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And then I think of John Paul II and his "witness to hope" as we approach a new millennium. John Paul II's pontificate is wrapped up with the historic significance of Vatican Council II. The millennium is thus brought to a close with a great hope of renewal and with an urgent task to pass the torch to the new generations.

Cardinal Ratzinger said that "Vatican II is in strictest continuity with both previous councils." The Council of Trent should serve as a hermeneutic for Vatican II. I finish these thoughts on the feast day of St. Charles Borromeo. His *Catechism of the Council of Trent* is a real gem which should be carried forth, along with the recent *Catechism of the Catholic Church*, into the new millennium for all Catholic apostolates. So perhaps I should make bold to say that the Council of Trent and the Second Vatican Council can serve us as two sure points of reference for making sense of the passing millennium. At those points we see the great unquenchable flame properly fueled and rightly trimmed and a challenge to go forth boldly. John Paul II will pass along the bright enduring truth to a new generation, a generation to cross the threshold of hope and to begin the new millennium.

So I close with the inspiring words of John Henry Cardinal Newman: "A few highly endowed men will rescue the world for centuries to come. Before now even one man [Athanasius] has impressed an image on the Church, through God's mercy, shall not be effaced while time lasts. Such men, like the Prophet, are placed upon their watch-tower, and light their beacon on the heights. Each receives and transmits the sacred flame, trimming it in rivalry of his predecessor, and fully purposed to send it on bright as it has reached him, and thus the self-same fire, once kindled on Moriah, though seeming at intervals to fail, has at length reached us in safety, and will in like manner, as we trust, be carried forward even to the end" (*Oxford University Sermons*, V.35). It is not now, nor has it ever been, a time for a bushel basket.

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REFLECTIONS ON THE PAST MILLENNIUM by Peter E. Hodgson

As the millennium approaches our thoughts naturally turn towards the future. We try, with varying success, to look into the seeds of time, to see which grains will grow and which will not. It is

perhaps even more instructive to cast an eye on the millennium just ending and to try to identify some of the most momentous changes that have taken place in that period.

As the last millennium began, the period known as the Dark Ages was drawing to a close, and the High Middle Ages were dawning. This was arguably one of the most fruitful and innovative periods in recorded history. The thirteenth has been hailed as the greatest of centuries. It saw the building of great cathedrals and abbeys and the foundation of universities. The treasures of ancient Greek learning were becoming available through translations from the Arabic made principally in Spain. Scholars flocked to the new universities in Bologna, Padua, Paris and Oxford and struggled to understand Plato and Aristotle, and to see how their ideas and concepts could be used to express the Christian faith with increasing precision. Albert the Great, Bonaventure and Aquinas used this heritage and built on the work of Jewish and Muslim philosophers and theologians to systematize theology and to put it on a firm rational basis.

At that time the view of the natural world was based on Aristotle, and this was widely accepted. Aristotle was greatly valued, but the medieval philosophers and theologians did not hesitate to reject his views if they departed from Christian orthodoxy. Aristotelian physics, based on a central stationary earth, and distinguishing between changeable terrestrial matter and unchanging celestial matter, had prevented the development of physics for nearly two thousand years. Gradually, the impact of Christian beliefs broke the stranglehold of Aristotelian physics and opened the way to modern science. In Paris, John Buridan thought about the problem of motion. The eternal universe of Aristotle was rejected as contrary to the Christian belief in creation, and Buridan surmised that God, when he created the world, gave each particle an impetus that kept it going without any further divine action, except that by which God keeps everything in existence. This was the germ of the concept of momentum, and Buridan's work was the critical breakthrough that made modern science possible. From this small beginning came, in the fullness of time, the transformation of our lives through science and technology that is one of the most notable features of our millennium. Not since the birth of a babe in a manger, wrote Whitehead, was there such a change in human history as that due to the birth of science.

Science came to maturity in the Renaissance, with the work of Copernicus and Kepler, Galileo and Newton.

For the first time in history it was possible to understand the natural world in a scientific way. From Newton's equations of motion, together with his theory of gravitation, it is possible to calculate with high precision the motions of the planets and those of terrestrial bodies. The Renaissance was marked also by great artistic achievements, but at the same time came the Reformation and the rise of Protestantism. Christianity was torn apart, and the unity of the Middle Ages shattered.

In the following centuries natural science entered a period of continual growth, and the great voyages of discovery in the fifteenth and sixteenth centuries brought to Europe a whole new range of flora and fauna, and as well made Europeans conscious of civilizations very different from their own. The movement called the Enlightenment increasingly alienated Europeans from their Christian heritage and heightened the prestige of science.

By the nineteenth century the phenomena of electricity and magnetism had been described by Maxwell's equations, and the chemical structure of matter explored in depth. This scientific understanding of matter fused with the empirical knowledge of the workman and this greatly accelerated technological developments. The Industrial Revolution made possible the production in factories of a whole new range of goods at prices ensuring their wide distribution, and this in turn greatly improved living standards. Canals and then railways facilitated the transport of goods, and increased social mobility. The telephone and the electric telegraph made possible worldwide instantaneous communication.

The twentieth century brought even greater changes. The understanding of the natural world was revolutionized by Einstein's theories of relativity and gravitation, and by Planck's discovery of the quantum. Then Rutherford discovered the nucleus of the atom, and quantum mechanics made possible a detailed understanding first of the atom and then of the nucleus. In a few decades this made possible new technologies that brought radio, television, computers, and mobile telephones into the hands of millions. Medicine made great strides. It conquered most killer diseases and made it possible to diagnose and treat injuries by X-rays, radioactive isotopes and nuclear radiations. Communication and travel was further facilitated by larger and faster airplanes.

At the same time, science and technology were also applied to war. Poison gas was used in the First World

War, and the atomic bomb in the Second. The coal that fueled the Industrial Revolution and the oil that has superseded it, for many applications have polluted the atmosphere. The demand for energy increases, and the oil is running out. Nuclear power has the potentiality to provide the needed energy, but is hamstrung by political opposition.

During the present century, Christianity remains divided into Catholics, Protestants and Orthodox, and numerous small sects. Some flourish, and many are withering away. Protestantism is fragmenting and losing its fundamental beliefs. The Orthodox retain a deep spirituality but generally fail to engage the modern world. Catholicism has been shaken out of its complacency by the Second Vatican Council, and shows decline in some areas and renewed vitality in others. Relations between Churches are generally more friendly than before, and there is openness to Eastern religions. Europe is increasingly secular, though still living on its Christian capital. Many are concerned only with this life, and the pleasures it brings, and the larger framework of higher obligations and eternal destiny is a vanishing memory. Whether this trend will continue, or whether the new generation will perceive its shallowness, will be seen in the next millennium.

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1000 YEARS: COMMUNAL EXAMINATION OF CONSCIENCE by Christopher Kaczor

In the *Summa contra Gentiles*, Aquinas says that the present is the end of the past and the beginning of the future. One thousand years is 525,600,000 minutes, but of all these minutes just a few stand out in the mind as of singular importance. The historian can pick out particularly significant dates in political or social history — 1066 and 1945 as well as many in between — but from the eternal perspective these are not the moments that matter most.

Even from a human perspective, it is possible for any one of us to misth that which is most significant. This reminds me of the true story about an elderly, slightly senile bishop. As the great bishop did the Stations of the Cross in the cathedral, a totally nude man ran down the center aisle and then out the door. The bishop clapped his hands and said to the streaker: "Young man, in this cathedral, we walk, not run!" The bishop was true, but not true enough. We can easily misth that which matters most.

Thus, the Church reminds us that at the conclusion of each life there is a particular judgment. Pious practice dictates that each day we examine ourselves to see how we are progressing towards our final end. This examination does not examine our financial portfolio, our social status, our good looks or lack thereof. The examination takes a peek at that most significant of relationships, the relationship to God and to our neighbor. At the end of 1000 years, we as a community would do well to do the same. Undoubtedly, the human community has advanced technologically. Have we made the same advance morally? Does each human person find a place of respect in the human community from conception to natural death?

We have received a special grace at the dawn of the third millennium in the pontificate of John Paul II. As A.E. Houseman wrote not only of his own but every person's memory: "My mind lets go a thousand things/like dates of wars and deaths of kings." John Paul helps us to remember which moments are of singular importance, namely, moments of choice for or against the good of our neighbor, for or against our own good, for or against God. These moments often escape the notice of newspapers, TV, and historians. But they should not escape ours, for they are the moments that matter most from the eternal perspective of God.

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A NEW PENTECOST IN OUR TIME

by Kerry J. Koller

The second Christian millennium. A thousand years of history. This arena of God's incredible action from Francis of Assisi to the Internet. How to assess it? How to select the most, or the second most, or third most important thing that God has accomplished in these one thousand years? Clearly, it's impossible.

So, let me just call attention to one of his most powerful actions, an action which each of us has witnessed and which will be with us well into the third millennium. It is a great work of God that has revolutionized the lives of Christians around the world. It is called, variously, the charismatic renewal or Pentecostalism. It is the great work of God that John Paul II prophetically linked to the "great springtime of Christianity" which God is preparing for all humanity (*To Catholic Charismatics*, November 9, 1996).

The numbers alone are staggering. Over 25 percent of the world's Christians — almost half a billion people — are Pentecostal or charismatic. Mission experts report that the Pentecostal and charismatic church is growing by 19 million a year — 35,000 people a day!

"The continuing explosive growth of Pentecostalism," wrote Vinson Synn, a leading historian of the movement, "indicates that the renewal will continue with increasing strength into the next millennium. Not only is growth occurring in eye-catching mega-churches, but in tens of thousands of small local churches that are planted each year in big cities and remote villages."

The Dictionary of Christianity in America says that Pentecostalism is perhaps "the single-most significant development in twentieth-century Christianity." *Life* magazine ranked it 68th in a list of the top 100 events of the second millennium.

This is clearly a phenomenon with world-changing potential. In fact, "the Charismatic Renewal is like a mighty wind that shook the upper room on Pentecost," Cardinal Bernardini declared, "and in time rocked the whole world" (*A Great Fruit of Vatican II*, 1995).

Although some Pentecostal churches trace their roots to the late 1800s, American Pentecostalism is generally understood to have begun in the ministry of Charles Parham of Kansas. A minister in the Holiness-Methodist stream, Parham was convinced that contemporary Christians were deficient when it came to the Pentecost experience. In his Bible school in Topeka, he taught his students to take the Pentecost experience of speaking in tongues seriously. And so it was, that in a prayer meeting led by Parham on the evening of December 31, 1900, one of his congregants, Agnes N. Ozman, asked to be prayed with and to be baptized in the Holy Spirit. It was past midnight, and on that first day of the new century — the final century of the second millennium — the baptism of the Spirit found its way into American Christianity.

One of Parham's disciples, William Seymour, brought the baptism of the Spirit to a small interracial storefront church on Azusa Street in Los Angeles in 1906, and from there Protestant Pentecostalism spread throughout the world.

Yet, it was not until the 1960s that the baptism of the Spirit began to be experienced by significant numbers of mainline Protestants and Catholics. In 1967, a large number of students and faculty at both Duquesne University and the University of Notre Dame experienced the baptism of the Spirit. From there the word spread quickly through the American Catholic Church, the Catholic charismatic renewal was born.

Within a few years, millions of Catholics' lives were transformed by that experience which proved to be constitutive of a renewed life in Christ. Some observers found the experience of charismatics and Pentecostals bizarre and esoteric. Nevertheless, in 1984 the American bishops wrote: "the Charismatic Renewal cannot be dismissed as peripheral to the life of the Church. It witnesses to elements of the Good News which are central, not optional: the covenant love of the Father, the Lordship of Jesus, the power of the Holy Spirit, sacramental and community life, prayer, charisms, and the necessity of evangelization." Again in 1997 they wrote: "It is our conviction that baptism in the Holy Spirit, understood as the reawakening in Christian experience of the presence and action of the Holy Spirit given in Christian initiation, and manifested in a broad range of charisms, including those closely associated with the Catholic Charismatic Renewal, is part of the normal Christian life."

The baptism of the Spirit lies at the heart of the charismatic/Pentecostal movement. Likened to the Pentecost event itself, it is a powerful personal experience of the love of God the Father, the abiding presence of Jesus and the empowering of the Holy Spirit. The universal testimony of charismatics and Pentecostals is that their lives are unalterably changed in this moment. Fr. Raniero Cantalamessa, the papal preacher to John Paul II's pontifical household, wrote, "it is as if the plug is pulled and the light is switched on; the gift of God is finally 'united' and the Spirit is allowed to flow."

Through the baptism of the Spirit, wrote John Paul II, "countless people have come to appreciate the importance of Sacred Scripture for Christian living, they have acquired a new sense of the value of prayer and a profound yearning for holiness, many have returned to the sacraments, and a great number of men and women

have achieved a deeper understanding of their baptismal call, and have committed themselves to the Church's mission with admirable dedication" (*To Catholic Charismatics*, 1996).

This is clearly the power of God at work in the last century of the second millennium. That same power will reach well into the third millennium, shaping Christian life and witness for the foreseeable future.

Kerry J. Koller is director of the Center for Christian Studies and president of Trinity Schools.

SINCE THE AGE OF CATHEDRALS

By Denis McNamara

When the tenth century was drawing to a close, millennialists predicted a culmination of Christian history and stopped building churches. The welcome arrival of the new millennium saw a revived interest in renewing the world according to Christian revelation. Some of Europe's greatest building projects began shortly thereafter, filling art history texts with buildings which date to the Year 1001. However, diluted the understanding of architectural ideas had become during the so-called Dark Ages, kernels of truth lay waiting in monastic libraries and in the hearts and minds of men who observed the traditions of their forebears. Leaders strove to produce the best they could, using the authority of Scripture and tradition as their guide. Architecture's philosophical foundations flowered in a new millennium while staying firmly rooted in the complete history of salvation which preceded it.

Both the Old Testament promises and Greek and Roman developments had laid the groundwork for the Christian revelation, and this providential preparation remained on the minds of thinkers, rulers and builders after the year 1000. The continuing desire to see the secular realm approach the Heavenly Jerusalem informed decisions and made men search for architectural answers in theology, Scripture and tradition. The past was a storehouse from which to search for the good, ready to teach timeless ideas in a new time and place. Novelty was praised for its ameliorative value within the context of historical and philosophical continuity. Whether church buildings parroted of the features we now label Romanesque, Gothic, Renaissance or Baroque, each architect and theorist sought to embody the Goodness, Truth, and Beauty which men desired but had lost in the fall of their first parents. Concern for the ideal, the best which could be,