

sciousness exists the culture still possesses a principle of integration.

We have a long way to go before we can recover this lost principle of integration. But it is the function of education to open the mind to an appreciation of the spiritual as well as the scientific and humanistic inheritance of culture. If, as I have suggested, the spiritual vacuum in modern Western culture is a danger to its existence, it is the duty of the educationalist to point this out and to show how this vacuum has been filled in other ages or in other cultures. But the Christian educationalist can do much more than this, since he is fully aware of the reality of the spiritual order and is a living witness to the spiritual values on which our civilization was founded.

No doubt his position is a difficult one, since if he is a teacher in a denominational school or college his work is confined to a small separate world which is hardly aware of the enormous gap which divides its traditional beliefs from the forces that rule the world today; while if he is engaged in public education, he is forced by the conditions of his work to treat vital spiritual issues as lying outside his sphere of competence.

But in spite of all this, he is the one man who is in a position to bridge the gulf between the private world of religious faith and spiritual values and the public world of technology, scientific positivism and social conformism. So long as the Christian tradition of higher education still exists, the victory of secularism even in a modern technological society is not complete. There is still a voice to bear witness to the existence of the forgotten world of spiritual reality in which man has his true being.*

□

KAIROS

Towards the new millennium

Stratford Caldecott

If hope for the Great Jubilee is to be even partially realized, the implications for world civilization will be immense.

Preparing for the year 2000 has become, the pope himself says in *Tertio Millennio Adveniente*, "a hermeneutical key to my Pontificate" (n. 23). It is surprising, in a way, that this document which lays out his entire strategy, making sense of all his encyclicals and multitudinous pilgrimages and other initiatives, including those we may still expect over the next five years, should have received so little attention in the world's press. Members of the Board of *Communio* and the faculty of the Franciscan University of Steubenville were able to devote some time to it at a recent meeting in Ohio. Over in Oxford, at the Centre for Faith & Culture at Westminster College, I have started to organize a series of debates and consultations on certain themes of the document on the Millennium, with special attention to the need for Christian unity—reinforced by the encyclical *Ut Unum Sint* and the apostolic letter *Orientalium Lumen*. In future issues, this Kairos section of *Communio* will include reports and reflections from these debates.

*From *The Crisis of Western Education* (1961): ch. 14, "American Culture and the Liberal Ideology," and ch. 15, "Western Man and the Technological Order." Copyright 1989 by Franciscan University Press, reprinted with permission.

Tertio opens with St. Paul on the mystery of the Incarnation and the sending of the Holy Spirit: "When the fullness of time had come, God sent forth his Son, born of woman," and "God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" (Gal 4:4, 6). In Part I of the Letter, Pope John Paul expands upon this passage with a summary of salvation history, placing next to passages by Paul the Prologue of John's Gospel, and commenting: "The fact that in the fullness of time the eternal Word took on the condition of a creature gives a unique cosmic value to the event which took place in Bethlehem two thousand years ago. *Thanks to the Word, the world of creatures appears as a 'cosmos,' an ordered universe. And it is the same Word who, by taking flesh, renews the cosmic order of creation*" (n. 3).

Part II begins with the entry of eternity into time, the "fulfillment" of time by the Incarnation. It is in God that man finds self-realization, that human time reaches its fullness and transcends its limits. In Christianity, the pope writes, time—and therefore history—has a "fundamental importance," because "in Jesus Christ, the Word made flesh, time becomes a dimension of God, who is himself eternal" (n. 10). From this arises the "duty to sanctify time" through the liturgy, and against this background the pope explains the "custom of Jubilees" which point to the definitive "day of salvation" in which all of God's promises to his people are fulfilled.

In Part III, the pope moves on to explain how, since the Second Vatican Council, the Church has in fact been preparing for the Great Jubilee of Christ's birth—the Council having been called not in response to a particular heresy, like previous Councils, but in response to modernity itself, and the need for it to be assimilated, converted and transformed. Through great Synods, local jubilees, papal journeys and encyclicals, the work of the Council has been continued and extended.

In Part IV, the next period of preparation is divided into two phases, the first of which runs from 1994 to 1996 and focuses on the *precondition* for reconciliation with God, namely, the need for repentance and conversion from past mistakes. This examination of conscience must also, he writes, "consider the *reception given to the Council*" (n. 36), and he specifically mentions the following points. First, the word of God should become more fully the "soul of theology and the inspiration of the whole of Christian living" (cf. *Dei Verbum*). Second, the liturgy should be lived as the "origin and summit" of the Church's life (cf. *Sacro-*

sanctum Concilium). Third, we should resist temptations to sociologize or over-democratize the Church, by strengthening the "ecclesiology of communion" in accordance with the Catholic vision of the Church and the "authentic spirit of Vatican II" (cf. *Lumen Gentium*). Fourth, the essential dialogue with the modern world initiated by the Council must be cordial and respectful, yet "accompanied by careful discernment and courageous witness to the truth" (cf. *Gaudium et Spes*). In a summary way, the pope is indicating the need for an authentic interpretation of the Council, hinting at the fact that in some important respects the conciliar documents have not yet resulted in the long-promised renewal of Church life, and suggesting the priorities for a "re-form of the renewal" in the years to come.

Both here and in other documents released later, the pope breathes new life into the ecumenical movement by committing himself to the hope that we will celebrate the Jubilee "if not completely united, at least much closer to overcoming the divisions of the second millennium" (n. 34). He calls for the recognition by the Church of more non-clerical and even non-Catholic martyrs to Christianity (n. 37, and *Ut Unum Sint*, n. 84). By acknowledging the sins of Catholics (not excluding popes) as contributing to the division of Christendom, he removes what many saw as a major obstacle in the path of real reconciliation between the Churches. In *Ut Unum Sint* he even asks humbly for the help of non-Catholics in discerning new ways in which the Bishop of Rome might exercise his ministry as a "service of love recognized by all concerned" (n. 95).

The second phase of preparation described in Part IV of the 1994 letter runs from 1997 to 1999, and has a trinitarian structure. Here the pope's earlier theological encyclicals come into their own. For 1997 will focus on Christ, the Son of God (cf. *Redemptor Hominis* [published in 1979]), 1998 on the Holy Spirit who makes the Son known and who created the Church (cf. *Dominum et Vivificantem* [1986]), and 1999 on the Father to whom the Son returns and whose keynote is mercy (cf. *Dives in Misericordia* [1980]). This trinitarian structure, like all else in this carefully constructed statement, repays careful attention. Each of the three years is also linked to one of the three great virtues, faith, hope and charity; and to one of three sacraments, baptism, confirmation and penance—in each case with an ecumenical and a Marian aspect.

What follows? In 1997 we might expect, for example, an encyclical on the reading of Scripture, for the pope tells

us that, to recognize who Christ truly is, Christians "should turn with renewed attention to the Bible" (n. 40). In 1998 one might expect the culmination of recent attempts to resolve the dispute between Catholics and Orthodox over the theology of the Holy Spirit and the insertion of the *filioque* clause in the Nicene Creed. (In fact, another step in that direction soon followed with the publication in September 1995 of a "clarification" of the Catholic position on the *filioque* by the Pontifical Council for Promoting Christian Unity.) In 1999, under the sign of the Father and of charity, what comes into focus is the "Church's preferential option for the poor," the cancellation or reduction of international debt, the challenge of secularism, and the dialogue between religions. Historic meetings with Jewish and Muslim leaders are anticipated in places such as Bethlehem, Jerusalem and Mount Sinai.

The Jubilee itself will be celebrated simultaneously in the Holy Land, in Rome and in the local churches (n. 55). At its heart will be the Eucharist, which is itself the living presence of the Savior who took flesh in Mary's womb approximately 2000 years ago. An International Eucharistic Congress will take place in Rome, and a "meeting of all Christians" at a location yet to be decided (no doubt in the Holy Land, if this can be arranged).

In the Conclusion of the document (Part V), the pope situates the themes of his remaining encyclicals by relating them to the question of the *new evangelization*, describing the history of the Church's missionary endeavors to Asia, America, Africa, and Australia, and finally to the "new Areopagus" of contemporary civilization and culture. He affirms with the Council that both past and future belong to Christ. In him "can be found the key, the focal point and the goal of all human history" (*Gaudium et Spes*, n. 10). And finally, as in all of his letters, he turns to Mary, "the unassuming young woman of Nazareth," entrusting to her intercession this new "Advent" of preparation for the year 2000. "She, the Mother of the Fairest Love, will be for Christians on the way to the Great Jubilee of the Third Millennium the Star which safely guides their steps to the Lord" (n. 59).

If this hope for the Great Jubilee is to be even partially realized, the implications for world civilization will be immense. The entire modern world is founded on the division of Christendom. Our hope for a culture of life must be entwined with our hope for repentance and reunion. □

Notes and Comments

EVANGELIZING AMERICA FROM THE BOTTOM UP

I.

Crime is the number one problem of concern for Americans today. We cannot pick up a newspaper or magazine, or listen to a news program without hearing about crime. This is especially true in those parts of the country where upcoming elections cause politicians to sing rhetorical dirges to mourn the failures of the system in dealing with the problem. Of course, what causes crime to be a problem is that no one seems to know how to deal with it.

Recognized experts—those professionals who are paid by generous tax contributions to tell us what will stem the tide of crime run amok—appeal to the public with theories such as the "lock'em-up" cure-all, the secular humanistic psychology cure-all, and the education cure-all.

There are two major drawbacks to listening to the experts. The first is that none of them is a convicted felon who has spent a substantial amount of time in major penal institutions. Being guided through the crime epidemic by people who have never experienced life as a criminal

is sort of like expecting the average man to know what it is to feel the pain of giving birth. The second and most important drawback is that none of the experts is willing to place himself or his theories in relation to the one death-row convict who gave us an answer to crime two thousand years before it was a problem. To do so would be to look into the mirror of self-accusation to see those moral flaws which contradict the teachings of Christ and his Church.

This writer is considered by some to be an expert in the area of crime and punishment, and I am no more at a loss for words than those great nobles who hold degrees and publishing portfolios of best-selling books. There are four major differences with this "expert," though. The first is that I will offer you tested factual solutions to criminal rehabilitation as opposed to the old worn-out theories. The second is that I am now in my ninth year of incarceration on a twenty-five year sentence in the Alabama penal system. That I am a prison convert to Catholicism from agnosticism is the third difference. Finally, under the scrutiny of two very holy priests, I have been privileged to be used by God to develop what some Catholic writers have referred to as the most successful prison apostolate in America.

The purpose of this article is to show that, though crime seems to be prevailing in our anti-life culture, all is not lost. There is hope. We must turn the tide of crime by evangelizing in America, and the best place to begin is at the bottom. If we want to end the crime epidemic, the work must begin in the prisons.