

To be Catholic means to participate in a worldwide community of faith seeking understanding. It resists narrow definitions and affirms the continuity of faith, reason, and science as a single truth.

What is the role of reason in your faith? What is the role of faith in your reason?

Focus on goal 2: Schools of the Sacred Heart commit themselves to educate to a deep respect for intellectual values.

Criterion 5: *The school provides ongoing professional development for faculty and staff.*

This is what we are doing this weekend. Lots of how-to tomorrow; today, let's focus on YOU and your own development.

Criterion 2: *The school provides a rigorous education that incorporates all forms of critical thinking and inspires a life-long love of learning.*

Meant there for students, but also for you; otherwise, how can you instill this love of learning in students?

What does "Catholic" mean? First use by Ignatius of Antioch, early second cent., the *katholike ekklesia*, universal. (*Letter to the Smyrnaeans* 8.2)

Irony: he meant those in communion with his church throughout the eastern Mediterranean, but he knew there were others not in communion, who disagreed over points of theology, especially Christ as fully human incarnation of God.

Centuries passed, creeds solidified and the word came to mean the whole church, until break with the Eastern churches in 1054, then Protestant Reformation in the West 16th century.

We can speak now of "catholic," "Catholic," and "Roman Catholic." We move in and out of all three meanings. Apostle's Creed, said by many Christian denominations: I believe in the Holy Catholic Church.

As Roman Catholics, in earlier years, Latin united us.

A Protestant friend in Rome in the piazza at St. John Lateran when Benedict XVI was elected, was amazed by the variety of people who turned out to celebrate.

This is what we mean by worldwide network.

Importance of knowing and appreciating the tradition that has produced theological giants like Augustine, Anselm, Hildegard of Bingen, Thomas Aquinas, Teresa of Avila, Karl Rahner, Edward Schillebeeckx, Bernard Lonergan, Josef Ratzinger, and spiritual giants like Francis of Assisi, Julian of Norwich, Gertrude of Helfta, Madeleine Sophie Barat, Rose Philippine Duchesne, and Janet Stuart

As Catholics or those identified with Catholic tradition, we stand in a rich tradition of intellectual and spiritual quest, the search for truth.

Interplay between universal and particular: universal affirmation of the one truth revealed by the one God, and at the same time, a myriad of particular incarnations in cultures.

Much attention to inculturation in Asia and Africa. Not so much attention to inculturation in old-growth places like U.S.

“Catholic” in a wider sense is a middle ground between fundamentalism (biblicism or fideism; no need for reason) and rationalism (no need for faith). Scripture and tradition together as source of revelation saves from biblical fundamentalism. Beware also of ecclesiastical fundamentalism, what Ray Brown called “erector set ecclesiology.” It is strong today in some circles.

My presidential talk 2005 for the Society of Biblical Literature was on the Catholic contribution to biblical scholarship: ability to take in a wide variety of approaches, modern historical criticism as well as theological and spiritual approaches developed in the patristic and medieval church. Precisely there is the paradox: theology and science, faith and reason, with no inherent contradiction.

Augustine (4th-5th cent.): Intellege ut credas; crede ut intellegas
Understand in order to believe; believe in order to understand

Anselm (11th cent.): Fides querens intellectum
Theology is faith seeking understanding.

Interplay between faith and reason, believing and understanding, is distinctively Catholic.

Medieval tension between theology and philosophy, which included science.

In the Enlightenment, harsh separation between the two, and the rise of science as the supreme and sometimes only way of knowing. In postmodernism, abandonment of belief in attainment of truth, thus radical individualism.

Efficacy of science and reason. Is there a world beyond what can be empirically verified? Is there a world beyond what can be ascertained by reason? Is there such a thing as objective truth?

Two personal examples: Aristotle’s proofs for the existence of God, the unmoved mover. It constructs the logical likelihood of God’s existence, but does not prove it.
Question during M.A.T. studies: what if none of this is true?

The position repeated over and over in Catholic Church teaching that there is no fundamental contradiction between faith and reason, between faith and science. This doesn’t mean everything is totally clear all at once, any more than it is in science.
History takes hostages. Individual people can get caught in a time warp.

Network schools are Roman Catholic schools. What does that mean?

Even Roman Catholic is as wide as it needs to be, from protests at School of the Americas to Guadalupe to Latin Mass. No neat definition. Resist narrow definitions that some would like to make. This broad view moves toward "catholic."

It is crucial to know the tradition. Otherwise, others who want to control you can convince you that they represent the only truth.

Some things about Roman Catholicism are difficult to claim: esp. sex abuse crisis, some messy things happening with Catholic hospitals, other examples of abuse of power, ambiguity and difficulty about teaching, divorce, abortion, etc.

What makes news is conflict. What doesn't make news is the rich variety of faith lived in many ways in many places.

"Doctrines are starting points, rather than final words; if taken as the latter, they will overdetermine what is still mystery. They are invitations to belief and contemplation. They are not the last word." Haughey ? *Where Is Knowing Going?* pp. 54-55.

The role of the Magisterium is to say what has been, not what will be. It is to be respected but not idolized. There are many areas in which it lags behind, but one constant: affirmation of the absolute value of human life as created by God, and the reliability of reason to come to knowledge of God and ourselves. *This is not to be taken for granted.*

Being Sacred Heart is a way of being Catholic, participating in the tradition. Just as there are many ways to be Catholic, there are many ways to be Sacred Heart. There are some unifying factors like the Goals and Criteria, the legacy of Sophie, Philippine, and Janet Stuart, and the Society of the Sacred Heart.

Are Sacred Heart schools Roman Catholic because they have Mass and give attention to social justice in the spirit of Catholic social teaching? Yes! and also because they foster age-appropriate critical thinking in a long line of tradition. The schools can't do it unless YOU do it.

When do you experience the limits of faith?

When do you experience the limits of reason?

What experiences have you had of critical thinking that energized you?

How can critical thinking and respect for intellectual values be enriched in your classroom and in your own life and ministry?