost the full range of the research capabilities of the Catholic universities. Indeed, they initiated a joint program for funding work on "Science, Technology and Human Values" whose priorities correspond significantly to those noted above.

NEH "Program Announcements" list programs to assist: in the production of basic research reference works, in the development of a small number of major research collections and centers by aiding them to build up their research collections and to give clear focus to collaborative scholarly efforts of individuals, and in the implementation of collaborative interdisciplinary

projects in all the humanistic disciplines. Other programs provide independent research fellowships, assist national institutes intended to encourage interdisciplinary study by bringing into residence senior and junior faculty to explore a specific theme, and aid centers intended for the interchange of ideas and extended discourse with resident scholars in diverse fields. Still other government departments, such as HEW, Defense and Agriculture, have research funds available for a broad range of research.

It should be possible to design projects in areas in which the Christian vision of man intersects with the general human concerns toward which the above programs are directed. Because these concerns go to the roots of human meaning they require research contributions which include a religious and, historically and providentially for Western man, a Christian dimension. These dimensions are especially appropriate in the light of a number of recent developments. First, the Church is developing its work as a transforming presence which is immanent to the world precisely to the degree that it transcends the world. Secondly, the Church is increasingly seen in its past and present life as a source of value orientation in culture.

In most cases the large part of an interdisciplinary project must be done in areas that are not specifically religious. Nevertheless, a search for funding must be foreseen for those aspects of projects which are most proper to the Christian vision and concern. Development within the Church of an awareness, comparable to that of other large institutions, of the importance of research would call for an evolution of its priorities concerning corresponding funding. The shift from constructing buildings to such efforts as the Fund for Human Development in the late 1960s reflects the possibilities for shifts in funding according to what is valued or disvalued. In any case, the Church must come to recognize the need for research in this sophisticated age when change is carried out largely by growth in knowledge. To fail to recognize this is to abnegate its mission to be present to the world and to act there as a leaven or transforming presence. It is the task of the scholar to demonstrate this by beginning the work and proving the importance of its contribution to the mission of the Church and to the life of the community.

With reason, however, the Christian community can point to the extensive support it has given and continues to give to institutions of higher learning and to their faculties. Many universities were founded by the Church and still owe a notable portion of their enrollment and support to the Christian community. In return a serious effort can rightly be expected of faculty members to assure that their work, both individually and corporately contributes to the developing research needs of that community.

The Council for Research in Values and Philosophy, Washington, D.C.

Chapter IV The Coordination of Research

Louis-Philippe Bonneau

Complementarity

It would be helpful, first, to review the principal purpose or goal of work on interdisciplinary research. For many years scientific research and the technology which it implies has been an important factor in the life and economy of nations. Culturally, it has marked to an increasing degree peoples and their manners of acting.

When one inquires concerning one's destiny, the future of humanity or the goals of one's actions ready answers are provided by the scientific attitude and the results of scientific research. Often, however, these answers stifle any spiritual awareness, even such as might be had by an unbeliever. This attitude is exemplified in Jacques Monod's *Chance and Necessity*.

This problem is not new, for the two notions of science and faith have long evoked one another. Often it has been taken as certain that the two were simply parallel projects and that any thought of their reconciliation was a waste of time. Nevertheless, the problem arises again even in speaking of a parallelism of science and faith, for if that be true the need for dialogue on the part of those who raise such questions is increasingly necessary.

In addition, increasing note has been made of the complementarity which results from bringing together different scientific procedures. In a multidisciplinary team one often finds the generation of new ideas which did not exist originally in any of the disciplines taken separately. As an example, it might be noted that cybernetics is the result of the work of a team composed of mathematicians, engineers and neurologists. It would be difficult to imagine that one of these disciplines by itself could have given birth to the theory of feedback and all that follows therefrom.

This complementarity is even stronger between the human and religious sciences. For example, it would be a daring theologian who would treat such great contemporary problems as population, development, pollution, distribution of wealth, etc., without having first immersed himself in the sciences of biology, economics, ethnology and even astrophysics; indeed, without having teamed up with scientists in these disciplines. One might reflect on the light shed upon the scriptures by teams drawing upon the linguistic, historical and paleographic sciences.

This cooperation of researchers of different orientations is not new; it has simply become indispensable for the majority of the important scientific projects which can be imagined or desired.

Were this to be limited to researchers it would be sufficient motivation to develop one or more of the needed structures. Many persons, including the Fathers of Vatican II, have recognized that this necessity also concerns the Church. Certainly, from the beginning, one should except revealed dogmas which research does not treat because the source of knowledge on which they depend, namely faith, does not involve a scientific process. It remains, however, that the incarnation of these dogmas should take account of the new types of knowledge which become available and which can modify their presentation or even their interpretation.

At the same time, the Church is not an abstract idea, but a people in progress towards heaven. In view of this it must be able to develop a sure ability concerning the phenomena of nature which react with men and their actions. Too often in the past, it seems, the Church has directed the conscience of its people on the basis of erroneous understandings of nature.

Thus there would be great advantage to developing deliberate and coordinated effort in research needed to achieve the required knowledge of beings and of things. Toward this end, this paper:

- (a) will treat certain requirements which are related to the process of research which, if not taken into account, could weaken that process or render it fruitless;
- (b) in the light of this identification of the need to coordinate the efforts of different researchers in Catholic institutions and the specific requirements of the process of research, it will outline a strategy designed to promote this coordination;
- (c) it will detail a concrete plan of action designed to promote cooperation; and finally
- (d) it will project what could be a well articulated system for providing the Church with a modern research apparatus capable of assisting it better to accept and love the Gospel of Christ.

Characteristics of Research

The characteristics of the scientific research community are well known by persons who do research or work in relation to it as administrators. In order to set a common perspective it may be useful to outline the principal among them. For many people these characteristics should be taken as axioms, for the sociology of research confirms to some degree that if they are not taken into account the nature of the scientific process is not understood and one risks failure in attempting to influence it in an appropriate manner.

(a) Research as an intellectual process is characterized by contingency. It is a commonplace to say that the researcher does not know what he is going to discover. In practice, however, one often acts as if it is possible to plan research and as if one can with full assurance extrapolate the known from the unknown. Certainly, the work of futurologists tend to adopt such an attitude when, for example, they say that between 1995 and 2000 a particular problem in nature will be solved. Nevertheless, these extrapolations always carry as a condition that there be no surprises in the sequence of discovery. From the statistical point of view one can say that the extrapolations often turn out to be good. Nonetheless, one is always subject to a break-through in knowledge which produces a surprise and reverses all projections.

(b) Researchers are the dominant parties in the research system. This also is a truism, though there is a tendency in many strongly structured situations to forget this fact. Often it seems to be believed that one has only to create the auxiliary structures and to furnish the funds for equipment and operating expenses in order that the system of research produce full results. It is sometimes forgotten that the quality of research is the indispensable condition for the success of the research procedure and that the researcher must be deeply motivated and in full accord with the objective sought. These conditions are difficult to realize and are always in danger of disappearing, despite the availability of resources required for the research project.

(c) The coordination of research efforts should be voluntary and, if possible, spontaneous. In effect, researchers themselves must take a real interest in the coordination of their research efforts with those of others. They must see this coordination as making possible a real break-through by reason of the multi-disciplinarity resulting from the collaboration between researchers, or as contributing a revelatory illumination due to the new insights obtained through collaboration, or as producing by convergence a quality of thought and discovery not at first sight implicit in the work of individuals. If this collaboration which leads to the integration of research efforts is

spontaneous so much the better: the researchers will have seen by themselves the benefit or even the necessity of such procedure.

(d) The coordination of work establishes itself first of all between researchers. Sometimes cooperation is derived spontaneously from a community of interests due to the fact that the researchers are exploring the same area. The history of science provides numerous examples of such cooperation: 300 years ago mathematicians working in related areas collaborated, mostly by correspondence, calling the attention of their colleagues to their essential procedures and new theorems.

Despite the difficulty of piercing political frontiers, similar collaboration has often been developed. For example, Russian physicians communicated to their English colleagues their discoveries in the area of plasmas and their manner of preserving them in "magnetic bottles." Often no structure for collaboration exists, and political conditions are such as to kill efforts at collaboration. Nevertheless, collaboration does develop, even if weak and sporadic.

(e) Collaboration between researchers and particularly coordination of research efforts can be greatly amplified by the support and encouragement of the administrations under whose direction the researchers are employed. Collaboration and even coordination can exist without this condition being realized. In many cases administrations can promote a proper balance. Indeed, the assent of administrations can sometimes be determining. One might think of what the Center for Study and Research in Nuclear Physics (CERN) established at the border of Switzerland and France might have been had not the government administrations given their respective support to the project of the team of researchers who conceived the idea of this collaboration and cooperation.

(f) The financing of projects is a delicate area which should be based on the collective judgment of the researchers themselves. Governments furnish the funds for equipment and operation and sometimes express preferences as to the use of these funds. Rarely, however, are these grants made without the advice of researchers chosen from among those who have acquired the greatest prestige in their discipline. A fortiori the disbursement of funds for research must be based upon the judgment of one's peers concerning the specific quality of the researcher and his or her project. In international cooperation one must not neglect this judgment by one's peers and the normal financing by national agencies.

This enumeration of essential characteristics of the research process, of the motivation of researchers and of conditions which promote the establishment of cooperation seems sufficient even if a different list might be imagined which would put the emphasis on points other than those chosen here. Work to bring together men of good will and create conditions favorable for cooperation will probably not be fruitful if it neglects one or another of these givens.

Strategy

If it be desirable to coordinate the research work done in these institutions and therefore to take the steps required for this purpose, let us proceed to the consideration of an appropriate strategy for achieving this coordination. For purposes of ease and clarity I would enumerate the phases of such a strategy as follows.

The creation of the conditions required for generating ideas. As an example, let us take the university milieu as a propitious place for generating ideas. In this respect, certain universities have been very fertile while, for all practical purposes, others have been sterile. If one attempts to determine the conditions which make some institutions fertile one discovers, among other things, the quality of the teaching body, the tradition of freedom in research, the internal emulation

between professors/researchers, the teaching work load and the physical conditions. The following observations concern the average Catholic university, recognizing that some institutions are of international stature. Let us briefly review each of the conditions.

(1) The quality of the teaching body is perhaps more difficult to establish. In effect, because of frequently deficient physical conditions, institutions often have had to focus upon assuring what has traditionally been considered their essential mission, i.e., teaching. In certain cases a good teacher is not a researcher, especially when the mission that is considered to be of principal importance is teaching rather than research. In addition, the professorial bodies of certain institutions, especially faculties of theology, often have been deprived of their best persons when these were elevated to the episcopacy.

(2) The tradition of freedom in the process of research has not always been one of the characteristics. All would willingly concede that between theology and physics, for example, the freedom of the researcher must be differentiated. In physics it must be total or the researcher would risk being banished by his colleagues, whereas theology is guided by certain unchanging landmarks or dogmas which freedom cannot ignore. In physics the researcher can reject at the outset the constancy of the speed of light, for example, and in his work either arrive at an impasse or make a breakthrough onto a new path. In theology, the negation of the fundamental dogmas of the Church would place the researcher in a completely false position; having excluded himself from the Church his research work would become meaningless.

It remains true that between the essence of a dogma and its expression here and now there are often important variations bound to history, culture and the interpretation of the meaning of words. The Byzantine controversies in the history of the Church give witness to this. In sum, in many cases it is a question of the judgment of the researcher against that of an arbitrator. The error can be as entirely on the part of the arbitrator who refuses to advance as on the part of the researcher who may be leading the field.

(3) Intramural emulation. In certain institutions there is division due to some faculties being so isolated from university life that no dialogue is possible. There was a time, which perhaps is not completely changed, when in certain universities theology refused the contributions of the so-called human sciences unless it had complete authority over them. The distinction between sociology and religious sociology, for example, is sometimes specious, with the adjective being used at times to signify the inflexibility of the structures rather than to imply a fundamental difference. Emulation should be a universal aid; there is everything to gain and nothing to lose.

(4) The teaching load is heavy at many of institutions. There is no need to enumerate the reasons for this situation. All that need be acknowledged is that research cannot progress effectively when the academic personnel spends most of its energies on teaching. Furthermore, in the field of research, one cannot distinguish a priori the researcher with great potential from those with average ability. A universal system offering equal opportunity for everyone to make an attempt is therefore required, allowing the highly gifted individuals to rise rapidly. This implies for each a work load enabling one to progress according to one's potential.

(5) Material conditions can, at times, be a major factor in the generation of ideas. This is evidently more important in high-energy physics, for instance, than in theology. Every research endeavor should nevertheless be able to rely upon adequate library resources and, in certain areas, upon computerized information, as well as on the necessary travel and living allowances for the researcher needing to consult others at a distant institution.

The coordination of existing research endeavors. Many researchers are personally aware of the progress being made in their own research disciplines. They read published articles of major

significance and the most important books; they attend conferences where they meet their colleagues. But even in the best of circumstances, this knowledge can be fragmented or limited. What is needed, therefore, is a systematically organized file on each major problem, containing reference to all published material, an appraisal of their merit and relevance--even at the risk of revealing the appraiser's critical views--and a sufficiently coherent synthesis expounding the problem in question and indicating favorable approaches and hidden pitfalls. Needless to say, the constitution of such files should not be left to junior secretaries; it requires the attention of the most mature and learned minds in the discipline concerned. Once the files have been constituted, they can be easily and inexpensively kept up to date.

Most disciplines have such files, either in volume size or as specialized periodical articles. This task is seemingly being carried out in a semi-spontaneous fashion: a distinguished researcher decides to spend some time on it occasionally to replenish his own thoughts, renew his perspectives and alleviate the work of younger colleagues entering a new profession. Do research fields dealing with man and his destiny have such files? If not, we must resolutely set about establishing them.

Agreement on the criteria for selecting areas for research. This matter was discussed at the International Federation of Catholic Universities (I.F.C.U.) meeting in Salamanca, but the participating members failed to agree on a limited number of criteria after discussing four pre-distributed papers.

The first text suggested the selection of research fields specifically related to mankind and its destiny as proclaimed by the Gospel. One of the primary criteria suggested for selecting certain research fields was the potential value of the research results in promoting the theological virtues among the children of God. A second paper proposed first to determine which objectives are the most important to the Church and then to seek ways to organize coordinated research projects to meet those objectives.

The third selection method suggested was through dialogue between researchers and organs created by the hierarchy to guide the pastoral work of the Church, especially those in the front line. Research projects should be related to the religious and human sciences and be characterized by clearly ecumenical purposes.

Finally, the fourth solution suggested that in choosing research areas emphasis be placed on controlling and deepening the relationship between revealed truth and the continually developing scientific givens; that research be directed towards fields of major significance to mankind's integral development; and that it provide the Church with a means for testing pastoral needs related to existing reality.

The discussion in Salamanca tended to give preference to choosing concrete problems of interest to the Church, such as the development of nations and the demographic evolution of mankind. It can be hoped that discussions will make it possible to specify a few essential criteria governing the selection of research projects to be eventually coordinated. A far reaching undertaking, initiated without this first step, would soon lose its identity and be of no useful purpose to the Church.

Fostering meetings between researchers and administrators. This part of the strategy seems evident since, even with the most comprehensive and useful files, meetings among researchers and the confrontation of ideas in the course of formal presentations during conferences or in private conversations are irreplaceable.

Funds are required to further such meetings. Grants in aid of research as well as university budgets have provided for travel allowances of this nature. But the fact remains that, in view of the great disparity of resources between institutions, the necessary travel expenses must be sought

from sources other than the national or institutional budgets. Administration of such funds will always be a delicate matter: a sound balance between scientific tourism and an excessive restriction of travels either in number or in scope must indeed be maintained.

Promotion of a closer bond between researchers and the hierarchy. It is said that bishops willingly avail themselves of specific services from professionals in their dioceses: writing documents of special import, investigating a number of complex situations. In spite of that, it appears that hardly any dialogue takes place between the Church and the researchers through a deeply nurtured and more profitable dialogue would certainly be beneficial to the pastors of the Church. Imagine the cooperation that could be created as a result of coordinating the problems of the Church with the resourcefulness of researchers willing to participate in its mission. Episcopal groups in various countries face such major obstacles in their mission as development in the Third World, pollution in developed countries, overpopulation in others, and cultural secularization. It is quite obvious that the Bishops themselves, as well as the Roman Commissions can best define the range of support which researchers can offer. Yet, for all that, dialogue needs to be established with mutual openness and subsequently pursued in an orderly fashion.

Encouragement of timely investigations. Once the scope of the research field has been decided upon, one will be tempted to be discouraged by the incompatibility between needs and resources. We must resolve not to intervene at all levels, but only in those areas chosen according to the above-mentioned criteria and in view of their particular relevance. This does not mean that we must proceed to create stimuli as does one who plays the piano: by a series of quick but ineffectual interventions. On the contrary, this would dissipate efforts and confuse researchers. Between this dispersion and average or dull uniformity there is room for timely stimuli powerful enough to sustain researchers in their endeavors until the expected results are produced.

Provision for the dissemination of results. This part of the strategy may or may not be necessary, depending on the research fields chosen. Actually, some disciplines are well organized for diffusing results; all that is required are the necessary funds to subscribe to specialized periodicals. On the other hand, multidisciplinary fields under development may not have any of the required media for dissemination at their disposal. We must therefore resolve to create them, since this is how the research control loop, from which new ideas emerge, will complete its full cycle.

The above strategic elements have been presented in somewhat undigested form so that they may be interchanged to suit various methods of procedure. The following remains within the bounds of a unique action plan explicitly or implicitly drawn from the preceding suggestions. It is offered not as the only possible procedure, but as a potentially acceptable course of action. Through discussion it can be nuanced, eliminated or corroborated.

A Proposed Course of Action

In sum, I propose an international organization depending upon national agencies and administered by a fund or Foundation.

International Organization. Due to the particular nature of the research and in order to prevent undue friction between researchers and the hierarchy, this organization should be composed mostly of university people. The International Federation of Catholic Universities (IFCU) has, for some years, provided good service to the Church through its close examination of the function and role of the Catholic university throughout the world and in the Church. It is a normal extension of its central mission, to play a major role in this concerted action. In order to create favorable conditions

for dialogue between researchers and the hierarchy, a certain number of people from the hierarchy should sit on the board of directors of the international organization. Lastly, active researchers should make up the better part of the organization. Specifically this would mean a total of 20 members of which 15 would be university representatives and 5 from congregations, Roman commissions, or episcopal bodies; at least 12 of those 20 members should be active researchers.

The role of the international organization would be to: 1) draw up a list of pressing problems which could be solved by research; 2) list those problems in an annually revised order of priority; 3) periodically circulate the research topics so listed; 4) obtain researchers' reactions following publication of the lists or any other event prompting a research initiative; 5) see that research projects are financed, either by ascertaining that grants-in-aid originating from domestic sources be adequate or by granting research subsidies; and 6) administer the fund or Foundation.

This fund, or better still, this Foundation, could be instituted by soliciting donations from known sources: wealthy families sympathetic to this cause; industries connected with certain problems (pharmaceutical, for example); and perhaps some German, American or Canadian foundations. The Foundation would use only the income from donations received and would be expertly and professionally administered to profit from the appreciation of certain investments. The yield would grow proportionally with the fund itself and, after a few years and with some perseverance, the Foundation could draw upon a significant income in order to finance coordinated projects of considerable importance.

The board of directors should meet twice a year to work on dossiers prepared by the staff of the secretariat. The secretariat would operate on a part-time basis at first, extending its activities should the need arise. In any event, the secretariat should always remain small to prevent ineffective centralization.

A National Organ. In countries where university people and the hierarchy experience the need, the establishment of a national agency with similar characteristics could be considered. These national agencies would be in liaison with the international organization and constitute a network whereby an exchange of ideas, from core to periphery and vice versa, would ensure that pressing problems were brought to the attention of the most competent researchers.

Lastly, a system for disseminating news and ideas by, e.g., a periodic bulletin at the national and international level would keep researchers posted on matters of particular interest to them; inform the hierarchy of worthy achievements; and enable the scientific community to take account of important contributions to the development of scientific work.

Projections. One could imagine some possible developments in the case that a plan and method be agreed upon. One could foresee a determination of the priority to be given to concerted efforts in a few research fields, such as biology and theology, sociology of religion and human development and progress. Each member of the Board would have a comprehensive file on each field with information on the nature of the problem, on who is doing research in that particular area, the import of that research, the avenues worth exploring, the minimum amount of financial support required in order to achieve the maximum positive results, and the local funds available from domestic and university budgets.

With this information, representatives from the hierarchy, researchers, and university administrations would be able to determine the funds available for distribution; the support such as travel and living expenses to be given to groups already functioning well but, due to the distance that separates them, are unable to meet one another and coordinate their work; and the investigations to be conducted prior to the meeting.

Emphasis would be placed upon the initiatives of the Board and of the researchers, administrators and hierarchy, rather than upon defensive reactions to the publication of a provocative works. These initiatives would be centered around pressing problems confronting the religious man of the 20th century, on his destiny as a child of God and on the clarification of the biblical virtues of faith, hope and charity. Without forsaking their own disciplines, Catholic researchers themselves would be growing more and more aware of this community of ideals and their loyalty to the Church and be increasingly interested in cooperating with their Catholic colleagues in other countries with a view to coordinating their research efforts in order to achieve more complete and relevant results.

Gradually, these joint initiatives could contribute to a spirit which would restore spiritual meaning to its proper place and reestablish the balance of matter and spirit which has been threatened by some types of scientific research.

This could well be a turning point that would make possible dynamic coordination oriented toward the future. It could facilitate scientific research that would shed light upon the Gospel and its postulates and enable man to be more definitely and deeply enlightened concerning his destiny.

The Club of Rome has analogous objectives: a coordinated study on an international scale of man's destiny on earth. The Club has already contributed, even with limited resources, to deepening the understanding of problems and marking out critical areas. We are invited to a similar, but more stimulating, mission: to aid the Church by scientific research to make the Gospel of Christ in its full meaning better known and more fully accepted by men in our day.

University of Laval, Quebec, Canada

Chapter V

The Inter-University Committee on Research and Policy Studies (ICR)

Context and Founding

At its 1973 meeting in Salamanca the International Federation of Catholic Universities (IFCU) discussed at length the possibility of interdisciplinary research cutting across national boundaries and involving Catholic scholars in a joint intellectual effort. This would be directed at a reaffirmation of Christian values and wisdom in the contemporary world, an integration of the positive achievements of modern science, technology and scholarship with the perennial culture of Christendom, and the provision of an intellectual presence through the analysis and debate of issues subject to human decision in the light of Christian principles.

In the Fall of 1974 IFCU sponsored a meeting at Grottaferrata near Rome which resulted in a clearer definition of the potential of the Catholic universities and a recommendation to create an international commission of scholars. Its task would be to identify themes, priorities, potential research resources (human, financial and institutional); to review project proposals and research products; and to provide a forum in which the interests and capabilities of the intellectual community might be related on a continuing basis to the needs and requirements of the Christian community and to those responsible for its pastoral care (see chapters I-IV above). Subsequently, and in the light of the meeting described in the following paragraph, IFCU established its Coordinating Center for Inter-Disciplinary Research.

In the United States, with its extensive set of Catholic universities, its complex patterns of technological development and their implied questions for human life, these needs for research had been felt most acutely. In order to explore the means required for a continuing corporate Christian response a meeting was convened in May 1975 at The Catholic University of America of Presidents and representatives of the U.S. member universities of IFCU. Its purpose was to identify the needs for research by the various constituencies of the Catholic universities, to explore the factors involved in the development of coordination between disciplines and universities in this work and to develop means for relating this effort to all levels of the Church.

The Inter-University Committee on Research and Policy Studies (ICR) was founded at that meeting. Its institutional members were: Boston College, The Catholic University of America, The Catholic University of Puerto Rico, The College of St. Thomas, Fordham University, Georgetown University, Marquette University, St. John's University, St. Louis University, Seattle University, The University of Detroit, The University of Notre Dame, Villanova University, and Weston School of Theology. Personnel: C. Walton, President; George F. McLean, O.M.I., Secretary; Sr. Franzita Kane, C.S.C., Research Coordinator; and B. Kennedy, Administrative Assistant. The papers relating to this meeting were published as a volume entitled *Inter-University Cooperation in Research*, George F. McLean, O.M.I., ed. (Lancaster, Pa.: Concorde Publishing Co., 1975).

Nature and Purpose

The nature of the ICR reflected the consensus of its founding meeting that a vigorous effort by university personnel and other scholars was needed in order to integrate new knowledge concerning the person and nature within a whole which includes the content of revelation and the

achievements of the various cultures, to identify and research issues confronting contemporary society and institutions in the light of this understanding, and to analyze their implications for policy and action alternatives.

Concretely, this effort should involve:

1. inquiry directed at self-understanding by the Christian community in its present stage of cultural development and in its concrete social articulation,
2. exchange of information and ideas concerning the pastoral and social concerns of the Church,
3. procedures for identifying thematic priorities and developing the needed research, and
4. the location of relevant research capabilities and resources at the universities and in the larger intellectual community.

The purposes of the ICR were:

1. to promote research efforts by U.S. Catholic scholars, universities and other institutions by:
 - a. developing and maintaining an inventory of interested specialists and research capabilities in the various institutions and fields,
 - b. aiding in the process of identifying themes, concerns or problem areas, and
 - c. promoting the conditions in which interested scholars and institutions design and implement projects;
2. to mediate this work to the life of the Christian community as a whole, including:
 - a. the dissemination of the results of research, and
 - b. the mediation of the implications of more technical research to all dimensions of life in contemporary society; and
3. to relate these capabilities and efforts to other U.S. institutions and centers and to the IFCU coordinating council on interdisciplinary research.

Concrete implementation by:

- continuing communication exchanges;
- organizing scholarly meetings of joint interest;
- maintaining biographic data on interested scholars;
- developing thematic material useful for initiating joint research efforts;
- establishing liaison with analogous groups associated with IFCU in other countries;
- maintaining liaison with the Joint Committee of Catholic Learned Societies and Scholars (CLS), the U.S. Catholic Conference (US CC), the National Catholic Education Association (NCEA), the National Conference of Catholic Bishops (NCCB), the American Council of Learned Societies (ACLS),;
- making provision for editing and publishing the results of conferences and symposia;
- coordinating and initiating information exchanges relevant to committee activities; and
- providing information on available research and on information resources to the NCCB and to other interested individuals and groups.

Research Related Steps of the ICR

Steps taken by the ICR included:

- colloquia for research planning and design (see below),
- a biographic inventory of scholars (see chap. VII),
- a broad consultation for the development of an agenda of research needs (see chapter VIII below),
- the initiation of the project: "Foundations of Moral Education and Character Development" (see chap. XIII below).

Colloquia for Research Planning and Design

In order to identify specific research areas and projects a number of disciplinary and policy oriented colloquia were envisaged to delineate the theoretical and institutional structures and concerns of the single disciplines with special relation to the religious meaning of the person, ethical commitment and cultural fulfillment. At the initial stage, the effort was primarily descriptive and constructive, seeking out new ideas and relations and formulating these in terms capable of inspiring subsequent research. The initial effort did not emphasize critical evaluation of ideas (though this is essential at subsequent stages), except as they affect judgments regarding need, feasibility and professional acceptability. A major goal of these colloquia was the identification of subsequent work which needs to be done and requires cooperation across disciplinary (and often sub-disciplinary) boundaries. The colloquia provided also motivation to respond to previously unperceived intellectual challenges.

1. Disciplinary-oriented Colloquia. Their objectives are to identify and assess:

a. the discipline's basic:

(1) theoretical structures: the basic principles and presuppositions of the discipline which determine the foci of its interests, past and present, and shape the current direction and trend of its research, especially where the subject matter of the discipline has direct or indirect relation to religious meaning, moral commitments and institutional interests, and

(2) institutional structures: the universities and research institutes; the persons, nationally and internationally; and especially the major Christian institutions and scholars whose joint research and other action might increase the strength and professional impact of the work;

b. within the discipline:

(1) the new research possibilities in areas where work is lagging or undone, especially where the discipline touches public policy interests and national needs, and

(2) the specific project areas and topics within the discipline which might be of interest or service to the Christian community, the persons competent to participate in such projects, and the potential funding sources; and

c. between the disciplines: the principal interfaces of the discipline with other disciplines in terms of at least first-order knowledge, and on this basis:

(1) to identify existing and potential areas of interdisciplinary research, and

(2) specific interdisciplinary project areas involving the discipline. Such planning colloquia were held in philosophy, psychology and education, the latter of which generated the projects on "The Foundations of Moral Education and Character Development" and eventually on "Cultural Heritage and Contemporary Life" (see chapter XIV below).

2. Policy-oriented colloquia. These are needed in order to survey the major contemporary issues. Their purpose is to identify problem areas which challenge human self-understanding and mutual understanding. They involve discussion leading to systematic research engaging the specialized capabilities of the various sciences, both in identifying issues and alternate courses of action, and in assessing their promise with a view to more adequate insight.

To do this at the present stage of human development--in which the advanced state of human knowledge, especially in its scientific and technological dimension, is an integral and pervasive factor--requires the application of proportionately advanced capabilities for diagnosing problems and designing responses. In turn, this implies:

- a. means for consulting the members of the society regarding their experienced needs
- b. an application of technical competencies to the interpretation and analysis of this information with a view toward:
 - (1) diagnosing the problem and identifying areas of needed knowledge,
 - (2) elaborating and evaluating alternatives, and
 - (3) introducing these into the decision-making process itself; and
- c. the application of technical and other means toward the successful implementation of policy.

Success in this process of identifying needs and elaborating the policies needed for an adequate response to the issues of our time depends upon adequate data, the insights of the sciences--the physical and life sciences, and the social and behavioral--the contribution of the historian and the humanist, and a deep appreciation of a Christian philosophy and theology of life, coupled with diverse professional competencies. Throughout, the intent is to discover the significance of a Christian understanding for policies that substantively affect human life.

Inventory of Scholars

The development of research required first an inventory of interested scholars and their specialized capabilities. This made it possible to identify persons with needed competencies in diverse fields willing to provide advice or carry out part of a project related to their area of specialization. The information was generated by requesting administrators to identify those who had manifested an involvement in such work, by contacting all faculty members of the universities and colleges with extensive advanced programs participating in ICR and all members of the CLS societies, and by requesting that they, in turn, recommend others in their own or in other fields. The questionnaires returned provided an inventory of 1,500 scholars who could be sources of information and consultation and possibly interested participants in interdisciplinary projects. (See chap. VII.)

Chapter VI

The Joint Committee of Catholic Learned Societies and Scholars (CLS)

Context and Founding Purpose

In the same context as described above for the ICR, within Catholic learned societies a similar evolution was taking place. For up to 50 years many had a strong record of annual meetings with published proceedings; some published quarterly journals. Most had worked without explicit relation to one another or to the Church. After Vatican II The Canon Law Society of America developed a fruitful program of study and consultation which suggested the possibilities of creative work by scholars in other fields. Willingness and desire to cooperate in contributing to the needs of the Church was broadly shared.

When, at the suggestion of the Catholic Biblical Association, representatives of the societies first met with representatives of the NCCB interest gravitated toward finding ways to serve the many current needs of the Church. This was responded to in a meeting the following November as the NCCB began to consult on modes of developing liaison capabilities within itself. On January 18, 1975, representatives of the societies, with some additional scholars, met at Ob late College in Washington, D.C. They resolved unanimously that those present constitute a Joint Committee of Catholic Learned Societies and Scholars (CLS) in order to coordinate a cooperative effort both between their societies and with the NCCB. This work of coordination was understood to be concerned, first, with cooperation between the societies who in function of their proper identity and autonomy would decide concerning the development of projects; second, with the cooperation and liaison of the societies with the NCCB in relation to the objectives below; and third, with developing relations with societies and research units which are not specifically Catholic.

The purposes of the CLS, as described in the by-laws are:

1. to establish a cooperative effort and promote an attitude of mutual confidence between the Catholic scholarly community and all parts of the Christian community;
2. to provide a means of communicating information and ideas from the scholarly community to the Bishops on matters of concern to their work in the Church;
3. to receive suggestions from the National Conference of Catholic Bishops and to implement areas of scholarly work needed by the Church on the many levels of its pastoral work; and
4. to carry out, on the part of the societies and scholars themselves, work needed in order to understand and respond to problems in contemporary Christian life.

The CLS consists of liaison persons from The American Catholic Historical Association, The American Catholic Philosophical Association, The Canon Law Society of America, The Catholic Biblical Association, The Catholic Theological Society, The College Theology Society, The Mariological Society of America, the North American Academy of Liturgy, and The Fellowship of Catholic Scholars, as well as Catholic scholars co-opted from other disciplines. Scholars from the physical, biological, social and behavioral sciences and the humanities are also called upon to participate in the deliberations of the CLS and the work of its committees. The initial officers were: Chairman, Donald Heintschel, Executive Secretary of the Canon Law Society of America;

Secretary, George F. McLean, O.M.I., Secretary of the American Catholic Philosophical Association.

The CLS serves as a channel for information, ideas and concerns from the scholarly community to the NCCB on matters of mutual interest. For scholars it identifies needs of the bishops for analysis and inquiry at every level of their pastoral effort, the exigencies attendant on the Church's witness in the world and the problems of contemporary life requiring a scholarly Christian response.

Standing and ad hoc Committees

As it is important for the CLS not only to respond to requests for research, but to develop its own positive vision of the issues on which work is needed, standing committees were constituted with the following purpose and division.

1. The purpose of these standing committees is, not to carry out research themselves, but:
 - a. to review the overall area for which they are designated in the light of both the full scholarly capabilities of the various disciplines and the suggestions received from the NCCB and other sources,
 - b. to identify present and future needs for study and research,
 - c. to define specific projects and/or colloquia and their priorities, and
 - d. to recommend to the CLS priorities among these issues and to define specific projects which it should attempt to implement.

2. The areas of these committees divide the total spectrum of scholarly concerns in the Church, namely,

- a. On the Church: the life of the Church as a society with its structures, ministries and sacramental life.

- b. On Christian Life and the Family: the mission of the Church in the development of its members' life in Christ during the various stages of their development through childhood, adolescence and into adulthood. This should include study of philosophical, economic, psychological and sociological influences upon family life in the present and in the future, the manner of bringing to bear combinations of these sciences with the various theological specializations for a profound Christian understanding of the problems faced by Christians in living their vocation to family life, and the nature of a religious response to these problems.

- c. On Christian Witness in the World: the mission of the Church and of its members in giving witness to the transforming message of the Redeemer in all areas of public life--whether social or political, educational or economic--where man's increasing capabilities multiply the issues of justice and charity from the time before birth to that of death itself.

Research Related Steps

White Paper on Scholarship in the Church

The need for a clarification of the role of the scholar in the Church has been continually recognized in the various meetings of the learned societies with the NCCB. It was concluded that this could be accomplished most effectively by a white paper drawn up by an ad hoc committee of

the CLS in consultation with the NCCB, accepted as a working agreement and brought to the attention of the Christian community as a whole. The work should engage the spectrum of scholarly opinion, speak to the present state of the relationship between pastoral practice and scholarship, work out areas of legitimate difference, and take account of the ongoing character of the process by which scholars contribute to the life of the Church. Work on this was delayed till after a series of meetings with the Bishops described below.

Annual Meetings of Scholars and Bishops

Work with the ad hoc committee on moral values gave assurance that a mutually enlightening cooperative effort could be developed both between the various dimensions of the scholarly community and with the bishops. This led to a series of annual meetings of scholars and bishops in which it was agreed that the contribution of scholars must not be left simply as unsolicited advice. Consultation with them as they join in their working societies and institutions coordinated through the CLS and ICR must be a matter of policy. A liaison person was appointed to the NCCB staff in order to facilitate participation in its work by the breadth of scholars in the Church. This person is to combine an internal knowledge of the NCCB and the status of its projects with scholarly creativity in order to be able to identify the research projects which need to be undertaken and to work with the CLS committees in their design. It was noted conversely that in the presentation of their findings scholars must take account of the needs of their audience. This implies that scholars not simply state positions arrived at, but provide explanation of the process by which these conclusion have been achieved, there limitations and proper application.

Cooperation with the NCCB ad hoc Committee on Moral Values

A first task of the CLS was to assist the NCCB ad hoc Committee on Moral Values in the preparation of its document. All members of these societies were asked for written recommendations on the initial report of the Committee. From these replies twelve key issues were selected for particular attention. On each issue one or more scholars from various societies wrote background memoranda which in sum constituted a 150 page book. This material served as material for a two-day meeting and provided an opportunity for mutually enriching and corrective dialogue both between scholars of various disciplines and with the episcopal members of the ad hoc committee. It enabled the drafting committee to consult, not only scholars it had chosen--with the likelihood that they would reconfirm positions the committee already held--but scholars nominated from the various learned societies who could raise questions and make suggestions reflecting the state of the art in the related disciplines.

The following list of scholars submitted memoranda and took part in the two day advisory consultation with the members of the Bishop's committee.

Consultation on Moral Values

A. Life in Christ

1. Christian Ethics

Jerome D. Quinn

William J. Finan, O.P.

Patrick J. Coffey

2. Virtues

Paul J. Philibert, O.P.

Jerome D. Quinn

Vincent C. Punzoo,

3. Sin

Daniel J. Harrington, S.J.

Joseph J. Kockelmans

B. The Teaching Mission of the Church

1. Magisterium and Moral Values

Joseph A. Komonchek

2. Personal Conscience and the Magisterium

John O'Callaghan, S.J.

Richard T. De George

3. Pluralism

John F. Dedek

William Hinnebusch, O.P.

C. Moral Values and an Objective Moral Order

1. "Value" and "Good"

Louis Dupré

George F. McLean, O.M.I.

2. Objective Norms of Morality

Joseph M. Boyle, Jr.

3. Moral Absolutes

Joseph Jensen, O.S.B.

Ronald D. Lawler, O.F.M.Cap.

4. Specific Questions

John T. Noonan, Jr.

John F. Monagle

D. Conscience: Its Formation and Education

1. Conscience and Its Formation

Norbert J. Rigali, S.J.

Jesse A. Mann

2. Freedom and Responsibility
Mary T. Clark, R.S.C.J.

A Biographic Inventory of Scholars: see chap. VII below.

ICR/CLS Research Agenda on Christian Life in the World: see chap. VIII below.

Chapter VII

A Biographic Inventory of Scholars

Charles R. Dechert

The Biographic Inventory system was designed within the context of the Inter-University Committee on Research and Policy Studies (ICR). It was intended to provide a simple and flexible means of identifying scholars who had indicated their willingness to make their knowledge available to the Church in America and who might provide the expertise necessary for inter-institutional, interdisciplinary research. The biographic questionnaire is directed primarily, though not exclusively, to scientists, humanistic scholars and other professionals with advanced training, usually at the doctoral level, and with a record of scholarly publication. In addition to the usual basic biographic data--age, personal status, educational and occupational history --the respondents are asked to volunteer additional information relevant to their skills, ethnicity, religion, and associational activities.

The questionnaire was distributed to the faculty of The Catholic University of America and a random sample of respondents and non-respondents were interviewed to determine their reactions. Approximately 25% of the faculty responded, principally senior faculty (about 33% of the full professors) with strong records of professional accomplishment. Follow-up interviews revealed that the questionnaire was generally acceptable and well adapted to identify precisely those achievement-oriented scientists and professionals to whom it was directed. As a result of this study it was decided that the initial distribution of the questionnaire should be primarily at research-oriented institutions.

This first edition of the Inventory has been produced by asking the cooperation of the larger American Catholic institutions having advanced degree programs to whose faculty and staff questionnaires were sent. The Catholic learned societies distributed the questionnaire to their members. A very limited number of scholars at other universities and research institutes also received questionnaires. Over 1,500 scholars are included.

In designing the questionnaire the experience in biographic data collection and analysis of the staff of the American Catholic Who's Who proved most useful. The Computer Center of The Catholic University of America provided invaluable counsel and support in developing the computer software and providing technical services.

Presentation of Data

Rather than following the narrative biographic format hallowed by Who's Who, this Biographic Inventory system makes its data available in the form of a highly synoptic 132 character line of computer printout which is subsequently reproduced by offset for distribution to the members of the ICR. The printout is designed to provide a maximum of useful information in one line, as far as possible in plain language. In addition to the double spaced initial sort of the 1,500 scholars by name on pages 1-53 of this Directory there is a single-spaced geographic sort by United States Region and Diocese (Column 53-55) on pages 53-80, and another single-spaced sort by basic professional specialty (column 38-40) on pages 80-107.

If one is looking, for example, for a biochemist with a strong professional background and a knowledge of French and Spanish, he would look in the printout by profession (serially listed by number in column 38-40) at those persons designated 100. Then placing a straightedge alongside

columns 69-70, 72-73, 75-76, he can note language skills (FR and SP in this case); alongside column 78 and column 80 the number of books and articles respectively (9 in either column means 9 or more); in columns 82 and 84-91 the highest degree level and degree-granting institution.

The printout by diocese (column 53-55) facilitates local and regional identification and should prove particularly valuable to educational institutions or church leaders interested in identifying talent and expertise in their own geographic areas or in setting up inter-institutional and/or interdisciplinary projects on a local or regional basis. The printout often provides sufficient information to stimulate and facilitate direct contact with a scholar as resource person or source of information or of analysis.

The rigidly columnar format of the printed Directory is Procrustean. It facilitates legibility and secondary sorts, but often it requires truncating a name or using an abbreviation (usually self-evident or easily deducible in context). In the first edition the abbreviations for occupations and institutions are not always the same, sometimes owing to exigencies of space, sometimes owing to the development of coding conventions over time. As far as possible and where feasible abbreviations have been made uniform.

Increasing interest has been shown by members of the International Federation of Catholic Universities (IFCU) in using this biographical inventory system outside the United States to facilitate their research and service role on a national and regional basis and to develop further the international interdisciplinary research efforts IFCU initiated in January, 1976. In the longer run, this inventory system should facilitate and hence encourage an increase in the exchange of professors and students among IFCU institutions. For this reason subsequent editions of this Inventory could use a revised diocese code that reflects a global perspective.

Specialties List

In the early stages of developing this system it was assumed that the sort of specialties code employed in the past by the United States National Science Foundation for its periodic censuses would be available for other academic and professional specialties. Inquiries at the U. S. Department of Labor (Dictionary of Occupational Titles). National Research Council, Bureau of the Census, and a variety of learned societies quickly showed that none of these had codified the full range of scholarly disciplines at the level of aggregation needed.

Accordingly it was necessary to develop a specialties list for this Biographic Inventory system. It should be comprehensive, covering all fields of knowledge at a level of specificity higher than that used by the Department of Labor or Bureau of the Census. Secondly, it should be reasonably acceptable to workers in the field. The detailed NSF breakdown at the three-digit rather than five-digit level of aggregation seemed a logical point of departure. This was a tried and true, consensually accepted morphology of the physical sciences and mathematics, the life sciences and the social and behavioral sciences. It was adopted with minor modifications.

The very limited National Research Council morphology was amplified for the humanities by employing the Library of Congress Classification System, the Dewey Decimal System (less useful for this purpose), and typical university curriculum offerings. The American Society for Engineering Education was most helpful for engineering specialties and any such specialty offered in four or more United States institutions in the fall of 1975 is included in the list. The Library of the American Medical Association cooperated in providing morphologies of medical specialties which were put together with other health-related professions.

Specialties lists in Engineering, Architecture, Language and Literature, History, Visual Arts, Music, Drama, Philosophy, Religious Studies, Law, and Education were sent to the appropriate schools and departments of The Catholic University of America for critical comment on (a) adequacy: it covers the field; (b) balance: the sub-specialties are at about the same level of institutional emphasis; (c) acceptability: in accord with professional thinking in the field. Most of the departments and schools surveyed found the morphologies unexceptionable or made minor suggestions, normally incorporated in the final version. The School of Music sharpened and shortened the initial morphology suggested to them, while the School of Religious Studies suggested the morphology which is found below in the Specialties List. It may be hoped that the Joint Committee of the Catholic Learned Societies and Scholars will devote some attention to this question of the morphology of Religious Studies with its possible consequences for curriculum and curriculum development.

A complete moderate-sized university might be formed, in theory at least, by appointing a professor in each of the some 400 specialties listed at this level of aggregation. Such a morphology has major implications for the thrust and emphasis of the disciplines, career opportunities in them, and the institutionalization of expertise. It is probably for this reason that it was necessary to develop morphologies for many disciplinary areas where a consensus on appropriate subdivisions is difficult to achieve.

Overall, on the basis of a year's use, the Specialties List has held up well. The next major test of the Specialties List will be its employment outside the United States. Preliminary assessments indicate that little difficulty will be encountered in the scientific and technical categories while some modification and extension may be appropriate in those areas more intimately associated with the diverse cultural traditions of the various parts of the world.

Prospects

The American Church is moving toward a clearer definition, understanding and appreciation of the role of the intellectual worker in its corporate life. To a large extent its educational institutions and intellectually trained members outside the areas of traditional philosophical and religious studies have simply reflected their disciplinary "mainstream" as taught at the major universities. The time may well be mature for a manifold effort to bring Christian religious, philosophical, cultural, and artistic traditions into a constructive synthesis with the mainstream of contemporary thought, especially in the sciences. Colloquia and symposia planned or already held are looking at the various disciplines in terms of their content, institutional structure, and the explicit or implicit values governing them as related to the doctrine, ethical commitment and interests of the Christian community. Another series of planned colloquia examines more closely specific policy issues concerned with development, social justice, and human rights.

It may be hoped that the colleges and universities will devote increasing attention and resources to activities that will affirm intellect informed by the Christian tradition through research, special programs, conferences and symposia. Many areas requiring focused intellectual effort are suggested in the ICR Newsletters. Smaller Catholic colleges and cultural institutions, drawing on their own and regional resources may wish to address these at the local level.

Perhaps the greatest utility of this Directory to the single bishops and local Churches is in providing easy access to scientific and technical expertise. Increasingly, questions of ethics and public policy arise on which Church leaders are asked, and at times even obliged, to make pronouncements. Appreciation of the ramifications and implications of alternative positions may

require detailed knowledge or special training. Using this Directory one would normally look first to the scholars listed in the diocese or region. It may be possible to identify the person able to help by the plain-language job title. Or, one may determine the professional specialty he needs, look up the appropriate number in the printout by specialty, and select someone on the basis of the credentials indicated and the location. The preferred address in the printout make mail or telephone contact easy.

Those who have returned the questionnaire have indicated a willingness to serve on a "limited ad hoc basis." They are available for consultation and may on occasion donate their services or counsel. An honorarium may be appropriate for more extended consultation or research requiring substantial effort. Thus, participants in the ICR colloquia noted above have volunteered their services, although it is anticipated that the longer term, focused research projects resulting from many of these colloquia will receive foundation or other support.

In some cases, as areas of research interest develop, university faculties or departments may seek resources to develop seminars or specialized programs focused on these topics. The provision of fellowships and assistantships can help an institution attract high calibre students with relevant interests. In many cases senior scholars can provide sound guidance on how to serve the Christian community through funding focused intellectual effort.

This Inventory is an initial effort. Despite its early stage of development, this Inventory already points up the breadth of skills, excellence of preparation, and high intellectual productivity of the faculty in leading American Catholic colleges and universities sensitive to the needs of the Church. It is hoped that research scholars, educators, and leaders of the Church will make increasing use of this instrument; recommend productive scholars whose names do not appear here; and provide criticism and suggestions to improve its format, coding, and specialties list.

The Catholic University of America, Washington, D.C.

Chapter VIII

Agenda of Research for Community Life

The Call to Action

In preparation for the Bi centennial of the Declaration of Independence, the N CCB held a series of consultations at all levels of the American Church in order to uncover the concerns of the people. These regional hearings and the following national "Call to Action" provided a coordinated forum for culling statements of concern from local and regional communities and for their formulation by a representative national assembly.

The concerns were those of families who are value conscious and sensitive to the needs of the local, national, and international societies. Hence the conclusions of the "Call to Action" meeting constituted a unique expression on the part of the members of the Christian community on issues of overriding importance, ranging from the life of the American family to concern for the rights of peoples in distant lands.

Subsequent reflection at an ICR meeting held at the Brookings Institute concluded:

A. There is great need within the Church to elaborate an adequate response to the expressions of concern surfaced by the long process of the Bi centennial Hearings.

B. Such expressions and their background data are in need of careful technical analysis and sage evaluation in order to establish their precise import.

C. They imply the need for extensive research on a series of crucial issues involved in the life of the nation as well as of individuals, neighborhoods, and parishes.

D. National funding agencies respond most readily to needs voiced by such informed and concerned groups as those involved in the unique process of consultation carried out in the Bicentennial Hearings.

From this analysis, it was concluded that the ICR as a coordinating unit for research among Catholic universities could contribute to the work of the NCCB in responding to the "Call for Action" by helping to identify and establish priorities among the needs for further knowledge and the development of policies.

The following was developed by a group of scholars who had been involved in the above consultations who met at The Catholic University of America at the invitation of the ICR. They drew up the following list of major issues identified in the consultation process as being in need of research.

Community

The increasing depersonalization of our society due to the impact of technology in industry, government and the media has led to a search for personal values. In this context the need for community has been broadly experienced. In order to understand how to respond to this need a study is required of an institution which has been successful in creating community which is more than a village or territorial unit, and which has provided through the decades the means for integral personal growth and development within the American experience. This institution is the parish.

Unfortunately, to date relatively little about it is really known, the first studies having been initiated by Fichter within the last two decades. In order to learn from this successful project of

community building there is need for a broad interdisciplinary study which would include, among others, the following dimensions.

Historical. This study would trace the development of the parish from its immigrant base in the last century when it served as a channel for its #:migrant population into positions in the general society, while mediating and rearticulating the values of their ancestral homes and new circumstances. It would study the phenomenon of families moving to the suburbs and regrouping in new common or non-ethnic parishes which were indeed the melting-pot. Further, it would attempt to learn from the experience of the parish in the post-World War II period when it adapted its structures and forged new bonds of unity in the face of mass society, linking persons and families among themselves and to the roots of their value system.

Theological. This dimension of the study should research the biblical sources of the meaning of ecclesia or 'people' and its development through the unifying classical image of "one body." Special attention would be given to the notion of "communion" as it has evolved under the impact of modern phenomenological and existential philosophies.

Sociological. This dimension of the study would proceed concretely from, for example, the proven success of Catholic parish schools in developing a positive attitude toward integration. It would build upon this background by identifying the contextual ethos which has made it possible, drawing upon the theological and historical studies above.

Pastoral. The experience in developing parish councils during the last ten years in the face of a tradition of more autocratic direction provides a particularly useful point for the study of the possibilities of decentralization in this country. Comparison should be made to the development of analogous neighborhood institutions during the same period, often under the aegis of the war on poverty. From the successful efforts much could be learned concerning the possibilities of decentralization of authority, the conditions for its continuity, and the range of possibilities for its application.

Educational. A study of the role of education in community building would be integral to the above areas of the research and especially feasible and useful. A study of the parish school which compared the character of the communities in which such schools were and were not present, or the years before and after the opening or closing of a school could contribute significantly to an understanding of the contribution of education to community building and the conditions for its success.

Throughout, comparisons will be useful between urban, suburban, and rural parish communities. From such studies could be expected not only a better understanding of the general process of community building in the existing conditions in this country, but a basis for understanding the extent to which a restructuring of the parishes is called for, the manner in which they could be pastorally more effective, and the steps required in order that the parish serve all and constitute a true community for its members..

Church and the Public Order

In the public arena much has been said and written about the separation of Church and State; great attention has been paid to assuring that the Churches do not enter the political arena. This is a viable and, in this country, a successful political decision.

Presently, however, a new awareness has arisen of the importance of a strong sense of values, and of the need to educate the citizenry to a constant and discerning application of these values in living one's private and public life. This awareness has generated a conscious need to rediscover

the bases of values and to understand better the way in which they are articulated in society and personally appropriated. In this area the Church in this country has always been central. A study could improve our understanding of this role in American society and of the modes of its more ample implementation in response to present needs. Such a study would include both personal and public dimensions.

Personal. The personal dimension would concern the manner in which values are evolved and the consciousness of the individual. This would include an historically oriented review of the philosophical and theological factors in the evolution of the sense of values in this country, with its various modes of pioneer enthusiasm, pragmatic realism, and personalist reaffirmation. In this study the impact of a decline in the explicit attachment to the Judeo-Christian heritage would be important, as would attention to the sense of responsibility and to the factors which undermine or promote acting according to one's values.

The pedagogical dimension of this study would trace the developmental pattern in the growth of the child particularly as regards the sense of values with a view to evolving pedagogical techniques, not simply for clarifying values possessed, but for enabling the child to elaborate personally his or her sense of values.

Public. The public dimensions of this study would concern problems of education for life in a democratic world. Without intending to change the basic formula by which Churches do not enter political life, an intensive study is needed to discover ways in which the Churches: (a) can fulfill their proper role in the education of citizens regarding a deep sense of personal value and (b) can aid in the development of a system of laws which will reflect and promote truly humane decisions concerning the many issues of public life.

Such study requires resolving a number of problems:

1. In what way can the Church protect its educational programs from undue political, social, or economic pressures?
2. What are the means by which the roots of moral values embedded in the ancient traditions of the various ecclesial communities can be enabled to play their part as an integral and essential dimension of the understanding and aspirations of the people of this country?

Without this understanding, values will be accepted but not implemented, statism will supplant an integral and free citizenry, political life will lose its sense of values, and the life of the nation will atrophy. In contrast, if the roots of man's values can be made vibrant, state control can be replaced by personal and public responsibility, the self-seeking of the majority can be tempered by a proper attention to the rights and needs of minorities, and the cultural heritage of many ethnic groups can be drawn upon to create a rich harmony of free people.

Justice

It would appear that the intensive concern with justice in our times is affected by an unfortunate isometric, with the result that the more intensely it is sought the less likely it is to be achieved. This is based in the development of rationalism in the modern period, with its resulting passion for systematic clarity, which fosters the illusion that all can be precisely conceptualized, clearly categorized, and mathematically equilibrated. In this perspective all hopes are directed toward the achievement of justice, so that people are understood as counterpoised one to another.

What is sought is equality of physical condition; the emphasis is upon each person or group gaining what belongs to it. The result has been dissension rather than unity.

Throughout what is lacking is the much-maligned sense of love or charity. It is a basic Christian insight that charity is the form of the virtues and that no virtue, including justice, can be realized without it. What is needed today is not only a sense of rights ignored, but a willingness to help--a deep concern for the good of the other which is conducive to unity in the family and community on the local, national, and international levels.

This study would require, first, extensive and historical work in the philosophic and socio-political evolution of culture. Secondly, it needs a theoretical effort to discover the roots of the understanding of charity in the religious heritage and to rearticulate it in terms of the personalist and social philosophies of the present time. Thirdly, it would imply an analysis of the implications of this enriched notion of charity in the international realm so that a positive concern would extend not only to persons or to one's own nation, but to societies in other parts of the globe. Work in social philosophy and political science would be needed to search out the implications of charity for national sovereignty so that this might evolve beyond nationalism to a sense of international brotherhood, particularly as this affects such questions as food and energy supplies.

Family and Its Support System

Much has been written about the disillusion with family life in recent decades. The rising divorce rate and the number of juvenile delinquents are but symptoms of the increasing difficulties experienced in this basic unit of social life. When stated in terms of the families concerned, it bespeaks a situation of basic personal anguish to which a response must be made. While considerable study and research has been devoted to these issues, the continued escalating difficulties of the family suggest that what has been done is not sufficient. Indeed, some policies, e.g., "the man in the house" welfare regulation, notoriously intensify, rather than resolve the problem.

Marriage has traditionally involved a religious ceremony, indicating the sacred character of the union and the high inspiration with which it is entered. Further, the bases for love and concern, sacrifice and joy, have been a central element in the value systems as grounded and articulated in the religious traditions.

Hence, a pattern of research undertaken with explicit consciousness of these values central to the American ethos might succeed in providing a better understanding of the character and effectiveness of the support systems for the family, as well as ways in which they can be evolved and improved in order to assist the family in facing its challenges at the present time. Here the Church and the society are, as it were, parallel tracks upon which the ideals of family life are realized and celebrated; both need study.

The social structures require study by specialists in social work, law, and politics in order to evaluate and make recommendations in areas such as taxation and welfare policies with respect to their impact on the quality of family life. The availability of parents for the education of their children is another factor in the unity of the family, as is the ability of parents to have a voice concerning the moral environment in which their children grow, including the schools and the media.

Correlatively, there is need to learn much more about the way the churches provide a basis for the self-understanding and high personal goals of the family and the education of the children. That is obviously true in terms of enabling theology, religious education, and liturgy to perform

more adequately their teaching and consecrating missions. In order to achieve their real pastoral impact, however, they must be carried on in an inter-related manner with social studies of the Church as a gathering place for families and of the mutual support system implied for the consecration and fruition of the personal love consecrated in the marriage ceremony.

Communication

As predicated upon revelation, the Christian community has a long tradition of transmission of the Word, incorporated in Christ, living with the Apostles, and being lived under the inspiration of the Spirit in the Christian community. In contrast to a radical humanistic individualism, the person is not alone, but is born in a community in which he or she draws upon the lived experience of the Word and which in turn is uniquely recreated in oneself. Hence, communication is central to the Christian community. Today it is in need of special attention due to the particular pressures implied by society and the media upon the growth of the person as well as the new dimensions of understanding of communication made possible by studies in psychology, semiotics and hermeneutics. Consequently, a two-pronged study of this problem is recommended.

One phase would be a study of the communication of values from parents to children. This study would require (1) drawing upon work already accomplished concerning the various stages of child development in relation to value awareness; (2) complementing this work by attention to the classical Christian sense of an objective morality and the ability of the person to comprehend it; (3) identifying the implications of the psychological and sociological characteristics of receptivity on the part of the child, as. e.g., fear, acceptance; (4) study of the modes of communication by word, by action and by discipline. Throughout, the study would concentrate upon the communication of the most fundamental personal values and social attitudes. Study concerning Catholic schools has shown that they are effective within certain specified family situations. Understanding the manner in which these family conditions are constituted in relation to the communication of values should assist the schools and other public units in society effectively to accomplish their dimension of the task.

A second phase of the study concerns the modes of communication between Church leadership, particularly bishops and pastors, and the Christian people as a whole. In the light of the importance of revelation and hence of communication as noted above, and in view of public pressures at the present time, there is special need for this study. Such modes of renewal and reflection as the parish mission and novena services have largely disappeared. The public media largely predominates in the transmission of the statements of the Church's leaders and the results of its committees, which they present from a secular viewpoint. The means for general communication of reflective Christian attitudes on life in our days are sorely lacking. A study which would contribute a better understanding of the means of communication and articulate clearer implications for the transmission and realization of the Christian message would be of deep importance to the life of the Church.

Aging

Due to certain characteristics of our society the needs of the elderly have become acute. For one thing, the mobile character of the population often moves the younger generation to distant places for education and employment. Then, the pragmatic emphasis of our industrial society puts great value upon the productive ability of the individual, whom it then disvalues at retirement.

Also, the very attempt to redress the lack of personal attention in a mass society has begun to focus on the needs of the family at the expense of those who are elderly and alone, whose number increases as retirement age is lowered and medicine improves. In order to improve the response to the elderly as persons, research is indicated.

1. One problem is how to integrate these persons, with their acquired wisdom and new leisure, into the parish community. With the responsibility of raising their own children passed, and some of the pressures of earning a living eased, the elderly have new possibilities of service to their parish and local community. These should be investigated, categorized, and engaged. Here the service of sociology and psychology, as well as the experiential dimensions of pastoral and social care, could be of importance.

2. Reeducation. A fundamental educational program is needed in order that those who have understood their life too explicitly in terms of their work potential can begin to be aware of their personal worth and the possibilities for the fruition of their leisure. Too often, they are too often unaware of the dimensions of reflection, enjoyment, and meaning which they can develop and communicate to younger persons in their family and society. In this study, the depth of Christian wisdom in its philosophy and theology will be an important resource. It needs to be rearticulated in terms of a contemporary educated and active citizenry in search of new dimensions of meaning.

3. The development of new awareness of human meaning has extended to the reality of death and of life thereafter. Whereas in the past great efforts were made to avoid consideration of death, considerable attention now is directed thereto. In part, it has concerned the sociology and psychology of the families and individuals involved. Relatively little has been done to carry forward the deep human understanding of the passage to new life or to bring the contemporary resources of philosophy and theology to bear upon evolving a renewed and contemporary understanding of this momentous passage. As a result, even with the most complete medical information, most persons are but minimally aware of the great human step they are taking. Out of ignorance they remain almost passive at the point of the culminating act of life on earth. The increased attention to death and dying at the present time summons the Christian community to do its part in contributing a greater understanding thereof. Research on this issue should not be left to the proclivities of individual scholars.

Shared Responsibility

Three factors combine to give this issue special importance. (1) The American experience of participatory democracy creates the natural expectation that all persons in the Church will share in the responsibility for its daily life. (2) Particular emphasis upon the freedom of the person has led to new dimensions of self-awareness and consequently of self-determination. This, in turn, raises the correlative need to understand the means of shared responsibility. (3) As the notions of collegiality and participation, evolved in the reflections of Vatican II and its resulting documents, penetrate more deeply into the self-understanding of Christian communities on all levels, there is need to find means for their concrete realization. A study of this issue would include a number of dimensions which could be carried on simultaneously and contribute mutually one to another.

Historical. A review of various American experiences in shared responsibility within the churches would be directed towards discerning those which were successful and identifying the conditions of their success. Here, the varied experiences of Protestant churches could be of special interest.

Psycho-sociological. Study of the most successful voluntary associations should identify the structural conditions of their success and the psychological factors, such as concentration, deliberation, and training, required for shared responsibility.

Philosophical. Study of the basis of contemporary attitudes toward notions of personal freedom and social responsibility would enable individuals consciously to integrate and exercise these factors in their own lives.

Theological. A speculative investigation would focus on the operational components of various theologies of the Church and the pastoral review of diocesan and parish structures in order to discover what has been successful. It would also work out the implications of all the above for a more adequate articulation of the roles of lay people, Church works, priests, parish councils, and other groups.

Authority and Responsibility

On the one hand, the Christian tradition, by recognizing the origin of all from God and particularly the incarnation of the Word in Christ as the foundation for faith, implies that hierarchical order is essential to the life of faith. With this recognition comes a respect and even reverence for persons in higher positions. On the other hand, the body of Christian revelation has emphasized the dignity of the person and the fundamental responsibility of each person before God for his response in faith.

Ideally, the two are intimately related as authority elicits a free response by the person in love and truth. Striving for the ideal, however, is a task proper to each generation, and there are reasons to believe the present generation in this country is experiencing special difficulties. The basic individualism of the Anglo-Saxon culture contains overtones of suspicion of authority. In recent years there has developed a strong emphasis upon the person deriving from a phenomenological and existential attitude suspicious of reason, law, and structure. The combination has resulted in the recent crisis of authority in public and private realms, out of which both Christian and secular societies are now attempting to find their way. The Christian community has not only a special need to discover a resolution for this crisis, but it possesses also certain resources which enable it to make a special contribution in this community crisis at large. Research related to this end, then, is of particular importance and would assume several aspects.

Sociological. The study should review a sampling of persons in authority, such as bishops and pastors, in an attempt to identify why some are and some are not successful leaders. This psycho-social topology could provide significant indications for the development of leaders and the successful exercise of authority for the future. One study on this topic has been done concerning bishops. The coordination of such material and its development in relation to those deep elements of life particularly affected by personal and religious commitment could carry this understanding forward to the community in a most important manner.

Philosophical-theological. A study of the contemporary speculative difficulties in relation to our present understanding of authority is essential. It would be directed not simply as a return to earlier statements regarding authority, but would adapt creatively such material in the light of present cultural understandings of personal freedom. This study should produce a clarification of the relation of person to authority appropriate for the fullest mutual understanding of both the dignity of the person and the character of present social structures.

Women

The rising consciousness of women, which has characterized life in the years following the protest movements in the United States, has been articulated in terms of achieving equality and removing discrimination. The movement has affected the general social consciousness and has had particular impact upon the process of self-discovery of younger women. This topic would appear to call for a twofold study: one would be speculative in character, evaluating the basis of this new consciousness and aiding in its more adequate development; the other would concern structures in the Church in order to assure that an adequately developed consciousness can find its expression in the concrete conditions of life in the Church.

The speculative dimension of the study would review the resources of the Christian tradition with its philosophy and theology of the person, in order to assist in evolving a more adequate articulation of the developing vision of women. Emphasis upon equality directed particularly to eliminating recognition of sexual difference in law or social policies, seem too exclusively framed in terms of justice and law. Being too abstractive, this fails to give adequate recognition to all dimensions of woman's person. Hence a close philosophic analysis is required to assure that the implications of sexual differentiation for the person are adequately taken into account. Related to this is the long tradition within the Christian community of reverence for women in their distinctive character, and of the bonds of complementarity and partnership thus implied for the family as the basic social unit. It is important that all of these factors be profoundly studied and richly articulated in order that the attention to women be integral and promote their full reality as persons in family and the broader society. The Catholic university context would appear uniquely suited for this task.

Secondly, the Church as a body must be studied to assure that the more integrally developed awareness of the woman is given full positive attention in present structures. A number of types of work must be carried forward in concert. The exercise of authority by women in Church institutions needs to be studied intensively in the different periods of the Church, from the abbesses of medieval monasteries to the modern heads of educational institutions, hospitals, and religious orders. Indeed, these constitute one of the sole extended body of experience by women in the exercise of authority in the modern age. Such study could identify the particular characteristics of successful leadership by women, their personality traits, and their fundamental inspiration.

Further, specialists in pastoral work need to carry out the reevaluation of the present life of the Christian community in order to identify modes in which women can most effectively contribute to the life of the Christian community. The experience of the past years, when conjoined with the speculative study of the topic, should make it possible to identify new and increasingly effective modes of participation by women in the life of the Church.

Life Choices

It is characteristic of the progressive secularization of our times that persons view themselves less in religious terms, which has implications for personal dignity and a broad range of social values. The impact of the loss of religious consciousness pervades all dimensions of life, but is perhaps nowhere more than in the making of choices concerning one's career where the effects extend for long periods or even the entirety of one's life. Nonetheless, these choices must be made and must inevitably reflect one's set of values. As these become less ample, decisions concerning one's life are correlatively restricted and restrictive for the future. This is true for the individual; it is similarly true of the help he can receive from family or from guidance counselors. Consequently,

though elaborate counseling structures have been developed for schools, little work appears to have been done to mediate explicitly to that system the value concerns of a Christian vision. Many delay their decisions until, or after, college age; others change careers in mid-life; while still more need help in carrying through their commitments to marriage and family life. A twofold study of this problem, therefore, would appear to be needed.

The first would bring together the capabilities of psychology, sociology, and religious education in order to identify the way in which people make choices about their careers and the manner in which religious values can be operative in that choice. The study would be directed toward learning how to assist individuals to draw upon that which is highest in their aspirations in evaluating the possibilities of vocation and of participation in the world. Particularly, it would concern the way one can make the choice of a career with explicit awareness of the implications of a Christian vision with its aspirations for charity, justice and peace, its concern for family life and the needy, and its search to realize those conditions which make a richly human life possible.

The second dimension of the study would concern the structures needed in order that these dimensions of value awareness be effectively presented to persons in the process of making their life choices. The effective manner for this needs to be discovered and institutionally provided.

Chapter IX

Agenda of Research for Church and Contemporary Life

The ICR/CLS Consultation

As described above, questionnaires were sent to faculty members of the larger research oriented universities participating in the Inter-University Committee on Research and Policy Studies (ICR) and to the members of the societies in The Joint Committee of Catholic Learned Societies and Scholars (CLS). Along with requesting scholars to volunteer their work, the questionnaires also requested suggestions for research objectives. The following summary of the responses to that question along with suggestions received from the NCCB/USCC was drawn up by Prof. Charles Dechert. It is divided into three areas:

- a. The Church: its structures, ministries and sacraments;
- b. Christian Life and the Family; and
- c. The Church in the Contemporary World.

The Church: Its Structures, Ministries and Sacraments

1. To examine in greater theological, philosophical and sociological depth the nature and structure of the Church as the Mystical Body of Christ, as Sacrament, as organization, as social system, etc.

2. To define more closely and to justify:

- a. the various activities undertaken by the Church (directly and indirectly) and the relative levels of effort assigned to them; and
- b. more specifically, the properly sacramental and religious ministries of priests, deacons and other institutional roles in the Church and their relations one to another.

3. In terms of A 2 b above

- a. to define more accurately the knowledge, personal attributes and skills needed in the various religious ministries; and
- b. to apply this to structuring the curriculum and the personal formation of the clergy, in and out of the seminary.

4. To study in greater detail:

- a. the rewards and dissatisfactions attendant on religious ministries and their relations to personality structures, with particular regard to the reasons for leaving priestly ministry;
- b. the careers of laicized priests with special consideration to the possible religious functions they may serve; and
- c. the functions, satisfactions and frustrations of permanent deacons, and the effect of their ministry on their marriages and vice versa.

5. To examine the state of scholarly debate on the following issues, with an objective statement of divergent and alternative positions:

- a. foundational theology (apologetics);
- b. the sacrament of Confirmation;
- c. the indissolubility of marriage;
- d. the theology of the single life;
- e. the role of women in the Church, including the question of ordained ministry; and
- f. intercommunion.

Christian Life and the Family

1. To study the condition of modern family life, specifically regarding:
 - a. what personal and social factors tend to preserve or to destroy the family unit;
 - b. the relation between the family unit and the development of the moral standards and comportment of its members;
 - c. the problem of the divorced Catholic in its personal, moral and religious dimensions.
2. To study:
 - a. the practice and incidence of abortion in relation to diverse legal policies; and
 - b. the interaction and the long range physical, psychological, social and religious effects of abortion/abortion procedures on women and on their future children.
3. To investigate the cognitive and emotional growth of the child as related to:
 - a. moral and religious development;
 - b. the relation of family values to outside values training;
 - c. the impact of the media on the family;
 - d. the effect of violence and secularist values in TV programming and advertising;
 - e. the possible and probable effects on the family of video discs and other developing communications technologies.
4. To explore:
 - a. activities directed at the evangelization of youth by the major faiths;
 - b. the role of schools in promoting vocations;
 - c. practical programs of youth ministry; and
 - d. the preparation of adults for reception into the Church.
5. To study:
 - a. why the private religious school option was chosen;
 - b. the religious attitudes, values, habits of Catholic students in Catholic and public high schools and colleges;
 - c. the impact of religious schools, with specific attention to disadvantaged, poor or linguistically/culturally different children; and
 - d. trends in religious education regarding attendance, effectiveness.
6. To examine:
 - a. the content and quality of released time denominational education of students in public schools;
 - b. its impact on students and on school administrators;

- c. the role of the public school in teaching values, theoretically and practically, especially values relating to money, family, education, sexuality, marriage, employment, drugs and alcohol; and
- d. the teaching about religion in public schools, its content, quality and impact.

The Church in the Contemporary World

1. To explore:
 - a. the characteristics of an adequate moral or ethical methodology and the Roman Catholic contribution thereto;
 - b. the relation of morality and law in a pluralistic society;
 - c. the extent to which a religion, in terms of its values and commitment, can/should influence business, government, education; and
 - d. the obligations which arise from the Vatican II declaration on religious liberty.

2. To examine the role of the mass media in shaping the knowledge, perceptions, attitudes, values and beliefs of the Catholic community, in particular:
 - a. the way its impact differs in function of age, sex, education, culture and lay, religious or clerical status;
 - b. the gaps in knowledge in the communications literature relating to the Catholic community; and
 - c. ways in which the media may be accessed and employed in the interests of religion (including evangelization), of the Catholic community, and of Christian culture and moral values.

3. To study:
 - a. the implicit or explicit images of the person characteristic of modern society and their moral and social consequences;
 - b. ways of shaping institutions to human nature and human scale; and
 - c. questions regarding quality of life and the "correct" relation of man to nature.

4. Because Christian witness to the world requires accurate understanding of the present situation and its comparison to the Christian ideal, to explore:
 - a. this ideal in terms of a range of more or less desirable/acceptable social institutions and arrangements;
 - b. the direction(s) which should be pursued on the basis of a Christian or Catholic consensus; and
 - c. the range of realistic options given the actual historical situation.

5. To determine:
 - a. on which public issues the American Church should express policy recommendations to the Congressional and Executive branches of the U.S. government;
 - b. to what extent these should express a consensus in the American Catholic community--and what level of consensus;
 - c. the extent to which a consensus should be expressed officially (NCCB/USCC), and/or unofficially through organs of American Catholic opinion; and
 - d. whether a Catholic position should be sought and expressed on:

- (1) national health insurance
- (2) health care (costs, education, services)
- (3) housing and community development
- (4) human rights (race, ethnicity, sex, age)
- (5) full employment, income maintenance
- (6) economic recovery
- (7) domestic food production and distribution
- (8) reform of prisons and correctional institutions
- (9) land use
- (10) energy policy
- (11) handgun control
- (12) rural life (preservation and protection of family farms) (Many of these issues revolve around questions of distributive justice and the use of public as opposed to non-public approaches to the allocation of scarce resources.)

6. To explore the spectrum of views and the degree to which it is prudent and desirable to express official Catholic views on such issues as:

- a. the preservation of the defective, the expiring and the severely traumatized;
- b. the limits of personal and group freedom;
- c. a social pluralism permitting life styles contrary to the Christian conscience, especially when these are expressed publicly and/or may prove inviting to the immature;
- d. the nature of a "normal" personality, a "healthy" group;
- e. motivation and behavior as a function of culture; and
- f. character development and socialization processes in an essentially secular culture.

7. To study issues relating to the interrelations between the "free exercise" and the establishment" clauses in the first amendment to the U.S. Constitution.

8. To research policies and practices which might provide guidance in Church relations with government, other churches, et al., and the degree to which these may or should be developed, directed and implemented in a centralized fashion.

Chapter X

A Research Agenda in Philosophy

The Challenge

The Problem: This can be stated on the basis of the needs of our times and/or the concerns of philosophers, both of which rightly correspond and converge:

1. the increasing complexity of social life and of the philosophical issues it implies;
2. the rapid and fundamental cultural shifts reflected, e.g., in the Church at the Second Vatican Council, or in the general culture from the early to the late sixties and then to the seventies and eighties; and
3. the developing professionalization in philosophy, as in the other branches of knowledge, with its accompanying specialization and coordination of efforts.

Together these imply that continued, coordinated, and cooperative efforts by Christian philosophers in identifying and/ or working upon specific issues is now needed to bring to bear the capabilities needed for significant progress.

Response: To begin on this work there is urgent need for a coordinated effort for the following:

1. An identification of issues on which concentrated philosophic effort is needed and would prove fruitful. Each area in its social contexts of family and of Christian and civic communities must be reviewed with a view to identifying its most pressing topics and planning the most effective response.

2. Determination of the appropriate mode for work upon each issue, e.g.:
- a. an individual scholar;
 - b. a single conference;
 - c. a continuing seminar in a single department, institute, or society; or
 - d. a small working group with alternation of committee meetings with intervening periods for personal research--this would seem especially helpful in order to make it possible to enable scholars working with their libraries and research materials to draw upon the contributions of the various special capabilities of other members of the team and to open new horizons through mutual discussion.

Implementation: General areas in which coordinated philosophic study is needed have been suggested from a number of sources, e.g., The World Union of Catholic Philosophical Societies meetings in Jerusalem (1977) and Dusseldorf (1978), the International Federation of Catholic Universities (IFCU), The Joint Committee of Catholic Learned Societies and Scholars (CLS), The Inter-University Committee on Research and Policy Studies (ICR), and various consultations of bishop's conferences and of parishes.

As some topics are variously interdependent, the chart is a first attempt to relate them under coordinating matrices of some general goals and problems of a contemporary Christian philosophical vision. This may help toward clarifying the structure of the research task to be faced and the tasks on which it would be especially helpful to begin.

This identification of themes is, of course, only a first--though continuing--phase. It is sufficiently advanced, however, to make possible the initiation of work upon the second phase, namely, the clear articulation of the component philosophical issue(s) in a theme and the formulation of a specific plan for studying a theme which will draw upon the resources of philosophy, past and present, and apply them to achieve the needed philosophical understanding.

Metaphysics and Philosophy of the Person

Privacy

An influential theme regarding the person and one which underlies a number of Church-State problems, is that of privacy. It has been influential in a broad range of legislation--from that on the relation of the child to the parent to that on abortion. Implicitly, this includes a development in the understanding of the person and his relation to society in terms of a value which, if important and in need of new modes of protection, can and has also been interpreted in a manner which has serious negative implications. The notion may have come from the Hebrew understanding of the individual, but has been separated from the Hebrew notion of people and much influenced by the individualism dating back to the philosophy of Ockham. The first phase of a study on this notion of privacy might isolate its philosophical presuppositions. Second, it could identify the critical philosophic points where the conception appears inadequate. Third, it would initiate some writing which might contribute precisely to these philosophic issues, drawing upon the relevant capabilities in all branches of philosophy. Particularly in the first phase of this work a seminar in this field might be extremely helpful.

The Relation of Personal Identity to Community

In current discussions regarding abortion some argue that one's personal identity can be had only in relation to other persons, and that consequently a fetus is a non-person and subject to abortion. In law often not recognizing the fetus as a person was a condition for a ruling for abortion. Similarly, some argue that the so-called physical life of the fetus is of little consequence compared to the "personal" life of the mother establishing interpersonal relations. From this they deduce a justification for abortion by young mothers out-of-wedlock.

Such lines of argumentation point to the need to rearticulate the notion of person in a way that takes full account of the spiritual and communitary dimensions of the person, without thereby depersonalizing the physical human person prior to birth or in senility.

Such a study might shed light also on a range of issues from the status of the embryo during the early part of life to the treatment of anti-social persons whether in prisons or in psychiatric institutions.

Spirituality/immateriality of the Person

Can conclusions be drawn on the issue of spirituality and immateriality regarding the nature of the person? The dignity of the person often has been spoken of as predicated upon one's spiritual nature. This has been opposed sharply to materialist views, but has also been countered by the strong sense of identity with body expressed in Marcel's: "I am my body." How can the proper dignity of the human person be adequately stated and protected? The many modes of physical

action upon humans, whether in hospitals or in industry, suggest the importance of light upon this issue.

Stability of the Family (Fidelity)

The rapid increase in the number of divorces and broken homes and the alarming statistics on the number of children being raised for at least part of their life by only one parent are extreme indications of the urgency of this issue. Indeed, some question whether the divorce mentality has become so prevalent in the contemporary culture that people increasingly no longer have the sense of complete personal commitment required for a valid marriage. Further, some philosophical analyses of the person so develop the relation between temporality, human affectivity, and authenticity that a future, especially a lifetime, commitment is made to appear impossible. These issues call for coordinated clarification in the light of the third topic above and the related Christian family values.

Authority, Shared Responsibility and Personal freedom

This topic brings together the general themes of authority and responsibility, shared responsibility, and personal freedom and social responsibility. These themes are interrelated, though each expresses a somewhat different focus; together they reflect a particularly broadly shared concern at the present time. This has been mentioned in terms of "the relation between personal responsibility and authority in the light of the Vatican II document." Bishops have often requested Catholic learned societies and scholars for ideas concerning the way to study adequately the issue of shared responsibility.

In the Western world, after the recent strong affirmation of freedom, the issue of responsibility is in need of an adequate rearticulation. In Eastern Europe the effects of social control appear to have generated new official concern regarding personal responsibility. At the same time, in the East the issue of responsibility has become a prime mode of asking what else there is to the person once the official "scientific" analysis of the objective conditions has been carried out. This provides a way of raising questions concerning the spirituality of the person and of freedom within, or in the face of, dialectical materialism. In sum, authority and responsibility would seem to be a topic which should be given attention when considering further work.

The Church as a Religious Community

a. Existential analysis: Vatican II, in articulating the implications of collegiality for different dimensions of the Church and developing the notion of participation as a touchstone for its liturgical renewal, reflected phenomenological developments of the understanding of interpersonal relations. At the same time these have generated difficulties in understanding: (a) the significance of tradition for ritual; (b) the nature and importance of hierarchy, which in many religious communities has been replaced by the notion of fraternity; and (c) the relation of the faithful to the hierarchy in disciplinary and doctrinal matters.

In view of this a clarification, and hopefully a more integral and balanced philosophical articulation, of the notion of community could help to enable the Church in all its dimension to grow more adequately. Significant materials can be found in Scripture, Patristics and theology which will be helpful to a Christian philosophical study of the issues. Without a direct

philosophical study and evaluation of the notions of community, participation and collegiality, however, the reason for the present interest in these factors cannot be adequately understood, nor can the selection and evaluation of theological material from the past be clearly made or applied effectively.

b. Structural analysis: The development of attention to structures should be of use in understanding the nature of the Church as a community and the relation between its various parts. Materials are available from the social sciences on this point, though in their present state they articulate the formal pattern without integration with the full nature of a lived community. Work on this factor will be an integral part of future development; it would be a significant contribution of the philosophical community in the Church to see that it is adequately done.

Knowledge and Epistemology

Contributions and Limits of the Sciences and of Phenomenological Reflection in Relation to Understanding

A continuing epistemological problem for a religious vision of man and of his life in the world derive from the development of human knowledge in its many modes. Each has its essential contribution to make and each contribution constitutes a challenge to the mind to integrate that contribution within the pattern of ultimate religious meaning.

One major mode of these developments has been that of the sciences. Their empirical methodology implies the task of mediating this data for usage in an integral vision of man. Further, as the philosophical matrices used in this mediation are often positivist or Marxist it is important to open the way for the additional dimensions of a Christian vision with appropriate epistemological tools. In sum, it is important for the magisterium and the people to have some guidelines as to what the appropriate reaction should be when it is said, as is often the case, that the recent findings of such-and-such a science tell us that, e.g., the basic human relation is aggression rather than charity, etc.

Another major mode of these developments has been that of phenomenological reflection which has turned attention inward in the search for meaning and as a basis for evaluating human relations. The statement that one must follow his conscience has come to mean for many that one's feelings are the ultimate norm. For others, as in one Catholic study, it has come to mean that the ultimate norm is the development of a relationship that is self-fulfilling and other-enriching in a creative growth toward integration. This substitution of a subjective for an objective basis for ethics, conjoined with turning to the sociological and especially psychological sciences for the articulation of that subjectivity, is reflected in the concern expressed regarding the preponderant role played by psychiatrists in the Church's marriage courts.

The need for an articulation of a more adequate and positively integrating epistemological basis is strongly indicated by the above.

Epistemology for Christian Reflection on Social Life

As reflected most clearly perhaps by liberation theology, there is need for an epistemology which will be adequate to the task of living the Vatican II Document on "The Church in the Modern World." This epistemology must be able to take account not only of the ideal and the abstract, but of the concrete reality of life and action as exercised in society, as well as of its frustrations by

certain structures and wills. One oft-cited line of thought runs: (a) that epistemologies concerned with the religious reality of man are idealist in character (the classical Marxist critique) and hence must be substituted by another, (b) that for lack of an adequate religiously sensitive epistemology, it is necessary to choose (with some risk) among those that are operative, (c) that in order to help the poor and work toward justice one should choose the epistemology which best facilitates attention to social structures and their change, and (d) that this is in fact that which Marx developed upon 'praxis'.

This pattern of thought, though often typified as Latin American, has been common in the past also on the Continent, whence originated many premises of liberation theology. It was made explicit in the constitution of the Society of Third World Theologians and is influential also among some concerned Catholics in North America.

If the war on poverty is no longer being waged, then the Church needs an epistemology which will enable one to take full account of, and make appropriate and effective contribution to, national and international social concerns. This will require an adequate manner of recognizing the great importance of social structures, the reality of free human action in the world, and the significance of the divine as origin and goal of human society. This is necessary in order that the alienation between the social reality and religious values be closed and the healing work of Christ be implemented.

Magisterium and Truth from the Sciences and from Personal Reflection

A number of elements in this theme are found in the second last topic above which refers to the general problem of the relation of scientific and reflective knowledge to the religious meaning of life. The present topic adds the consideration of the Church as a society in faith--which is a way of knowing. A society's structure and leadership are essential factors whose significance in questions of knowledge and belief (the magisterium) must be understood as clearly as possible. Some point to the pastoral role of the bishops but (a) divide this from the work of theology, and (b) on the basis of socio-psychological models consider it to be more in the order of facilitating discussion and building patterns of consensus in matters proximately related to public religious life.

Is it adequate to thus separate theology from the life of the Church, and to identify the role of the leader in society simply in terms of building consensus? Is there more to the realities of truth, of social unity, of teacher and of leader and pastor in a society? If so, that philosophical content will need to be articulated effectively as a basis for an adequate theological understanding of the magisterium in the Church and of its relation to the content of scientific findings and personal reflection.

Communication

a. Consultation in the Church: A number of consultative processes have been held in the Church. It would appear to be time to think more deeply on these experiences in order to discover what would be needed and profitable for the future. Inasmuch as the process of consultation was begun on the basis of some sense of the significance of the person and of personal expression in the life of a community, part of such an investigation should attempt to clarify this significance as much as is possible at this time. Further, as the model was drawn largely from the social sciences

and in view of the nature of a society and of the recently developing awareness of the person, a further philosophic reflection gives promise of contributing importantly to future planning.

At another level there is the position that the real value of the magisterium lies only in reflecting the consensus of the people. Does this position reflect sufficiently the nature of a society and of knowledge?

b. Evangelization Beyond the Church. The expansive character of the good, as a property of the truth, has generated a sense of evangelization as the mission of spreading the good news. There are elements in recent developments in the notion of intersubjectivity which might contribute to a helpful elaboration of this notion. Indeed, in view of the importance of taking account of the concrete culture, a clarification of these developments would seem to be essential for effectively planning evangelization.

To the contrary, there are those who would conceive the notion of cultural and personal identity in such a way as to preclude the possibility of any mission to another culture, or of any legitimate notion of mission.

Both of these suggest the need to clarify the possibility and manner of deep religious communication.

Ethics

Ethical Values and Moral Reasoning: Subjectivity, Objectivity and Religious Foundation

The problem of modern and contemporary developments in ethical sensitivity, especially in regard to the foundations of ethics, has been central to the discussion of almost every ethical issue. At each step it has divided the Catholic community and rendered impossible a consensus among scholars and, a fortiori, of scholars with the magisterium. Work on the foundations of ethics should be a high priority. One approach would be through a study of the modern term 'value' in its relation to the classical term 'good'.

Aging

Work on the notion of the dignity of the person in the face of a utilitarian culture, and explorations of the human significance of leisure are important here. Further, research on the relation of persons to their families and to the general society would also be important in the development of an understanding of the dignity of persons who are in the process of becoming increasingly dependent upon others.

Dying

Due to the great attention to this topic at the present time it constitutes an important forum in which basic attitudes toward the meaning of life and one's relation to God are being formed. Materials for the many courses on this topic are being prepared in a somewhat random fashion. In fact, a number of very important issues are involved: the significance of the virtue of hope as a context of human life; the character of the person as a gift; the return of oneself to God in thanksgiving; and the dependent personal responsibility of a person for the whole of his life. All of these are points on which significant philosophical articulation is both possible and presently required by the actual state of general questioning.

Charity and the Realization of Justice

In the last century the work of Marx has effectively, if somewhat inadequately, identified the social problem as one of justice. Indeed, from the international to the diocesan levels, Church commissions concerned with social issues are entitled "justice and peace," while the office of Catholic charities is involved with the needs of individuals or families.

It would appear important for Christian philosophers to ask whether this developing awareness on the basis merely of justice, often implying a materialist epistemology, has been adequate to reflect the integrity of the Christian vision, particularly the reality of charity as the form of all virtues. Where a response to a problem simply in terms of justice might generate confrontation, the essentially unitive contribution of love makes justice palatable, implements the sacrifices justice demands, takes more adequate account of the person, and heals the divisions traced by the lines of justice.

It would seem, therefore, that the social significance of the virtue of charity or of love is in present need of concentrated effort and contemporary development.

Catholic Community and the Development of Moral Values

Work in developmental psychology has opened a new awareness of the nature and importance of the growth which takes place in our parishes, both that which is more obvious in children and that which is more subtle and rich in adults. When this is related to the attention to moral values by the contemporary mind as a basic mode of its ethical awareness, the nature and adequacy of the development of moral values becomes a central issue for Christian life.

Considerable work has been done by persons in psychology and education on value awareness and value development. Generally this has been done with the writings of Dewey and Rawls as paradigms for the character of moral values.

This needs to be reviewed and supplemented by Christian philosophers as to the adequacy both of the notion of value and its objective basis, and of the notion of the person and of moral awareness. For lack of such investigation large investments in teacher education and classroom instruction on all levels are presently directed toward the uncritical implementation of visions which philosophically may not be fully adequate. This is a typical indication of the urgent responsibility of Catholic philosophers to initiate coordinated, directed, and, at times interdisciplinary, research on main line philosophical issues of great importance in the contemporary life of the Christian and national communities.

Value and the Good

Problem. Recent approaches appear to open the road to the arbitrary, the relative or the subjective. At the same time the development of the notion of value reflects real modern and contemporary developments in mankind's appreciation of certain dimensions of his person, e.g., the importance of his freedom and of his emotions. Hence, the problem would appear to consist above all in clarifying the real character and divine context of human subjectivity in a way that both overcomes the limitations of objectivity and subjectivity taken in isolation and yields a notion of value which responds to Lavelle's dilemmas of value as:

- (1) being subjective, yet universal;

- (2) implying personal initiative, yet going beyond the person;
- (3) including perfection, yet separated from its full achievement by an infinite route;
- (4) integrating a higher perfection, yet able to be converted into actuality;
- (5) subordinating all given reality to creative motion, yet remaining an absolute which regulates that action.

Implications for Writing on Moral Values. This would appear to call for research which would:

1. Relate value to reality or being in order:
 - (a) to avoid subjectivism and even solipsism, and
 - (b) to give real meaning to values and to human efforts to realize them in this life.
2. Clarify the presence of unity (identity) within truth (intelligibility) and of truth within good, in order to avoid the supposition of a loss of:
 - (a) personal identity where intelligibility is developed, or of (b) the role of the intellect in one's loving response.
3. Identify the transcendent and absolute source of value via participational perspective, in order:
 - (a) to give real basis for value,
 - (b) to overcome thereby the mere subjectivism and the isolation of objectivity and subjectivity, and
 - (c) to establish the real basis for human freedom.
4. Identify the essential role of human intellect, will and emotions in the actual and creative participation in divine life in this world:
 - (a) by the person as image of God (intellect),
 - (b) formally manifesting the divine (will),
 - (c) in an incarnate manner (emotions).
5. Elaborate the implications of this for the practical order and locate therein the specific character and importance of morality, in order:
 - (a) to focus upon the real issue regarding moral values, and
 - (b) to make a religious contribution to its understanding and realization in human life.
6. Clarify the historico-cultural dimension in order:
 - (a) to relate the two in suchwise that history is working toward an ideal by which it is inspired,
 - (b) to avoid both the fanaticism implicit in, and the lassitude which follows from, reducing the ideal to the historical, and
 - (c) to relate all to God as exemplar, inspiration and value in whose life persons can participate in as many ways as these can act, provided they use their own intellect and will to search out, imitate and manifest the divine.

Chapter XI

A Research Agenda on Values and Social Life

The World Union of Catholic Philosophical Societies was founded at the 1948 World Congress of Philosophy to represent these societies in international bodies and to develop cooperation among their members in response to philosophic needs. Under its successive Presidents: I.M. Bochenski, Vernon Bourke, Carlo Giacon, and Jean Ladrière, it has brought together the Catholic philosophical societies and more recently the philosophy institutes and departments of Catholic universities throughout the world.

The World Union is now implementing a cooperative research effort among Catholic philosophers on all continents on issues of common current concern. Its purpose is to evolve, through broad collaboration, the Christian tradition(s) in philosophy in a manner ever more rich and aware, and hence more adapted to facing the problems and interpreting the meaning of a truly Christian life in our times.

Its particular research focus has been the theme, "Philosophy and the Mediation of Values to Social Life," namely, how philosophical reflection mediates values, taking into account the present philosophical situation (the crisis of metaphysics, the rise of the human sciences) and the urgent needs in the contemporary world, especially in the socio-political order (the role of praxis).

The study of the problem includes two aspects:

- (a) reflection on the process itself of the historical incarnation of values, and
- (b) determination of the concrete modalities according to which values should inspire the organization of social life.

To undertake this twin study it is necessary, first to define the general perspective in which this philosophical reflection can be developed. It is agreed that the appropriate context for the study is ontology, on which basis it is possible to provide a rational foundation for values and comprehend the modalities of their realization. In order to construct progressively the concrete process of axiological determination in social life it is necessary to situate values in the context of an anthropology, and then develop a way to clarify their status in relation to their historical evolution and to the social context of their effective exercise.

Particular attention should be given to religious values, especially to the identification of their specificity, the manner of their presence to mankind--individual and social--and the way in which they can inspire social life. In sum, the following dimensions of work seem to be required:

The Ontological Dimension:

- the status of ontology as the context of philosophical thought;
- the nature of an ontology that is fundamentally open to the affirmations of the Christian faith;
- the ontological foundation of values.

Anthropological Factors:

- the foundations of a philosophical anthropology;
- interpersonal relations seen in both their immediate and their mediate modalities (social relations);
- action, understood as the dynamism that characterizes human existence;

- language both as the place of the development of meaning and of communication, and as the privileged form of action.

The Status of Values:

- how values enter into human existence, more precisely, how they appear in human actions;
- the status of values as objectivity-subjectivity, given-construct, universal-particular, abstract-concrete, etc.;
- how values are related to freedom: the problem of the "creation" of values;
- the different forms of values;
- the nature of ethical values and their role in the dynamics of existence.

The Historicity of Values:

- historicity in general as an anthropological category;
- the problem of historicity: the problem of the sense of history (is there a "philosophy of history" or only a "theology of history"?);
- how are values affected by historicity: problems of relativism, of universalism, and of change;
- the diversity of cultures and its significance for the relativism of values.

The Structure of Social Reality:

- analysis of the structures which constitute the mediations through which social life is realized: economic, political, cultural;
- the situation and role of ideology;
- relations between ideology and value;
- how the effective realization of values is affected by these structures.

The Religious Aspects of Existence:

- the religious dimension of existence;
- social forms of religious life;
- the interaction between social life and religious experience;
- the role of religious values as inspiring proper and effective conduct and social life;
- the transcendence and incarnation of religious values;
- specifically religious values: their historical modality and their insertion in history;
- how can values assert their claims in the present world, and what evident concrete projects do they impose.

A first meeting, held at Ix tapan de la Sal, Mexico, 1979, had as its participants: Drs. Jean Ladrière and Jan Van der Veken, Louvain; Pierre Colin and Dominique Dubarle, Institut Catholique, Paris; Evandro Agazzi, Univ. of Genoa; Albert Nambiaparambil, India; Kenneth Schmitz, Univ. of Toronto; Agustín Basave and Enrique Dussel, Mexico; and G. McLean, World Union Secretary (Peter Henrici, S.J., Gregorian Univ., Rome, and T. Ntumba, Kinshasa-Limete,

Zaire participated in the planning, but were not able to be present). The meeting was hosted by Dr. J. L. Curiel, President of the Sociedad Mexicana di Filosofia.

The work of this first session was to search out the set of issues to be studied and resolved. Below, Prof. Jan Van der Veken has stated these first summarily as a list of topics for research and then in greater detail in terms of the related issues.

Topics for Research

1. The Nature of Values

- a. Nature: what is the ontological nature of values; can values and being be equated; do values have a reality in themselves or do they have being only in relationship to human subjectivity? (see 1.2 below)
- b. Definition: is a positive definition of value possible, inasmuch as it relates to what is not yet realized? (ad 1.4.4)
- c. Realization: what is the relationship between values and their realization or incarnation?
- d. Action: how can action be evaluated or justified (ad 1.3.1); are the criteria for this justification intrinsic or extrinsic? (ad 3c below).
- e. Social values: are social values a specific set of values, or do all values have social dimensions? (ad 1.1)
- f. Ethical values: are ethical values a specific set of values, or are they realized together with other values (ad 1.4.2); how can the relationship between values and norms be clarified?

2. The Mediation of Values

- a. Philosophy: how should the role of philosophy in the mediation of values be conceived? (ad 2.1.5)
- b. Pluralism: in which sense can a plurality of ontologies be accepted in the mediation of a holistic religious vision to the situation? (ad 1.5)
- c. Permanence: how can some permanence of values be conceived within a changing world view (ad 2.1.7); how can a sound core of supra-historicity be conceived without 'ontologizing' values in a static "heaven"?
- d. Inculturation: how can values be re-interpreted and adapted according to specific situations? (ad 2.1.9.1)
- e. Society: which kind of organization of the state is required on ethical grounds; in which sense is democracy a requirement of liberty (ad 2.2.1); what is the importance of ideology in our society, and how does it function de facto (spearhead function, cloak function)? (ad 2.2.3)
- f. International order: what kind of world organization is required to establish a just and sustainable society? (ad 2.2.1)
- g. Production: what are the requirements for the rational and scientific control of an effective productive system which will provide the conditions of possibility for a decent life for everyone? (ad 2.2.2)
- h. Evil and disvalue: what is structural evil in the world and in society today (ad 3.5.3); how is the absolute ground and end of all value (i.e., God) revealed where values are not realized? (ad 1.4.3)

3. Christianity and Values

a. Impact of Christianity on values: how is Christianity related to the issue of values; does it effect a change with respect to values; if so, what is that change and how is it effected: by altering the priority among values, by deepening and intensifying some of them, by adding new values, or by effecting a change in the very meaning and reality of value as such? (ad 3.1 and 3.3)

b. Secular values: are the so-called modern values such as justice, welfare, health care, etc., in fact secularized Christian values; are they universally recognized or are they rather not realized? (ad 3.3)

c. Actuation: how is Christianity related to action; should it give new motivation for action; should it warn against "activism" or promote action; are different attitudes towards action the result of different economic situations, or of a different position in the production process (ad 1.5); should Christians prefer some solutions and exclude others? (ad 3.4.3) (See 1d above).

d. Diversity: should all Christians relate to action in the same way?

e. Man as image of God: what is the relevance of the theme "image of God" for the attainment of a more just society? (ad 3.5.1)

f. Eschatology: how should this be conceived in a world come of age?

4. Critical Role of Philosophy and Christianity

a. Faith: how should Christianity influence one's philosophical stand (ad 4.1); what is one doing when he or she philosophizes, or theologizes, as Christians; how are philosophy, faith and theology related?

b. Human sciences: what is their contribution to the issues debated by philosophy and by theology? (ad 4.2 and 4.5)

c. Ideology: in which sense is Christianity submitted to the ambiguity of any ideology or all encompassing worldview with practical consequences; in which sense can it escape the dangers inherent in the way an ideology functions in society?

d. Approaches: what is the relation between faith and such different approaches to religion as the philosophy of religion, the psychology of religion, and the sociology of religion?

Research Issues

1. The Nature of Values

1.1. A philosophical framework is needed in order to understand what values are. As different approaches may be possible and even mutually complementary, it may not be necessary to choose a single philosophical system. The following is intended to point out some elements of a working definition of values.

Values have something to do with man's dynamic openness to the future, which Heidegger calls "Zusein." Something has value if it can be related to an end. Values are not "beings," but are relational. They are related to something to be achieved, that is, they are "in respect of."

One could say that a value is something which implements man's openness. This openness is manifold. It follows from this that there are as many values as there are aspects in man's openness. Traditionally this can be described as openness towards the world, towards other men, towards God. This is an acceptable way to characterize man's openness, although we have to take into account that these forms of openness cannot and do not exist in separation. As we shall see, our

relationship with other human beings has to be mediated by our relationship with nature. Further, our relationship with the transcendent (or God) is not separate from the other spheres of existence.

Are social values a separate set of values, or are all values social? Surely, there is a deep socialization of the "I."¹ All values have a social aspect, and it does not seem that social values can be isolated as a special set of values.

1.2. One problem area is the relationship between value and being. Although in a certain metaphysical system it can be said that the highest being is also the "summum bonum," it seems that value and being cannot be identified: they have different functions. In his Letter on Humanism Heidegger reacts against the equation of values and being, indeed, language about values became prominent when "truth" was no longer universally accepted. An ontologization of values, it seems, must be avoided, although a solid basis for values must be found. Some hold that the very talk about values as such leads to subjectivism; it must be shown that this is not the case.

1.3.1. In order to avoid an ontologization of values and at the same time to avoid mere subjectivism, the approach of Maurice Blondel is very helpful. His philosophy of action begins from the clarification of the interior dynamism of action itself, taking into account its condition of possibility in a given situation.

Action is surely a fundamental anthropological category; it is animated by a vision, a dynamism, an intentionality ("visée").

From the formal point of view, values result from the fact that action is inscribed or inserted in a context or design which justifies it. This horizon might be made more explicit as the total development of existence, the accomplishment of "desire" (the re-union of action with itself), the realm of liberty, the coincidence of the "willing will" with the "willed will" ("la coincidence de la volonté voulante et la volonté voulue," M. Blondel).

1.3.2 Action itself must evaluate its achievements. In this sense it is rational, not blind. Yet, such an evaluation is not possible or remains indefinite as long as one limits oneself to the merely formal level.

I can "define" or "make more definite" what values are in a certain case. This means: I have to take into account the situation, that is, the objective framework in which action develops. This does not imply a situation ethics. Rather, the course of the events of the world (Heidegger) is the objective framework which the willing will must take into account as the roots for its activity.

1.3.3. That our consciousness of values is ethical, means that it is responsible for its own realization. Ethical values are not a special type of values, alongside others. They are rather the expression of the way action itself discovers progressively its own requirements. These requirements are expressed in norms, i.e., in forms which are culturally realizable; they give expression to the inner requirements of action taking into account its objective condition of possibility. In this sense values are ideal rules in which the effort of action gives itself an objective stature in order to recognize in a practical form the conditions of its own realization.

1.3.4. The relation between values and norms must be clarified. Are values that which is to be achieved, or is that which is to be achieved valuable because it is a concrete possibility for realizing a truly human life? In any case, values seem to impose themselves with some regulative power. Values are or find an expression in canons according to which the relation between man and "the other" needs to be regulated.

1.4. It is an insight of our time that the different spheres of our existence cannot be separated. This applies in two ways.

1.4.1. First, the immediate or un-mediated relation of man to his fellowman (which can be called praxis) is abstract without the mediation of man's relationship to nature (which can be called poesis or production). Although the two forms of relationship are different, they cannot be isolated or exercised in a separate way. Even such a basic intersubjective relation as erotic love, expressed in significative acts, needs a house, a social structure, etc.

A recognition of others as persons without giving them what they need for their survival is a merely abstract assertion. Real values are always at the intersection of production and praxis.

1.4.2. A second way in which it appears very clearly that values are not separate spheres is the special status of ethical and religious value itself. Ethical values are not a special kind of value; they are rather the way all other values are realized, according to a *recta ratio agibilium*. This *recta ratio* will depend upon all other values being realized in the right order. In the same way it can be said that religious values are not a special kind of values which could be separated from our concrete life in the world--although, as a special sphere of existence, religious life will always have to be organized in a definite way.

If religion is true relationship with the Absolute, however this be conceived, it follows that to consider any value as absolute is against religion. Religion is basically negation of feticism. To "absolutize" money, property or anything else is not "secularization," but idolatry.

1.4.3. In idolatry or feticization of value (in the sense of the result of production) the Absolute shows itself in a negative way: finite values should not be absolutized. It follows from there that those who suffer from oppression reveal in fact the absolute end and ground of all value, i.e., God. Service of God for that reason will be service of the poor and the oppressed. For those who are oppressed the project of liberation founds values which are destructive of the system. To give one's life for the liberation of the oppressed is foolishness for the world and in fact leads to the Cross.

1.4.4. It might be difficult or impossible to define values in a positive way, exactly because values apply to the not-yet-realized. All we can say is: this situation is clearly unjust and has to be changed. In many cases, the content of the values to be realized can be determined only negatively. Ernst Bloch said, correctly: "It is when man does not yet know who he is, but nevertheless is able to know for certain--being in a state of alienation--who he is not, and consequently does not want or feels he ought not to remain in such a situation of untruth."²

In this context, value may be related negatively to an unjust situation as the claim for liberation from an oppressive system, i.e., one which does not contain the conditions of possibility for a decent human life?

1.5. Starting from an analysis of action and relating value to the progressive recognition of the possibilities of its own realization, we come to a startling result: in advanced industrial societies we seem to witness the decline of the philosophical category of action itself. People recognize more and more their own limitations. Perhaps humans must restrict themselves to small scale realizations, which can be called "do - prophecies." They keep hope alive because they show what is possible, what could be done or should be done. Instead of asking the question of what to do, the new generation is more preoccupied with how to live really. There is a new sense of prayer, joined with some humble action. Would the role of Christians there be to warn against the imperialism of Nations and to plead for a change of the heart?³ In Latin America, on the other hand, the category of action is considered all important. The whole issue of values seems joined

to the concrete situation and the socio-political order, where the urgency of the concrete is felt as nowhere else.

This tension between two quite different ways in which believing Christians experience their relationship and responsibility towards values and actions has to be clarified. Is this different approach only the result of a different economic situation? Is any ontology equally open to mediate the whole of the Christian message to the situation?

The Mediation of Values

2.1. The issue of mediation concerns the link between the values as requirements for action and the concrete situation in which they have to be applied.

2.1.1. Different views on the mediation of values are possible, according to the ontological status one accords to values. Yet, it seems that one has to put aside the idealistic view according to which values are somehow preexisting ontological realities and have only to be applied in a given situation. Values are not just there to be subsequently mediated. According to the proposed analysis of the dynamism of action, the ethical exigencies are rather gradually emerging. Taking into account the historical situation as its objective condition of possibility, action has to be brought under the control of practical judgment. Here the mediation of values by reason, and hence by philosophy, is prominent.

2.1.2. Yet, reason is not disincarnate. It is a situated reason, which, at the same time, has its built-in requirements (Kant).

Philosophy does not found values. It is essentially a critical reflection upon that which precedes philosophy, upon our spontaneous, and culturally determined worldview and values. Hence, the mediatory process between ideals and their realization has already begun from other sources, both non-discursive and discursive. No society can survive without a proper symbolization of the way it conceives itself and represents its "founding experiences" (e.g., The Exodus, The French Revolution, The Declaration of Independence). Such an interpretative system of man's total involvement in the world has practical consequences. It contains a vision of what should be done. The value-system which constructs and specifies the society can be called ideology in the neutral sense of that term.

2.1.3. Such an ideological outlook upon reality is mediated far more by family, school, and voluntary associations. It is more atmospheric and pervasive than rationally reflected upon. It is accepted rather as an answer to one's quest for meaning in life than as the result of rational reasoning. Its language is more that of conviction than that of argumentation.

2.1.4. Because such an ideological outlook upon reality as a whole necessarily involves emotions and truth claims, its way of functioning is often ambiguous. It could be very well the case that ideologies are a modern form of myth. They share in the same ambiguity. In any case, it is an important requirement, and the result of a long period of struggle for personal freedom, that no ideology or outlook upon reality be imposed by force.

2.1.5. As a critical reflection upon our "spontaneous" outlook upon reality, philosophy creates a kind of distance with regard to what in our earlier stage might have been accepted without an afterthought. Philosophy has to develop an intelligible and critical expression of the values which are operative in our lived lives. As *recta ratio agendi* philosophy has to show in which sense both insight and action have their built-in regulations. In the same way that one cannot think the way one wants, one cannot act on the basis of sheer subjective preference.

2.1.6. Yet, the fact that different outlooks upon reality are possible and that, in the same vein, different value-systems can be put into practice has fostered historical consciousness. The decreasing impact of the Christian view on values might very well be related to the way they have been conceived as suprahistorical, as "given" in themselves, so that the all-important task was to preserve them from any compromise with the mutable features of history. The danger of relativism has been often seen as the attempt to establish a kind of dependence between Christian values and history.

2.1.7. It is necessary therefore to re-mediate the intrinsic structures of values, and not to hold to a past paradigm such as that of a static conception of nature which was adopted to an era of very slow changes with little cross-cultural contacts.

Mankind's attitude towards its life is changing, and hence its system of values is also changing. The cross-cultural approach makes us aware that different systems of values are possible and are in fact lived, even by Christians, in different times or in different cultural contexts.

2.1.8. Hence the question: how to express a sound core of supra-historicity, without "ontologizing" values in a static "heaven"? It seems much more appropriate to consider as suprahistorical that which is able to prove its validity, its fruitfulness in every stage of history. In such a way, this extraordinary character, which very well may be related to the creative will of God, becomes something engaging, a perpetual challenge which faces all humans in every moment of history.

To pretend to keep values unchanged in their formulation simply means to be unaware of the fact that in so doing one is attributing a range of universality to a particular historical formulation. As a consequence, though the intention may be to propose something independent of any historical contingency, the actual result is exactly the contrary, i.e., that of identifying the alleged universal validity with a particular historical realization of the value.

2.1.9.1. The issue of historicity versus supra-historicity can be approached in two ways.

If values are expressed in canons according to which the relationship between man and "the other" has to be regulated, the following norms might always apply, e.g.: one should work for a living; intersubjectivity must somehow be regulated; one must worship the Transcendent Source of one's being. The way of realizing those values, on the other hand, as well as the prescription of concrete norms for action, depend upon the image mankind has reached of itself, and that image changes along with the historical process.

For example, adoring God is a suprahistorical value, but it gave rise to different manners of realizing it. Worship in Spirit and truth was possible only after Jesus gave a better insight into who God is. Justice also is a suprahistorical value regulating our behavior towards other men, but in the social order in the past it could not impose some ethical norms which nowadays are quite obvious as the result of the much stronger ties that link individuals one to another. The world is becoming a global village. Nevertheless, social pressure resulting from tribal consciousness is no longer considered acceptable.

Another example: a correct regulation of intersubjectivity and sexual life may be considered as a permanent value, but it cannot be realized today along the same lines as when sexuality was considered as related only to reproduction. Natural and human sciences, such as biology and psychology, have broadened both our view and our responsibilities.

Similarly, in all societies food supply is somehow regulated: to give satisfaction to people's basic needs is a value. But this basic need in our time may go far beyond that which is necessary to survive. Our society implies the obligation to provide a sufficient level of instruction, while in other historical ages this might very well appear not to have been necessary. In this sense the

Universal Declaration of Human Rights is itself a culturally "given," although it might very well express some permanent exigencies of a truly human life.

It should be clear from the above that the "validity" of the value, so to speak, does not depend upon action, but its realization is always relative to the historical situation in which we are involved. This implies that faithfulness to the message or the value cannot consist merely in receiving or transmitting it, but must consist rather in interpreting and translating it in such a way that it can act upon the concrete historical situation. This calls for creativity and inventiveness, as well as for personal engagement and participation. These are often quite distinct from the rather passive observance that used to be advocated by older forms of our tradition.

2.1.9.2. A second way of approaching the issue of historicity versus suprahistoricity is to look for the constants or permanent structure which characterize the human condition as such. Man obeys orders: both the cosmological and noological (or spiritual) orders.

Schillebeeckx lists five "anthropological constants," which must be presupposed in every human deed if human culture is to be constructive rather than to tarnish or injure man. In sum, there should be noted:

- a. our relation to our own bodies and hence to nature and our physical environment;
- b. the common humanity in which we meet each other as persons;
- c. the relation to social structures;
- d. the dialectical tension between nature and human history; and
- e. the relation between theory and practice.

2.2. A second and very important feature of the mediation issue results from the analysis of social reality. This analysis has been brought to greater clarity by what today is called the human sciences.

In the analysis of social reality three structural elements can be pointed out. In fact, these elements are so closely linked one with another that they are rather three moments of the analysis, though they are not situated exactly on the same level.

2.2.1. A philosophical reflection on what the state is may lead to different views, the one more optimistic than the other. It might be too ideal a view to see in the state the concrete realization of the ethical demands. A more cynical view of the state as a pure instrument of power and domination should also be avoided. Taking into account human weakness, greed and even sin, it seems safe to conceive of the state as a regulative instance which has to allow for the coexistence of many liberties. On the level of the coexistence of individual liberties, it can be said that democracy, regulated by constitutional law, has somehow succeeded in combining as much freedom as possible with as little constraint as possible. Yet, it remains to be seen what real freedom is and how the taste of freedom can best survive in a dictatorial regime.

On the level of the coexistence of the states the same problems arise, but on a far larger scale and with new complications due to the evident inequalities of the different states and of their quite different approach to the same worldwide problems. The absence of any means of constraint, without which the best laws are only declarations of intentions, poses huge problems to the moral consciousness of our time and to national and international action.

2.2.2. A second level of analysis is economic reality. The forces of production in contemporary society have determinant force because they dominate the conditions of possibility of existence in advanced industrial societies. Even in a non-industrial society the absence of adequate means for subsistence such as food, work, education and health care, determine the non-possibility of a human life.

Among the different possible theories about economic reality, the objective conditions of possibility (energy crises, limited food supply, intricate communications systems) seem increasingly to impose a move from a liberal to a planned economy. There is need for rational and scientific control, which at the same time and on the political level is not rendered powerless by internal divisions and opposed pressure groups.

2.2.3. A third level of analysis is the ideological level. Ideology is understood in this context as the whole of the representations and symbols by which a society gives itself an understanding of itself. It is on this level that values are to be situated. A given society has an image (one could also say an idea or even an ideal) of itself. The ideological element functions as a commonly accepted goal, such as economic progress or redistribution of income. The ideological element can function as a criticism of the given situation (the spearhead function of ideology), but it can also function as a defense or consolidation of a given state of affairs. An ideology can also cloak the real interests of a specific group or caste (the cloak function of ideology).

If the advanced industrial societies are moving towards a less liberal and a more planned economy, then it is probable that the impact of ideologies will be decreasing. Global action is directed towards the attainment of agreed-upon common goals such as how to keep the system going. One could say that the "values" of the industrial society are the accepted point of reference. Both interest groups, employers and employees, justify their decisions in relation to this agreed-upon goal as advanced industrial societies envision, probably for the first time, the idea of limits to growth. Even Eurocommunists supported the same ideal, proposing different means to achieve higher production, lesser unemployment, etc.

In Latin America on the other hand (and probably also in other countries, though in a less reflective manner), ideological struggle, according to those who want to change the system, is of prime importance. Thus, the different attitudes towards action are reproduced upon another level of analysis.

Christian Values

In addressing the philosophical mediation of values we are prompted to ask whether Christianity effects a change with respect to values. If it does, what is that change, and how does it affect that change? Does it alter the priority among values, does it deepen and intensify some of them, does it add new values, or does it effect a change in the very meaning and reality of value as such? It may be central to the meaning of the Cross that it radically transforms the relation between the good and existence and that Christ's Suffering, Incarnation, and Resurrection not only disclose the new relation but also realize it. Such a radical confirmation may well affect the very exercise of philosophical mediation and require a new sense of the integrity of philosophy. (K. Schmitz).

3.1. The first question to be asked is whether there are values which can be characterized as specifically Christian.

It cannot be denied that Christianity has some impact on the whole of values. We have to ask how the fact that we are Christians can and must accompany "the becoming of the human" in the world of today.

The question of the relationship between Christian and human values is a new instance of the age-old question of the relationship between the human and the "supernatural." A better awareness of the fact that there is no such thing as a universal human nature puts the question in a new perspective. The so-called universal human values are in fact secularized Christian values.

Schillebeeckx puts it in this way (with regard to the related problem of liberation):

The first step is usually an evangelical inspiration, inspiration that encourages solidarity with the actual socialist emancipatory self-liberation. In a second phase, the attention is focused on the intrinsic logic of the process of emancipation. In a third phase, one recognizes the priority of emancipation in its own rationality on the evangelical kerygma; and in a last and fourth phase, the evangelical orientation and inspiration is often set aside as being irrelevant to the liberation movement.⁴

3.2. The original inspiration of Judeo-Christianity implies, among other features, the non-sacredness of the world, the "double commandment" (God cannot be worshipped without practicing justice towards the neighbor and the poor); the universality of salvation; the "eschatological reserve."

In a move of appropriation our culture has largely accepted some secularized version of this basic inspiration: the fact that man himself is responsible for the earth, the demand for justice, the commonly shared human situation, the sense of history.

3.3. It can be argued that Christianity deepens and radicalizes our commitment (to the whole person, and to all humans, with a preference for the poor and the destitute). In some cases the fact of being a Christian provides the decisive motivation for giving up one's life to the service of others. Yet, it does not seem that we are going to find the originality of Christianity along those lines, precisely because secular cultures have appropriated and made their own many of those values which were introduced in our culture by prophets or saints. In a society which has "come of age" those values are no longer ours; they have already been accepted by contemporary society, for which man himself has learned to assume responsibility. Christianity has to be something other than the defense of an European way of life (and even of being human).

In Latin America and in other third world countries the situation is quite different, precisely because these "evident" values are not realized. For the same reason an appeal to fraternity may sound ambiguous, because it hides the real structural oppositions (being oppressed or participating in an oppressive system).

3.4.1. The point at which we best realize the relatedness and the difference of the Christian with regard to the human predicament is what has been called by Johannes Metz the "eschatological reservation." Christianity does not so much introduce new values; it rather changes the attitude toward values. This eschatological reservation can be expressed in many ways:

Christian belief in God as the Ultimate de-absolutizes all that is only penultimate ("das vorletzte Anliegen," Bonhoeffer). God is "always greater" (the insight of negative theology). Reality is open: time is open. Reality is moving to more than what is: "What is cannot be true" (Ernst Bloch). Other forms of liberation are necessary.

Religion is in principle anti-fetichist. To liberate religion, the idolatry of value (meaning the fetich of the product) has to be abolished.

"Happy are those who are poor" is an evangelical expression of the "eschatological reservation": "they will inherit the Kingdom." The poor and the oppressed are the eschatological reserve of history: they have no place in the system, and for that reason may be able to restore it, after having destroyed it.

3.4.2. The problems related to the widely accepted insight of the eschatological reservation are the following: What is the status of the promised Kingdom of justice and peace where every tear will be dried up?

An important cultural move is taking place in our time. Until recently, eschatology was applied to the individual, and the eschatology of his story was rather vague. Today, there is a loss

of the sense of eschatological fulfillment for the individual, whereas stress is entirely upon eschatology as applied to society.

Language in this area is highly symbolical. "Symbolical" is often interpreted as less real, with "image" as the intermediary stage. Yet, such imaginative language might very well be the only way that a distant reality may be communicated. What Jesus has instanced is the possibility of transcending all history: "so that your joy might be fulfilled." This is a tangible reality in the world today, for those who believe in Him.

3.4.3. The eschatological reservation should not function as a kind of opium in the struggle for justice, in the world of today:

A completely hidden and merely announced and promised salvation, is the Utopian borderline-case of Christian existence. By means of continually provisional and replaceable configurations, eschatological salvation must visibly, if fragmentarily, be realized within the basic framework of our human history, both in heart and structure.⁵

The de-absolutization of all values, of all structures, has itself to be de-absolutized ("Il faut demystifier les demystificateurs," M. Merleau-Ponty). Such a de-absolutization opens one to a variety of positions. Christianity cannot be linked to one specific solution, nor can it exclude a specific solution (such as violence in an extreme unjust situation).

3.5. Christianity is probably most itself where it contributes something other than the world is capable of doing itself. Discontinuity with regard to what the world accepts as valuable seems to reveal the very essence of Christianity. It is then also discontinuity, originality, distance, and even point of rupture from a merely this-worldly approach. This distance should not be interpreted as fleeing the world or other worldliness. It might very well give one's struggle in the world new sense and new life.

3.5.1. The originality of Christianity may be synthesized in two decisive features: That we are called--and are--sons of God is for us the integral truth about man. The theme of man as image of God so broadens and deepens our understanding of what the being human is all about that it is present in all cultures as a dynamic force and promise.

3.5.2. Yet, the Son of God came in the figure of the oppressed and the slave and has been put to death on the Cross. That resurrection and not decay is God's response to the Son who was giving up his life for the life of the world is an essential feature of the Christian vision and hope.

3.5.3. The fact that the Just is put to death reveals the existence of structural and existential evil: there is also non-truth and non-value in this world. Evil has for Christians clearly supra-human features, although this should not be absolutized. Evil is related to the Father of lies, but the ultimate victory is not his. Christians have to fight against brute injustice, lies, and forces which are not only of this world. The Christian's perception of God's call may even help him to detect what is unacceptable for God's children.

The Critical Role of Philosophy

It can be asked how far we have moved from philosophy. The following questions arise in this context.

4.1. What is the position or the status of the one who "speaks"? This is both an epistemological and a psycho-sociological question. There is no claim that as a philosopher one is completely free of one's Christian presuppositions. "Christian philosophy is philosophy practiced by Christians." (This applies also to Marxists, who are not free from their own presuppositions).

A philosophical discourse, however, has to justify itself as philosophical. We have to ask the question how philosophy today can mediate Christian values for the world of today. For that reason it is necessary to know the world of today. Yet, as a believing philosopher, at a certain point the introduction of a personal stand becomes unavoidable: the affirmation, "I believe," very probably participates in the same break-through mentioned earlier. Christianity cannot be reduced to a worldview (however justified). It is the promise of an undeserved and graciously given "more."

4.2. Many traditional questions have to be phrased in a new way:

- How do philosophy, faith, and theology relate? What is the meaning of being a philosopher, and a theologian, if one is a Christian?

- In any case, the relationship between philosophy and theology cannot be conceived as it was in the Middle Ages. We have to ask old questions in a new way: what are we doing when we philosophize, when we theologize, as Christians?

- An important feature of our situation is that the human sciences function with their own rationality, which is outside of, and sometimes even opposed to, the rationality of faith.

4.3. On the other hand, the general distrust against all-encompassing systems must open us to a new sense of our limits. Kant, Heidegger, Marx, Wittgenstein: all have contributed to a new awareness of what can--and cannot--be said. An ontology which is not a theology may be possible and a task for the philosophy of our time. It can help to bring into a better focus the original player of meaning that Christianity introduces into history.

4.4. A more recent way of asking a related question is the issue of ideology. Ideology can be defined in a neutral way, but pejorative overtones cannot be avoided. For that reason Christians might like to clarify in which sense they escape the dangers inherent to the way an ideology functions in society. In its concrete way of functioning Christianity cannot escape one feature of an ideology inasmuch as it justifies, defends, and consolidates a given state of affairs.

Yet, Christianity cannot accept to be reduced to an ideology: it conceives itself as supra- or trans-ideological so that it might function as a breakthrough of every ideology. In this sense Christianity is more than a definite outlook on reality; it is an eternal call for more, for the "not yet."

Christianity has to bring under criticism even its own forms of appearance in history:

The Holy is always greater than the manner in which it presents itself to man in our history, greater than the salvation given by the exodus from Egypt, greater than the judgment of the Babylonian captivity. And even Jesus said that his followers would do greater things than He Himself did.⁶

4.5. The new way in which religion is understood in the human sciences must be taken seriously by Christian philosophers. They "may not act as if the criticism on religion by the Enlightenment, or Feuerbach and Marx, Nietzsche or Freud, were to be applicable only to non-Christian religions.

A difference between the philosophy of religion and the human sciences of religion is necessary. Whereas philosophy of religion is interpretative and moves on the systematic and conceptual level, the human sciences of religion aim at an ideal of objectivity. Sometimes this gives rise to a new type of scientism.

Yet, a better understanding of the way religion really (i.e., objectively) "works" on the social and psychological level can help to understand better the precise point at which Christianity breaks with philosophy of religion, with onto-theology, and introduces the unjustifiable, though not irrational, "I believe." There are other ways of relating to God, to Jesus and to one's brother than by thought alone.

Christianity has to gain a clearer awareness of its own originality: as such it is not dependent upon any philosophy in particular. On the other hand, every Christian philosopher has to say, as a philosopher, how the Christian insights can be situated in his philosophy.

Too ready an agreement with the values of our society, which is by no means homogeneous, would leave unclarified the perception of the distinction between what is really "theological" (theological) in the finality of human conduct, and what is not "theological" (theological) but merely ethical, and as such open to the investigation of human intelligence which is always hesitating, always searching.⁹

The whole issue which faces the Christian who is also a philosopher and wants to mediate the Christian values to the world of today can very well be summarized in this way:

How is the believing humanity, and the religious community which represents it, capable of bringing into existence in the world of human culture the originality of the theological dimension and of the truly divine character of religious faith which it announces to the world? It must bring that faith into existence in its originality, which cannot be reduced to philosophical or scientifico-philosophical speculations. It has to bring that faith into existence, not as a kind of speculative phantasm or pragmatico-sociological ideology, but rather as an achievement of the intellect, which is convinced of the truth of the affirmation that it expresses and of the reality of that which it affirms. Religious reality has to be accounted for as content in our understanding, before it can be considered as object of reason.¹⁰

This is the intellect which is inhabited by faith.

Notes

1. E. Schillebeeckx, "God, Society, and Human Salvation," in *Faith and Society*, ed. Marc Caudron (Gembloux, Belgium: Duculot, 1977), p. 90.

2. *Philosophische Aufsätze sur Objectiven Phantasie*, (Frankfurt a.m., 1969), p. 18; cited by Schillebeeckx, op. cit., p. 88.

3. *Herzensänderung*.

4. Op. cit., 94-95.

5. Ibid., p. 91.

6. Ibid., p. 96.

7. Ibid., p. 93.

8. D. Dubarle et P. Colin, "Incroyance et science," *Bulletin du secretariat de la Conference Episcopale Francaise* (nn. 2-3, Feb., 1979).

9. Ibid., p. 12.

10. Ibid.

Chapter XII

The Council for Research in Values And Philosophy (RVP)

Context, Purpose and Research Projects

Context and Founding Purpose

At the close of the Twentieth Century we live the truth of the statement that from mankind's greatest achievements arise its most serious problems. Fortunately, these generate, in turn, new dimensions of self-understanding and social achievement.

The geometric acceleration of scientific discovery, industrialization and technological sophistication has transformed cities and entire continents in ways that are swift and decisive. One cannot be part of this transformation of our world without adapting thereto and in that process being significantly transformed in one's self-understanding and life with others. To the degree that education succeeds in forming, e.g., an engineer or a business administrator, it forms that person to perceive things in a manner specifically related to the needs of his or her field. In turn, this specialized outlook and work pattern effects his or her family and other relations. In sum, contemporary life is pervasively shaped by the scientific, industrial, and technological revolutions from which it has arisen.

The resulting breakdowns in areas which range from family stability to worker productivity suggest that in the midst of great progress insufficient attention has been given to bringing forward the foundations of human values. These are deep in the experience of mankind and reflect the rich cultural heritages of the various parts of the world. They have not weathered well the transformations taking place, particularly where these intersect with the person's self-understanding and value system. This is greatly exacerbated in developing countries which, in but a few decades are passing through a process of educational and industrial development which in other continents extended over centuries.

These results have manifested themselves seemingly in all dimensions of public life in successive decades, from the post World War II independence movements which gave rise to many new countries in Africa, to the Second Vatican Council, to the various movements of liberation in the Americas and to Perestroika as an intended process of rapid changes in Eastern Europe and China. All are expressions of an urgent need to attend to the nature and dignity of the person, to the quality of human life, to the purpose and goal of the physical transformation of our environment, and to the relation of all this to the development of social and political life. This, in turn, requires philosophic clarification of the basis upon which freedom is exercised, that is, of the values which provide stability and guidance to one's decisions.

Such studies must be able to reach deeply into the cultures of one's nation--and often of other parts of the world from which they derive--in order to uncover the roots of the dignity of persons and of the societies built upon their relations one with another. They must be able to identify the conceptual forms in terms of which modern industrial and technological developments are structured and how these impact human self-understanding. Above all, they must be able to bring these elements together in the creative understanding essential for setting our goals and determining our modes of our interaction. In the present complex circumstances this is a condition for growing together with trust and justice, honest dedication and mutual concern.

The Council for Studies in Values and Philosophy--a not-for-profit organization incorporated in the District of Columbia --is a group of scholars who share the above concerns and are interested

in the application thereto of existing capabilities in the field of philosophy and other disciplines. Its work is to identify areas in which study is needed, the intellectual resources which can be brought to bear thereupon, and the financial resources required. In bringing these together its goal is scientific discovery and publication which contributes to the promotion of human life in our times.

In sum, our times present both the need and the opportunity for deeper and ever more progressive understanding of the person and of the foundations of social life. The development of such understanding is the goal of the Council for Research in Values and Philosophy (RVP).

Research Projects

A set of related research efforts are currently in process, some developed initially by the RVP and others now being carried forward either solely or conjointly.

1. Foundations of Moral Education and Character Development. A study in values and education which unites philosophers, psychologists and scholars in education in the elaboration of ways of enriching the moral content of education and character development. This was recommended by the ICR and has been realized by the RVP (see ch. XII below).

2. Cultural Heritage and Contemporary Life: Philosophical Foundations for Social Life. Sets of focused and mutually coordinated continuing seminars in university centers, each preparing a volume as part of an integrated philosophic search for self-understanding differentiated by continent. This work in the First, Second and Third Worlds focuses upon evolving a more adequate understanding of the person in society and looks to the cultural heritage of each for the resources to respond to its own specific contemporary issues. This has been developed against the background of the work of the International Society for Metaphysics (ISM) and the World Union of Catholic Philosophical Societies; it is being carried forward by the RVP (see ch. XIV below).

3. Seminars on Culture and Contemporary Issues. This series of 10 week seminars is being coordinated by the RVP in Washington (see ch. XV below).

4. Joint-Colloquia with institutes of philosophy of the national Academies of Science, philosophy departments or societies in Eastern Europe and China related to the place of the person in contemporary society. This work, developed in the ISM, is being carried forward by the RVP (see ch. XVI below).

5. The Mediation of Values to Social Life. The development of a four volume study on the mediation of values to social life is a corporate effort of philosophers throughout the world initiated by the World Union of Catholic Philosophical Societies (see ch. XI below).

The personnel for these projects consists of established scholars willing to contribute their time and research as part of their professional commitment to life in our society. The Council directly sponsors some projects and seeks support for projects sponsored by other organizations. For the resources to implement this work the Council, as a not-for-profit entity, looks to various private foundations, public programs, and enterprises.

Project on Cultural Values Character Development and Social Life in the XXI Century

A. Foundational Research on Moral Education and Character Development

Vol. I Philosophy

Vol. II Psychology

Vol. III Education
Vol. IV Social Context-Lat. Am.
Vol. V Love as Foundation-Lat. Am.

B. Cultural Values

Vol. VI Chinese Foundations
Cultural Heritage Relations Between Cultures
Contemporary Life Urbanization and Values
Moral Imagination Humanities & Moral Imagination

Africa Person and Society
Asia
Latin America
Europe and N. America

C. Education and Values

Educational Methods and Materials

Chapter XIII

The Foundations of Moral Education and Character Development Project

Concern for the moral dimension of personal growth, and hence of education, has become a central issue throughout the world.

- This is true in one way for highly developed nations in the West, where it is now increasingly recognized that competition for individual advancement together with the increasingly technical implementation of life had deflected attention from the development of morally concerned citizens.

- In another way, it is true for the socially organized societies of the East, where perestroika is a recognition that planning has left too little room for creative responsibility and initiative on the part of the individual.

- In yet another way, it is true of developing countries, where the rapid pace of change is now raising fundamental questions regarding both the retention of cultural identity and the way in which this can be adapted to provide needed values for modern nations.

It is hopeful that in recent years these convergent concerns have come to be so universally recognized throughout the world, for this makes possible significant progress. The condition for such progress is a rethinking in contemporary circumstances of the nature of the person in community. The goal of this effort is to enable people to regain control of their lives so that they can shape their action in a responsible manner, draw creatively on their cultural identity, build a community adequate for a humane life in our times, and through an appropriate educational effort enable the next generation to live more fully.

An ICR colloquium held at Marquette University on research in education saw this as directing attention once again to the nature of moral growth as a central issue, indeed as the central issue. Its study requires philosophers, psychologists and social scientists; specialists in the humanities and in the interpretation of cultures and their values; practicing teachers and teachers of teachers. The Council for Research in Values and Philosophy (RVP) has taken steps on a number of fronts to respond to this need for research related to the development of responsible persons through education.

(a) Research teams from North and South America--each working for a two-year period in order to combine extended discussion with periods of personal research, writing and redrafting--have developed a series of studies entitled, "The Foundations of Moral Education and Character Development," with separate volumes on the philosophical, psychological, social and pedagogical dimensions of the issue. (See pp. 143-156 below.)

(b) Joint-colloquia with scholars in the various cultural regions to explore the problems, cultural resources and approaches to values in their work in education. The studies in (a) above are focused mainly upon the dynamics of personal growth in the school and community. In contrast, the value content of concrete educational efforts must be either specific to the particular cultural region in which the educational effort is realized or, in pluralistic cultures, reflective of the multiple cultural origins of the students. Hence, a number of joint-colloquia have been held in Latin American countries (Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay), Africa (Kenya) and Asia (Philippines, Taiwan, Hong Kong, Korea and Japan) to study the concrete

problematic and resources of moral education in the various cultures. The results of the seminar at Fu Jen University in Taiwan on the resources for moral education in the Chinese culture have been published in Chinese (an English translation will follow, see p. 156 below). A second volume will be based upon a seminar at the Chinese University of Hong Kong. A volume on resources in a Latin American cultures is being published in Spanish (an English translation will follow, see pp. 154-155 below) based upon the joint RVP-Universidad Catolica Andres Bello colloquium in Caracas. Volumes reflecting the resources of other cultures for moral education and character development are foreseen.

(c) Sets of seminars are carrying forward more detailed studies of the value resources of the various cultural heritages, their transformation in this time of change and their renewed application for the future. This is a parallel RVP project, "Cultural Heritage and Contemporary Life." These teams are located at university centers in the various cultural regions, each writing a volume on one facet of this problematic in their culture. These will provide a steady stream of insight, especially for those regions, but also for all who share their concerns and are at work on analogous problems in their own culture. (See ch. XIV below.)

(d) 10 week seminars with scholars from various nations study the implications of the work done and develop a focused study on an additional dimension of the issue in the light of the experience of life in various cultures. (See ch. XV below.)

(e) Workshop/institutes with follow-up sessions throughout the year. All the above is being drawn upon in an in-service institute of The School of Education at Duquesne University. This is working out teaching techniques and materials for work in the schools.

(f) Publication of the series "Foundations of Moral Education and Character Development," jointly by the RVP and The University Press of America, makes this work available to researchers, teacher-trainers, teachers and to the many throughout the world who are engaged in this work or share its fundamental concerns. Vols. 1-III are in print; vol. IV-VI will be published during 1988 and 1989 (for detailed tables of contents of this and the following volumes, see pp. 146-156 below.)

Vol. I. Philosophical Foundations for Moral Education and Character Development: Act and Agent

Vol. II. Psychological Foundations for Moral Education and Character Development: An Integrated Theory of Moral Development

Vol. III. Character Development in Schools and Beyond

Vol. IV. The Social Context and Values: Perspectives of the Americas

Vol. V. Love as the Horizon of Moral Education and Character Development: A Latin American Challenge and Contribution to the 21st Century

Vol. VI. Chinese Foundations for Moral Education and Character Development

(g) Board of Directors:

Nicholas Barros Olinto Pegoraro

Frederick E. Ellrod Kevin Ryan

Richard T. Knowles David L. Schindler

Jesse A. Mann Tran Van Doan

George F. McLean, Secretary

Research Teams

A. Philosophy Team

A team of 9 philosophers initiated the project by studying the nature of the person, drawing on both the insights of the ancient Greek philosophers and contemporary personalist and developmental insight. The team elaborated a dynamic sense of the emergence of the person in time which enabled it to integrate such previously separated dimensions as mind and heart, intellect and will, knowledge and affectivity along the axis of personal growth. Each dimension was studied in detail, as well as in relation to work in the field of values and character development, and with a view to the elaboration of a philosophical model of persons as free and responsible centers in their personal and public lives. The resulting volume, entitled *Philosophical Foundations of Moral Education and Character Development: Act and Agent*, unites the importance of rationality in humane life with the too often forgotten dimensions of freedom, responsibility, emotion, values and the development of character.

This volume concentrates upon foundational questions for the definition of psychological stages and educational techniques: What constitutes a morally mature person; what is the nature of the "moral action" which such a person must be able to carry out; and what are its conditions?

Its response to these questions may be called integrative, for it combines what is valid in several approaches to the moral person. It sees both an objective foundation for ethics in the human good and that the person grows slowly in his ideas concerning that good, and hence must be approached differently at different stages. It appreciates that cognitive elements are important in moral action, but not the only factors at work. The emotions, the relatively fixed character traits of the agent, moral decision and the execution of moral action all have parts to play.

It integrates the human person as fundamentally free and sees one's deeds as able to be evaluated according to moral criteria. It understands that the social environment in which moral development takes place is extremely important, but not all-determining. It sees the individual's religious life as playing a foundational role their attention to moral concerns, but not as identical with morality. Finally, its general approach may be described as person-centered: the human person is taken as a central reality around which the various facets of moral action described above may fruitfully be organized.

Philosophical Foundations for Moral Education and Character Development Act and Agent

Edited by: George F. McLean, Frederick E. Ellrod, David L. Schindler, and Jesse A. Mann

Introduction

Part I. Philosophical Resources

1. Contemporary Philosophies of Moral Education

by Frederick E. Ellrod 9

2. Backgrounds in American Philosophers for a Theory of Moral Development

by Jesse A. Mann 49

3. Affectivity: The Power Base of Moral Behavior

by Sebastian A. Sam ay 71

Part II. Aspects of an Integrated Theory of the Moral Agent

4. Freedom and Moral Choice

by Frederick E. Ellrod 117

5. Moral Character

by Walter Nicgorski and Frederick E. Ellrod 141

6. Moral Reasoning

by Joseph M. Boyle, Jr. 165

7. A Phenomenology of Moral Sensibility: Moral Emotion

by John D. Caputo 199

8. The Human Good and Moral Choice

by John Farrelly 223

9. On the Foundations of Moral Judgment

by David Schindler 271

10. The Moral Environment

by Walter Nicgorski 307

11. On the Integrity of Morality in Relation to Religion

by David Schindler 333

Part III. The Unity of the Moral Agent

12. The Person, Moral Growth and Character Development

by George F. McLean 361

Conclusion 395

B. Psychology Team

A team of 11 psychologists built upon the work of the philosophers and developed a second volume: *Psychological Foundations of Moral Education and Character Development: An Integrated Theory of Moral Development*.

Although consistent with the philosophical foundations outlined in the first volume, this work concerns the psychological foundations and has been generated within that field. Its results, in turn, are not simply applied to education in the following volume, but provide special psychological resources for that team and all who are in search of more adequate understanding for their efforts in moral education and character development.

The volume makes a detailed study on knowledge, emotion and environment. Certain techniques such as story-telling were studied in relation to the communication of moral ideals. Along with patterns of social conditioning, it identifies the character of personal self determination

and control, the multiple dimensions of personal growth and self direction, the importance of moral emotions, the implications of gender differences for moral sensibilities, and some modes of value transmission.

Together, the team developed an enriched psychological model capable of attending to the freedom that is the root of the moral dimension of the person. This made it possible to provide the basis for an extended coordinated review of the multiple dimensions of the challenge, potentialities and means for moral growth at each of life's stages from early childhood to old age.

A detailed scheme for life-long moral development was worked out with special attention to the following dimensions: the vital, the cognitive, the relation to others, the view of the transcendent and the self. For each of these and at each stage of development the scheme identifies the condition of the person, what they can do, and what others can do to promote their development. Building upon the person as the integrating factor, this elaborates a model of the psychological development of the person through four stages: (a) years 1-7: development of a sense of hope (openness and trust), of autonomy and of imagination; (b) 7-adolescence: development of competence (beyond simply skill and technique) in the expression of self and of harmony with one's physical and social environment; (c) adolescence: development, not merely of constancy, but of fidelity predicated upon a combined sense of ability and commitment; and (d) adulthood: development, not merely justice, but of love, care and wisdom.

Psychological Foundations of Moral Education and Character Development **An Integrated Theory of Moral Development**

Edited by: Richard T. Knowles and George F. McLean

Introduction

Part I. Background

1. Historical Background of the Psychology of Moral Development 3-18
by Sheridan Patrick McCabe

2. A Phenomenological Approach Toward the Moral Person 19-42
by William F. Kraft

Part II. Aspects of an Integrated Theory of Moral Development

3. Moral Reasoning 45-64
by Sheridan Patrick McCabe

4. Moral Orientation: Alternative Perspectives of Men and Women 65-89
by Mary Brabeck

5. Emotions and Morality 91-133
by Mary Brabeck and Margaret Gorman

6. Moral Choice: A Psychological Perspective 135-151
by Eileen A. Gavin

7. Moral Character: A Social Learning Perspective 153-182
by Lynn Mather Musser and Christopher Leone

8. Moral Character: Story-Telling and Virtue 183-199
by William Kirk Kilpatrick

9. The Social Environment and Moral Action 201-235
by Christopher Leone and William G. Graziano

Part III. The Acting Person as the Focus for Integration

10. The Acting Person as Moral Agent: Erikson as the Starting Point for an Integrated Psychological Theory of Moral Development 239-273
by Richard T. Knowles

11. Clarification of an Integrated Theory 275-292
by Richard T. Knowles

12. Life-long Moral Development 293-352
by Margaret Gorman

C. Education Team

Fourth, in the light of these studies, a team of professors of education from the U.S. and Canada carried out a detailed study of the pedagogical implementation of character development at the various stages of education, both in the school and beyond. This drew upon the model of the moral person which emerged from the philosophical and psychological studies and investigated the means for reflecting that in the educational effort, understood as a task both for school and community, both for the years of childhood and throughout life in a volume entitled: *Character Development in Schools and Beyond*.

The team of 13 professors from graduate schools of education in the United States and Canada proceeded with a number of common assumptions: (a) that moral values are not simply relative or arbitrary, but objective ("constituent human goods" as they are called in the philosophy volume), founded in human nature and the person, and to be acted upon in order to realize human dignity; (b) that present models of moral education are not sufficiently comprehensive; (c) that an adequate view would need to be based on a more comprehensive understanding of the person as moral agent and include both content and practice; and (d) that the components of such a view would be especially threefold: knowledge, affectivity and action.

(1) Knowledge: (a) appreciation of the nature of the person as a basis for respect for others; (b) the ability to identify worthwhile human values and why they are so, to develop adequate principles, and to coordinate one's values; and (c) the ability to make decisions and imaginatively construct alternate circumstances for the improvement of our life with others.

(2) Affectivity: (a) a sense of self-identity and self-worth so that values might be rooted in one's sense of self; (b) love of others; (c) commitment to moral values with constancy; (d) the ability for self-satisfaction and rejoicing in the good; and (e) empathy.

(3) Action: (a) the development of will as a capacity for mobilizing our abilities; and (b) competency: the development of moral skills and habits for appropriate moral responses.

The team investigated these at the elementary, junior high, high school and college levels. It considered the moral environment of the school itself to be one of the most important factors in moral education. Finally, it followed the reach of moral education into the community, to parents, the media, religion and teacher training programs.

Character Development in Schools and Beyond

Edited by: Kevin Ryan and George F. McLean

Preface vii

by Robert Coles

Part I. Introduction

1. The Problem and the Model: An Introduction 3

by Kevin Ryan and T. Lickona

2. Trends in American Youth Character Development 36

by Edward A. Wynne and Mary Hess

3. Society, Culture and Character Development 59

by Henry C. Johnson, Jr.

Part II. The School

4. Students and Schools 97

by Edward A. Wynne

5. Partners in Moral Education: Communities and Schools 119

by Madhu Suri Prakash

6. School Climate and Character Development 145

by Clark Power

Part III. The Classroom and Its Curriculum

7. Character Development in the Elementary School 177

by Thomas Lickona

8. Moral Education in the Junior High School 206

by Clive Beck

9. Moral Education in the High School 227

by Robert Starratt

Part IV: Beyond the School

10. The Role of Parents in Character Development 253

by Thomas Lickona

11. The Role of Religion in Character Development 274

by Thomas C. Hennessy

12. Television Media as Moral Educator 299

by Edmund Sullivan

14. The College Experience and Character Development 328

by Walter J. Nicgorski

15. The Moral Education of Teachers 358

by Kevin Ryan

Epilogue: A Practitioner's View by M. Donald Thomas 380

D. Social Context and Values

In discussions of the above work with scholars from various continents it was pointed out, particularly by people in education in Latin America, that it would be too limiting to consider the person in separation from the community and from the historical dynamics which shape its life. Consequently, a team largely of Latin American scholars carried out a cooperative study which analyzed the nature of history and the implication of hermeneutics for drawing upon the values of one's heritage in circumstances of psychological and social tension and change. Their volume is entitled: *The Social Context of Values: Perspectives of the Americas*.

They studied the importance of time and hence of the essentially developmental character of the person and did this with special attention to those actions of peoples which choose and shape their destiny. Hence, it was important for them to analyze the impact of technology, the creative and imaginative aesthetic sense and the overarching and integrating contribution of religion to the development of values. Each of these topics was the subject of detailed writing and discussion.

To this it was important to add a dimension of hermeneutics in order to be able to be sensitive to the various dimensions of cultural traditions. To be able to do this in a critical manner the team looked into dimensions of depth psychology, especially as these relate to social critique.

On this basis they were able to consider deeply the dynamisms of social change and the many dimensions of the influences presently shaping this process. This was reflected in the elaboration of a study on social structures and values and also in the development of an expanded sense of liberation as a context for the development of a contemporary sense of values in family, school and society.

The Social Context and Values Perspectives of the Americas

Edited by: Olinto Pegoraro and George F. McLean

Introduction

Part I. Hermeneutics and the Socio-Historical Context of Values

1. Ethics and Historicity 3-13

by Olinto Pegoraro, Univ. Federal do Riode Janeiro, Brazil

2. Hermeneutics, Historicity and Values 15-39

by George F. McLean, CUA, Washington

3. Values in an Historical, Socio-Cultural Context 41-74

by Hortensia Ferrand de Piazza, Univ. Nacional, Lima, Peru

4. Liberation as Autonomy and Responsibility: Habermas and Psychoanalytic Method in the Analysis and Critique of Values 75-121

by James Loiacono, Oblate College, Washington

Part II. Value Horizons and Liberation in Society

5. On Technology and Values 125-139

by Luis Camacho, Univ. de Costa Rica

6. Aesthetics in the Context of Historicity, Moral Education and Character Development 141-159

by Raul Lopez, Pont. Univ. Bolivariana, Medellin, Colombia

7. The Person: Experience of Transcendence Through Immanence 161-191

by Ruben Diaz, Pont. Univ. Catolica de Ecuador, Quito Ecuador

8. Liberation and Values 193-210

by Manuel B. Dy, Jr., Ateneo de Manila Univ., Philippines

Index 211-215

Love as the Horizon of Moral Education and Character Development

A Latin American Challenge and Contribution to the 21st Century

Edited by: Nicolas Barros and George F. McLean

Introduction: Moral Education and the Challenge of the 21st. Century

by Luis Ugalde, Acad. Vice Rector, UCAB

I. Love as the Challenge, Means and Goal of Moral Education

1. The Christian Commandment of Love: The Realization of the Person and of the Common Good

by Alberto Munera, Pont. Universidad Javeriana, Bogota, Colombia

2. Love and the Development of the Christian Community

by Jose Ayestaran, UCAB

3. The Person and Moral Growth: The Dynamic Interaction of Values and Virtues

by George F. McLean, Sec. RVP; Catholic University of America

4. Man as the Dynamic Subject of Moral Experience

by Javier Sasso, UCAB

II. Social and Political Values and Moral Education

5. Anthropological Perspectives on Culture and Moral Education

by Jose L. Vethencourt

6. Family Values in Venezuelan Urban Neighborhoods

by Alejandro Moreno, UCAB

7. Social Dynamics, Cultural Heritage and Values in the Rural Venezuelan Family

by Rafael Ca rias

8. An Inquiry on Family Values in Venezuela

by Hector Rodriguez, Venezuelan Bishops Commission on Family Life

9. Social Communications Media and Moral Education in a Period of Crisis

by Jeremiah O'Sullivan, UCAB

10. Bio-Ethical Questions and Problems

by Francisco Abel, Bio-ethics Center, Barcelona, Spain

III. Developmental Psychology and the Elaboration of Moral Sensitivity

11. The Structure of Development: Cognitive, Moral and Religious

by Luis Azagra, UCAB

12. Moral Development and Social Learning

by Anibal Puente, UCAB

13. An Integrated Psychological Model and Gender Differences in Moral Education

by Mary Brabeck, Boston College

14. An Evaluation of Cognitive Development and Moral Education

by Roberto Zapata, UCAB

15. Moral Development and Social Behavior During Childhood and Adolescence

by Beatriz Manrique, UCAB

IV. Development of the Moral Imagination: The Link Between Culture and Human Fulfillment

16. Moral Development as Education of the Moral Imagination: Moral Education, Cultural Heritage and the Transmission of Values

by Henry C. Johnson, Jr., Penn State Univ.

17. The Availability of Moral Resources in a Culture

by Francisco Javier Duplá, UCAB

18. Moral Education and the Human Mission

by Jose Maria Sanchez, UCAB

Epilogue: Moral Education as Human Fulfillment: The Fundamental Challenge of the 21st. Century

by Nicolas Barros, Univ. Nacional, UCAB

Foundations of Moral Education in the Chinese Tradition

Edited by Tran van Doan and George F. McLean

A. Classical Chinese Foundations for Moral Education and Character Development

1. The Metaphysical Foundations of Chinese Traditional Moral Education.

by Peter Kun-Yu Woo, National Taiwan Univ.

2. On Human Nature Tending Toward the Goodness: An Understanding of Chinese Confucianism.

by Pei-Jung Fu, National Taiwan Univ.

3. On 'Chiao-Yu,' An Inquiry Into the Philosophical Foundation of Chinese Culture.

by Albert Chao, National Chengchi Univ.

B. Contemporary Chinese Issues for Moral Education

4. Anthropological Foundations of Moral Education Responding to Rapid Technological Development.

by Vincent Shen, National Chengchi Univ.

5. Some Moral Aspects of Adult Education in Taiwan.

by Arnold Springer, Fu Jen Univ.

6. The Social Impact on Moral Education: Ideologies and Morality.

by Tran Van Doan, National Chinese Univ.

C. The Person and Moral Education

7. The Person and Moral Growth

by George F. McLean, Sec., R.V.P.

8. The Human Good and Moral Choice
by John Farrelly, St. Anselm's

9. The Moral Education of Teachers.
by Kevin Ryan, Boston Univ.

Chapter XIV

Cultural Heritage and Contemporary Life Project

Philosophical Foundations of Social Life

The Problem

The requirements of growth, regional as well as world wide, make it especially important to comprehend the nature and relation of various cultures. If this is true regarding distant places, it is the more true of the multiple cultures which constitute a particular region and which shape the interaction of its peoples, each with their lives and hopes.

In recent times this need has become particularly urgent due to the extensive transformations taking place within each culture. In the last 30 years developments have produced many new nations and catalyzed changes in others. These may be:

Political: in response to the need for leadership in changing times and even in newly defined national entities;

Social and economic: in response to the desire to provide better sustenance and a more just social order; and

Educational: in response to the need to comprehend and employ scientific, industrial and social techniques.

Above all what is excruciatingly problematic is how to develop these new structures in a way that remains true to, finds its strength in, and even promotes the traditional culture which articulates the particular self-understanding and values of a people. In this lies a new and urgent challenge proper to the philosophers. Their response will require, not merely occasional general conferences, but a continued team effort in order to think through the various facets of the issue and to evolve adequate vision for their own societies and cultures.

Response

A response to this problem must have a number of characteristics.

1. It must focus, not merely upon the structures as articulated by the various sciences, but upon the resources and techniques of the humanities, especially of philosophy, in order to reach into the culture and its values, to articulate their transformation where needed, and to enable them to shape new structures.

2. It must promote the efforts of the philosophers situated in the midst of the present transformations to work together in seminar teams to analyze the facets of the problem, to discover the new implications of their culture's values, and to envision the contribution of these in evolving structures. This continued cooperation in teams seems required for the development of vision that is at once true to one's perennial cultural vision and responsive to new needs.

3. It must assist them to cooperate: (a) with other teams in their region to develop and test, through probing mutual evaluation a more ample vision in response to their region's most pressing needs, and (b) with other regions to draw more richly upon resources in their patrimony of philosophy and upon techniques developed for work on current cultural change. In this the

approach must be inductive in order to draw on the cumulative vision of all peoples in their common effort to articulate the deep vision needed for life in these times.

Goals and Means

The goal of this project is to elaborate regionally, cooperatively, and inductively philosophical vision which articulates the cultural heritages of the many peoples in a way that responds to their evolving structures and the urgent needs of their contemporary social life.

The means toward this end include the following.

1. Continuing seminars by teams of approximately eight philosophers. Each team is located at a university center and is focused on a particular topic related to the general issue chosen by the region. Thus, for example, the five teams in India are working, respectively, upon the following themes as the key issues on which they see that they must make a special contribution to help their country into the 21st century:

- (a) Person;
- (b) Community;
- (c) The Impact of Science and Technology;
- (d) Spiritual Values; and
- (e) Pluralism.

In Africa 10 teams are envisioned (see chart on p. 160 below). Other sets of teams are similarly at work or in the process of organization on the other continents (see p. 159 below).

2. The aim of each seminar team, composed of philosophers with diverse but complementary competencies, is to write a volume made up of coordinated chapters each by a single participant writing on his or her aspect of the topic. Through probing mutual critique in a series of regular team meetings the volumes attain a unity which, respecting the professional responsibility of each philosopher for his or her chapter, transcends what any single thinker or set of individuals could achieve working in isolation.

3. The participants in the seminars include also younger philosophers in order to promote their development through intensive professional interaction with more mature philosophers experienced in thinking with professional rigor on profound issues of current urgency.

4. An annual meeting of representatives of seminar teams in a region, where feasible, enables all to draw mutually upon the work being done in the other seminars and to contribute their critique. Participation in still more general meetings will enable participants to contribute to the work of philosophy in other regions and to draw therefrom, constituting thereby a general inductive flow of insight from the seminar teams.

Structure

The overall structure includes regional projects on the various continents.

- 1. Africa:
 - Central
 - East

West

2. Americas and Europe:

Central America

Latin America

North America and Western Europe

Eastern Europe

3. Asia:

East Asia

South Asia

Southeast Asia

Each regional project is directed by a committee consisting of the directors of its seminar teams, which in turn designates its own coordinator(s).

These teams are presently at various points, from organization and planning the structure of their volume to final work on their manuscript. The above list of the themes of the Indian teams and the following chart of themes of the African teams indicate concretely the direction of this work.

African Cultural Heritage and Contemporary Life: Philosophical Foundations for Social Life

Teams of Philosophers:

West

Senegal: Religious cultures and national life

Nigeria (Ibadan/Ife/Lagos/Nsukka/Port Harcourt): Worldview and community

Central

Cameroon: Ethics and social life

East

Uganda: Person

Ivory Coast: Method

Kinshasa: ethics

Kenya: Religion

Ghana (Lubumbashi): Person and community

Tanzania: Community

Lesotho/Botswana/Swazi

Publication

1. Volumes: Each seminar in a period of approximately two years will bring to press a 300 page volume on the subtopic of the general regional issue which it has undertaken to investigate.

2. Composite Reports: The essence of each of these volumes will be drawn together in a 50_page composite report on the work of the region's seminars for broad distribution to leaders in education, journalism, government and social services throughout the area in order to enable the coordinated efforts of these philosophers to contribute to the development of the social life of the region.

3. These composite reports with the five in-depth monograph studies on which they are founded will be made available to philosophers and other scholars and cultural leaders in other continents.

ISM Series: Studies in Metaphysics

In addition to the above and as a separate but convergent effort, the RVP is supporting the publication of the International Society for Metaphysics (ISM) series, "Studies in Metaphysics," which constitutes part of the background of the above project. These are the volumes of studies developed by three successive series of international ISM meetings. The themes emerged gradually in the course of these philosophical discussions and reflect the deepening awareness of the "person" to a new sensibility of persons in community or "society," and thence to the creativity of people interacting consciously or personally with others, namely their "culture." The list of these volumes, being co-published by the ISM and the University Press of America follows.

Chapter XV

Culture and Contemporary Issues: Annual Seminars

In order to explore issues in depth and to generate new insight and understanding a series of ten week seminars has been developed. These have a number of distinctive characteristics. They are:

- restricted in size--under 20 scholars--in order to facilitate intensive interchange, basically around one table;
- interdisciplinary, in order to draw upon the various contemporary capabilities in the various humanities and sciences;
- inter-cultural, in order to reflect the multiple rich experiences and perspectives of mankind as well as the multiple modes of a problem and the ramifications of proposed responses;
- focused upon a single topic, in order to make it possible to enable a convergence of efforts and insights;
- 10 week duration, in order to allow the issues to mature and the participants to establish a growing degree of mutual comprehension;
- consisting in the intensive discussion of the papers planned in common and written by each of the participants during the seminar; and
- published as a volume in a series in order to make the work available to many.

Chapter XVI

Joint Colloquia with Eastern Scholars

Nature and Purpose

These colloquia have the following characteristics.

(1) They had been developed particularly for work with groups of philosophers in areas in which metaphysics in principle has not been a point of recent interest, but who were concerned inevitably with the basic issues in philosophy.

(2) They focus upon a specific theme of common interest, which they treat, not as a dialogue of opposing views, but as a point of mutual concern and cooperative inquiry regarding ideas still in flux--even, at times, by using papers which are still being drafted and have not yet achieved final form.

(3) The number of participants at these colloquia have been kept to 15 or less so that all might join around the same table and all might be actively engaged.

(4) The number of papers presented has generally been held to one paper per three-hour session in order to promote in-depth discussion. Over a period of three days the cumulative effect of these discussions has been to achieve a solid appreciation of complementary insights and thereby to deepen the horizons.

Three colloquia each have been held with the representatives of the Academies of Science in Poland and Hungary, two with representatives of the Bulgarian Philosophical Society, and one each with the Philosophy Dept. of Peking University (a volume of proceedings will be published in Chinese and in English) and the Institute of Philosophy of the Academy of Sciences of the USSR. These exchanges will be continued and discussions regarding the development of such colloquia have been held with the academies of other nations.

Sequence of the Joint Colloquia, which have been held with the following:

A. Poland: The Institute of Philosophy of the Polish Academy of Sciences

1. The Nature and Origin of Good and Evil

- Munich

2. Man and Creativity: Praxis, Consciousness and Contemplation

- Warsaw

3. The Collectivity and the Individual

- Bellagio, Italy

B. Hungary: The Institute of Philosophy, The Hungarian Academy of Sciences

1. Person and Action

- Bonn

2. Rationality and Historicity
- Budapest

3. The Nature of Society
- Laval, Quebec

C. Bulgaria: The Bulgarian Philosophical Society

1. Philosophy and Styles of Political Thought
- Sophia

2. The Nature of Society
- Boston

D. U.S.S.R: The Institute of Philosophy of the Academy of Science of the U.S.S.R.

1. Society and Values
- Moscow

E. China: The Department of Philosophy, Peking University

1. Man and Nature (see table of contents, p. 171-172)
- Beijing

Chapter XVII

Studies in Metaphysics

The International Society for Metaphysics was initiated at the XIVth World Congress of Philosophy held in Varna, Bulgaria, in 1973. The purpose of the Society was to promote work on fundamental issues in philosophy, taken in the broad sense of going beyond questions of methods, analysis and ideology in order to draw upon the classical tradition of philosophy and to apply this to the philosophical issues raised regarding the sense of life in our times.

Under the direction of H.D. Lewis, Ivor Leclerc and Margaret Chatterjee as Presidents, and George F. McLean as Executive Secretary, the Society undertook an ambitious set of three international conferences on the human person in its relation, respectively, to nature, to society and to God, concluding with a fourth general conference on the nature of metaphysical knowledge.

Upon consultation of the membership, this series was followed by a second series on the implications of the developing sense of the person for inter-personal life. This treated society in relation, respectively, to unity, to truth and justice, and to the good.

Finally, in order to study in detail the implications of the creativity of persons in society, a series of general conferences was held on culture in relation, respectively, to symbols, to nature, to values and to morality.

In retrospect, it can be seen that this series of conferences both reflected and led the evolution of contemporary philosophical inquiry along its path from person, to society, to culture. The next set of ISM conferences will carry this one step further in focusing upon the humanization of society and its transformation from technical structure to personal community.

In keeping with its international character, the ISM was the first philosophical society to hold its general conferences serially on all the continents, thereby inviting the philosophers of the many parts of the world to play an equal role in the development of these investigations. In terms of the sociology of philosophy this transformation from a relatively ethnocentric Greco-latin past to full participation by philosophers from all cultures is the major step of this decade. It promises, in turn, vastly to enrich the content of philosophy and to broaden thereby human vision and international cooperation for the coming century. The list of volumes deriving from these international conferences is found below in this chapter.

Related projects include that on Cultural Heritage and Contemporary Life described in Chapter XIV and the series of joint colloquia with Eastern European and Chinese Scholars described in Chapter XVI.

The International Society for Metaphysics: Studies in Metaphysics
Edited by: George F. McLean and Hugo Meynell

A. Metaphysics and the Human Person

Vol. 1. Person and Nature

Vol. 2. Person and Society

Vol. 3. Person and God

Vol. 4. The Nature of Metaphysical Knowledge

B. Metaphysics and Society

Vol. 5. Society and Unity
Vol. 6. Society, Truth and Human Rights
Vol. 7. Society and the Good

C. Metaphysics and Culture

Vol. 8. The Metaphysics of Culture
Vol. 9. Metaphysics, Culture and Symbols
Vol. 10. Metaphysics, Culture and Nature
Vol. 11. Metaphysics, Culture and Values
Vol. 12. Metaphysics, Culture and Morality

*These volumes are being co-published by The International Society for Metaphysics and The University Press of America (Washington, D.C.) with the support of The Council for Research in Values and Philosophy.

Chapter XVIII

Future Directions for Research

*George F. Mclean**

Future directions for research in the Church was the subject of a consultation held in Dec., 1987, with some twenty persons who have been engaged in research and research coordination in Church related institutes, agencies and/or universities. Its goal was to identify what has been learned about this type of work from the years of research, consultation and strategic planning since Vatican II. The perspective was retrospective only in the sense of drawing upon the past as a resource for clarifying the nature of the enterprise, its present needs and directions for its future development.

This paper cannot do justice to the wealth of ideas presented, but having been revised in the light of suggestions and additions by the participants it can be taken as reflecting, not a common position, but many major concerns and suggestions. The author has added his own insights and organized the material in three sections: the general shift in the Church's self-interpretation which took place in Vatican II and two levels or approaches to research in response to this shift: one treats the Church as object, the other as subject. Neither of these is air-tight or totally exclusive of the other, indeed the first has led gradually to more attention for the latter. However, the division makes it possible to focus first upon the object oriented research done thus far, its contributions and its needs. Stage II by directing attention to the emerging sense of Church as subject makes it possible to understand the force of a number of current concerns and interests regarding research in the Church and their implications for future planning.

Context: The Inversion of Horizons in Vatican II

In Western religious circles the effort to comprehend and express one's relation to God has been influenced notably by a Platonic model. In that light the divine source of all was seen as quite other--above and beyond the world and mankind. Thus, divine revelation and grace was envisioned as 'coming down' to a fallen humanity. In this perspective what was religious and religiously significant tended to be conceived in contrast to the world and to mankind.

This had important implications for intellectual work. It was not that attention to nature had been unknown--see Aristotle's detailed descriptions. But in view of the above model of the structure of reality and meaning studies of nature were not considered significant to the religious life of the Church, whose attention was oriented by a relatively other-worldly philosophy and theology. Work in the natural and social sciences, in anthropology and archeology would wait until the Renaissance or modern times and then be described as "secular" sciences. This carried the oftentimes not too subtle connotation, not merely of being concerned with the world, but of being in some sense opposed to, or at least in competition with, the divine.

In this light, it is possible to appreciate how radical was the shift in horizons initiated in the Church by the Second Vatican Council. From Heidegger's Being in Time, to Rahner's Spirit in the World, to Vatican II's Church in the World, a steady progression of thought effectively inverted the Platonic model--or in more classical terms "stood it on its head"--in what many would call a radical "paradigm shift."

As a result, God was no longer pictured as talking directly to king or pope while all others waited to receive from them the all-important--indeed, the only important--word. On the contrary,

God came to be seen as much in immanent as in transcendent terms. His power was envisioned as coming less from above than from the depths of our being. The Spirit was listened for, not only in the words of authorities, but in one's heart. The new term, 'collegiality,' was needed to express the truth of this for Bishops; and parish councils were developed to make it operative in parishes.

The assimilation of the implications for research of this shift appears to have two stages. The first, which extended from Vatican II more or less to the present, began "to take the world seriously," as it was expressed; but it still treated the world and its people as objects to be examined. The promise of the second stage lies especially in the future, and consists in recognizing the reality of the world and of humankind, not merely as object, but as subject.

Stage I: The Church as Object of Research

The first stage treated the world as an object to be looked at and acted upon. Its attitude alternated between concern for the world as an ailing child and defense against it as an obstacle or even a threatening challenge. Hence, inasmuch as the Church was to be in the world, its future ministers would need to be trained in the "secular" sciences as "useful tools" for analysis. This was done at the expense of philosophical training directed to the level of properly personal understanding, evaluation and response, i.e., the realm of the spirit. Similarly, in research it was supposed that theology was in a theoretical order separated from life--a kind of pure research. Hence, the newly found importance of the world required a separate effort of applied research to gather data about life in the parishes and religious orders. Such information remains a continuing and developing need.

In sum, it would appear that unwittingly efforts to take the world seriously have been shaped largely by the classical Platonic model. What has been accomplished in these terms is largely the burden of this volume, but some salient characteristics of this effort--both accomplishments and cautions--can be noted here. These concern the development of a concept of research in the Church, the relation of this research to Church authority and its role in the revitalization of religious orders.

The Nature of Research

Research can be divided into basic and applied according as it is directed either to knowledge through processes of falsification and judgement, or to the will, decision making and action. Applied research in short is oriented toward, and in service of, informed decision making in the face of possible alternatives. In this light it is integral to planning for it is directed to determining what one wants to accomplish and how to go about this. Basic research is generally descriptive of why things are so; whereas applied or decision oriented research tends to be normative and determine what ought to be the case.

The research varies notably as the Church is taken either as teacher or as institution:

As Teacher: Here theologians serve as its research and development arm, while social science researchers help it read the signs of the times.

As Institution: In contrast to an organization in which individuals fill roles in which they serve as means for the well-being of the whole, in the Church as institution individuals are to be attended to in, and for, themselves. Research here can follow a number of models:

Logical: This is a process of formulating the problem, choosing the criteria for selecting between alternatives, and developing and evaluating these alternatives in a process of judgement and implementation.

Intuitive: This approach is used when the disparate bits of data are difficult to organize, integrate, evaluate and apply; it does not substitute for, but should complement rational analysis. Its weakness lies in proceeding on tenuous, unevaluated or even biased grounds.

Inspirational: This recognizes that the Spirit uses ordinary means, but also attempts to transcend secular decision making by taking account of the inspiration of the Spirit through: (a) asking and expecting the assistance of the Spirit, (b) being prepared to accept Its guidance, and (c) looking for conviction that reflects inspiration.

Participational: This reflects the importance of corresponsibility in the decision making process as a condition for involving people in the implementation of the resultant decisions. When concerned with means this may or may not be desirable depending on the group's degree of cohesion or conflict regarding goals. In research regarding goals the political factor tends to be high and can be an impediment.

Authority

Unfortunately, the training of those who exercise authority in the Church may not include the development of competency in applied research. Indeed the language of those in authority tends to be rather theological and biblical and their mode of conceptualization more graphic and image laden.

One major conclusion from these years of experience in applied research is the importance of training those who will be in administrative positions to be able to take account of the data resulting from applied research and to bridge from data to decision making and action. This is a prerequisite for the strategic planning required in our complex times at the various levels of administration in the Church as a major institution. This is not just a matter of process or group dynamics; it is a question of being able to give due weight to knowledge that has been gathered and to envisage its operational implications. The sense of possessing this mode of competency correlates also to satisfaction in administrative work in which most of those in ministry must engage. Hence the development of such skills is a matter of importance, not only for the proper fulfillment of a role in the "organization," but for the self-fulfillment and personal growth of those in ministry as individuals and as leaders in their communities as institutions.

This competency will enable the Church to make effective use of the wealth of demographic and other relevant data available from the Census Bureau and other public agencies. As this becomes increasingly refined and Church units are redefined in corresponding geographical terms this information is becoming extremely useful. Hence, it was recommended that, even though each diocese could not have its own research center, nonetheless each should have someone who knows where such data can be found and how it can be accessed for Church use.

Religious

Research for religious orders has been carried out at a number of levels, some demographic, others financial. Two additional types are more specific to Church. One concerns the development of theory and of models for reorienting the work of religious communities. Here the use of research techniques can aid community interaction and add needed elements of objectivity in making

stressful decisions. The other concerns the identification of the Charism of a religious order through a factor analysis of key documents, and an interpretation of that Charism in a way which, not merely repeats the past, but applies it in new ways for new times.

In this the difference in age groups is important. Younger religious tend to look more to the ways of responding to apostolic needs, while older religious tend to put greater importance upon the quality of community life. At times it becomes incumbent to recognize the inevitability of ceasing operation and to make appropriate preparations for this. The communication of realistic assessments and projections comes within the purview of applied researchers.

But to speak about the charism or underlying spirit of a religious order, about its creative application and about what is best in the longer range in view of the goals of the Church is really to speak about Spirit and Life. This brings us to research regarding Church, no longer as object, but as subject, for to treat these issues only by the means of objective research could be, not merely inadequate, but destructive. For this reason the new dimension and concerns described below point the way toward needed new developments for future research in the Church.

Stage II: The Church as Subject of Research: The Life of the Spirit

The second stage, which only now is beginning to be articulated, sees the world and the human community (including the People of God) still more profoundly and richly, that is, no longer as mere object, but as subject also. It is in human life in its most personal and passionate free commitments of fall and Redemption that the Trinity continually reveals Itself. This revelation of the Spirit is lived in personal interchange, first of all with the members of one's family, then with one's neighbors, and progressively with ever broader communities. Over time and at each of these three levels interpersonal relations take on specific patterns which become customs. Their most important characteristics are appreciated or valued. These values, when handed on (tradita), constitute the traditions. It is in these terms that a family's, community's or people's life can be cultivated, and such a culture in turn becomes the heritage of future generations. These values, traditions and cultural heritages constitute the most basic context of human and religious striving.

In this light it begins to appear crucial that research be incarnate in the lives of the people. Even this may not be adequate if the notion of 'incarnation' still reflects a Platonic supposition that there is some other 'place', some separated world of ideas, that is the proper home of the mind and the proper object of knowledge. That view had been inverted in the paradigm shift at Vatican II, but it is only now, in a second stage, that research begins to appear, not merely as a necessary means, but as an essential dimension of the life of the People of God. It is, namely, their means of coming increasingly to image the life of the Spirit in a complex world.

In view of the above, the place to look for understanding regarding development of the Church is precisely in those places where the free commitment or faith and human love (or charity) are realized. All dimensions of human and social relations are personal and religiously significant precisely in as much as they express these virtues. Culture, in turn, is the integrating pattern formed by these acts of freedom by and between people. These occur in the operative context of their community life which, in turn, is the concrete expression of that life.

Research in the Church must be marked by sensitivity to this. Its implications for the future might be sketched out under the following headings--not to intimate that these were simply unknown in the past, but rather to attempt to delineate some of the implications for research done with specific attention to subjectivity.

The Primacy of Community Life over Technique, of Discourse over Text

It will be important that such research in the Church be sensitive not only to text, but to discourse. Text is the objective and scientifically structured pattern which emerges from technical analysis by experts in a field. It is abstract because designed to reflect what is significant for that field alone and for all of that field. It is rational--generally rationalist--because it looks for formal patterns, which by nature are universal and repeatable.

When seen in relation to the above shift from object to subject, however, these characteristics of objectivity begin to manifest certain weaknesses if research is to be oriented toward revealing the life of the Spirit in the Church. What is central for the Spirit is precisely the freedom, and hence the uniqueness, of a people's responses one to another; the important factor is the love which goes, not against, but beyond the order of rationalization.

Hence, research in the Church can no longer be merely the formally structured and critically controlled text constructed on the basis of an abstract model. It will need to take more account of discourse, that is, of the flow of intercommunication precisely as interchange between persons, each of whom is a center of freedom, uniqueness and creativity. This is the central character of participational decision making. It is, after all, where two or more are gathered together that the Spirit is present and at work.

The Personal Dimension

If research is not to distract from, or even interfere with, the work of the Spirit in the Church it will need to find ways to be sensitive, not only to quantifiable and hence repeatable and universal factors, but to the unique expressions of human freedom. At root, this is an epistemological problem concerning the nature of knowledge and of reality. The very essence of the secularization of modern times has been the progressive shrinking of the horizons of knowledge and reality to the point where they could no longer recognize the divine either above or in the hearts of the people. It is essential that research in the Church not become an instrument of this process by unwittingly accepting these same horizons with their closure to the dimensions of person, freedom, responsibility and love. Indeed, the reassertion of these personal factors in recent decades has been above all a reaction to the failure of the rationalization of modern life to leave place for the person.

Demographic data and the like is, of course, no less important in opening a parish than a commercial enterprise, and the first phase of the research response to Vatican II provided essential new access to such objective data. But properly religious meaning lies at another level of insight not susceptible to investigation by 'objective' questioning. Hence, the latter can tend to obscure and mislead on religious issues unless it is part of a broader pattern of research done with additional methods. Objective polls which indicated that religious faith was strong and minorities satisfied in the midst of periods of secularization and social unrest point to the need for methods more sensitive to properly religious meaning.

Important progress has been made in this regard. In humanistic psychology methods of interview and factor analysis have gone importantly beyond quantification in approaching the properly human elements of motivation and response, faith and love. Methods from literary analysis make it possible to analyze and interrelate numerous levels of meaning and response. Not surprisingly such hermeneutic methods are the methodological correlative of phenomenology's contribution of our new awareness of person, community and culture. It is these dimensions of

meaning which, with time, have come increasingly to be seen as characterizing the basic insight of Vatican II.

Pluralism as Key to Creativity

The need to attend to what is free and unique has important implications as well for the ability of research to be a factor in the growth and development in the Church, to contribute new dynamism and to open new horizons. In this what is important is not so much what is, but what is not yet. Since this can be drawn only from what already exists, however, the question becomes how one can develop new ways of looking at what is and has been. For this one needs to be able to break beyond the confines of the perspectives within which thought has proceeded up to the present.

The religious community in this country is especially well placed to do this, and for two reasons. First as reflecting the work of the Spirit it is generative of the personal and hence the unique--new, unrepeated and unrepeatable--acts of human freedom rooted in faith and expressed in love. These might be called "serendipitous," but more properly they reflect the inspiration of the Spirit. They come from the person in his or her circumstances and as an authentic personal response by a life lived under the inspiration and appeal of Unlimited Love. This does not limit one to repeating a single mode of acting; rather, by making all possible it evokes truly creative responses.

Secondly, a pluralistic society has a number of communities and hence multiple models to challenge one's understanding. This makes possible the discovery of new and creative ways to unfold the potentialities of the heritage of the Church. For this to take place research must not be closed within the horizons of the Catholic community, but must be so located as to favor comparison with, and stimulation by, alternate visions.

Further, if attention is directed above all to the living of the life of the Spirit, then the research will need to concern persons in the concrete context in which they live. This means that greater attention must be paid to the detailed variations of local and even neighborhood communities. Indeed, some would see the technical ability to handle large numbers and to generate national and world averages as an impediment to real understanding regarding personal lives as they are lived concretely, that is, in specific contexts. Others would note that national averages can still be helpful in a secondary sense, namely, as a point of comparison for the local data.

Collaboration vs Confrontation

Along with refocusing research from the national to the local level, emphasis upon persons in community suggests a shift from confrontational to cooperative research. By confrontational research is meant work done without significant involvement by Church authorities or constituents in the sponsorship of the work. The investigator forms the questions independently, collects the data in ways not influenced or shaped by the community, and interprets and publishes the results in a thoroughly independent manner. Hence, the results come quite literally as 'ob-ject' or 'thrown against' the community. Inevitably, this promotes objectivity; it is so intended and undoubtedly is able to provide important help. But it threatens to do so at the cost of attention to the very subjectivity which is central to the religious life of the Church community. This confrontational model would seem too distant from, and too tangential to the workings of the Spirit at the very

roots of personal life and in history to provide the self-understanding and the ability for self-determination and self-direction needed by the Christian community.

In contrast to this confrontational model is the collaborative, consultative and participational model in which the community is an integral part of the search. Here the researcher is more of a technical advisor whose task is: (a) to help the community to form the question in an effective way, rather than to decide what is important and what that question should be; (b) not so much to gather data about the community, as to develop ways in which the community can come to self-discovery regarding important aspects of its life and struggles; and (c) not to name and hence give meaning to the results of the investigation, but to assist the community in the formulation and articulation of such meaning.

In such a collaborative model the researcher must work, not only upon, but with the community. This means working with all levels of leadership which the People of God has shaped for itself through the ages and down to this day. This must include such evolving local structures as the parish pattern of council, committees and varied ministers; district programs and agencies; diocesan structures and officials; national publications, universities, conferences of religious and bishops; and international integration through Vatican offices and family, professional and religious organizations.

Self-Awareness in the Church

This raises issues regarding the neutrality, disengagement and objectivity of Church related research--and perhaps more fundamentally about research itself--namely, should research be understood in terms of objectivity alone? When the reality being studied is nonpersonal then objectivity might be considered the hallmark of any attainment of reality. But the reality of Church is not object but subject; it is not a fixed entity to be observed, but the deepest source of meaning and the ultimate goal of life. In religion, where the concern is with the very subjectivity of the person, to focus upon objectivity would so exclude the reality being sought that the very claim to present the real would become a deception.

In this case truth cannot be accomplished by an external instrument or agent; it must be a properly personal and communitary search to affirm one's reality or self-identity. This search to comprehend, affirm and promote one's life is an issue of deepest truth and truthfulness. Because it is not an addition to, but the center of personal freedom and interpersonal love, no external agent, no mere technique or process can purvey this to the Church. As essential to the nature of a properly Christian people, this truthfulness must come from within, for it is Spirit and life.

What then is to be said of fear on the part of the Church, whether people or hierarchy, to face reality and the resultant impeding of research? For the Church to be distracted from this task or to block it because of fear or prejudice is to deny its own reality in bitter self-deception. In order to overcome the rejection of research must first be correctly identified as the refusal to engage in the struggle of the Spirit to breath new life in our day. As sin against the Spirit this cannot be forgiven or healed precisely because it constitutes a rejection of the personal openness and engagement required for receiving the light that is integral to redemption. It would be a destructive deception on the part of researchers to suggest that this can be bypassed, that research provides another and objective access to personal subjectivity, in effect, that they can do what the Spirit cannot.

In brief, in the complex and rationalized culture of our times research is integral to the life of the Church. It can neither be done without the Church nor can it be done for the Church; rather, it

is an essential dimension of the Church's own process of self understanding lived as faith and charity. Only the Church can carry out this research, because by definition it is the Mystical Body which lives the life of the Spirit and hence alone can be self-aware in the Spirit.

Culture and Critique

One branch of hermeneutics, namely critical hermeneutics, has developed important insight regarding the process of communitary self-discovery as a process of group self-determination and growth. In particular, it points out the importance for this process of the pattern of social relations. These can be distorted by injustice between classes, castes, races or minorities. When the sensitivities, concerns and ideas of all cannot surface to be adequately reflected upon and given appropriate weight, then truth cannot be discovered or play its creative role. This is not just an impediment for the minority which is thereby disadvantaged; it leaves the entire people trapped by their own blinders, prisoners of their misconceptions and hobbled in their attempt to respond in the Spirit.

To the degree then that research is a community and collaborative project integral to the life of the Church, it will be possible only inasmuch as the Church is truly a community or "ecclesia" marked, not only by a collegiality of bishops, but by full and effective participation of all in a cohesive and cooperative unity.

This means that research must not be employed by Church interests merely to defend and maintain the status quo, to produce proof of how well things are. This can give needed encouragement in the good, but it can also serve to undermine the creative desire in people to grow in response to new challenges. This is the special danger for those who control funding, for they tend naturally to make their decisions on the basis of the prevailing order and for its maintenance.

If research is to play its part in the life of the Church it must be marked by truthfulness as the ability to say what is, by vision to reflect the experience of history, by sensitivity to culture, by response to cultural change as the dynamics of the present, by balance in evaluating the life of community understood as Church, and by creativity in pioneering its possibilities for the future in the light of Gospel.

To envisage these possibilities will require a rich sense of the dynamics of contemporary cultural change and comparison with the ways in which other Churches or private and public groups have responded to related issues. Hence, it is important that research avoid a ghetto mentality too strictly restricted to, and as, Church, for all dimensions of the life of our times must be engaged.

This requires that the research effort have both depth and breadth. It must be a deep search by each community to retrieve the resources of its own culture, and must include a richly diversified cross section of the People of God in order to be truly sensitive to all these resources and currents of contemporary thought, concerns, hopes and striving. This work of research has been appropriately described as the contemporary characteristic of an informed laity.

It is important, however, to avoid the merely popularist prejudice that with a little coordination the people can develop adequate understanding. It is true that the people must be central to the decision making process which chooses their future. Nevertheless, it is not reasonable to expect that without specialized training they will have mastery of the tools for analysis or the ability to access and interpret the wealth of information and knowledge needed to identify their options in a structurally complex and culturally pluralistic society.

The depth and range in specialized personnel required for this exists and is available in the Church--specifically, in its universities. These employ on a full time basis literally hundreds of anthropologists, psychologists, specialists in literature, philosophers, etc. An inquiry ten years ago showed broad and generous willingness on the part of this community of scholars to contribute their specialized capabilities in response to related research needs of the Church. It is important that this wealth of capabilities not all be syphoned off by consultancy fees into research for defense or commerce. These universities must develop the vision, courage and ingenuity to stimulate and coordinate their immense intellectual resources in terms of their mission as integral parts of the Catholic community.

In sum, research might best be understood as the search on the part of the People of God for a better way to image the life of the Spirit in today's world. This search--and its answers --must come, not to, but from, this People. It, in turn, must be truly free, technically prepared, broadly and symmetrically engaged and pointed toward the future in faith, hope and creative love.

The Catholic University of America, Washington, D.C.

*To appear in Francis X. Gannon, ed., *Catholicism in America: Research Planning and Consultation Experience in America since Vatican II*, which was the occasion for the consultation.

Acknowledgement

George F. McLean

Grateful acknowledgement is made to Professor Charles R. Dechert for permission to use the materials in Chapter VII relating to the *Biographic Inventory*, as well as for his wise contributions in the development of the Inter-University Committee on Research and Policy Studies (ICR). This gratitude extends also to Franzita Kane who worked valiantly in difficult circumstances as ICR Research Coordinator to collect the data and compose the *Biographic Inventory*.

Appreciation is extended also to the late Francis X. Gannon for permission to use my chapter XVIII, "Future Directions for Research in Christian Life," written in the context of his project, "Catholicism in America: Research Planning and Consultation Experience in America since Vatican II." His initiative in renewing the issue of research in the Church promises to have rich and far-reaching effect, especially as it is echoed in university circles.

I am happy to have this opportunity to express also my sincere personal thanks and admiration to the many scholars who have so generously contributed their time and expertise to the realization of the projects, seminars, joint colloquia and the resulting volumes in Part IV. Their deep concern to respond professionally to the present needs of their many nations is an example of *pro bono* service at its highest.

Through all these works Mrs. Bonnie Kennedy has been ever the indispensable Administrative Assistant. The James A. McLeans have provided the funding essential to keeping hope alive.