

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Council of Baltimore. The bishops met this idea without much enthusiasm. The problem of developing this project was left to John Lancaster Spalding, the archbishop's nephew. At the same time, during the leadership of Leo XIII, neo-Thomism made a comeback. Pope Leo XIII's encyclical, Aeterni Patris, defended scholasticism and decreed that Thomism was to be the philosophy taught in all Catholic institutions of higher learning.<sup>66</sup>

In an essay commemorating the hundredth anniversary of the Declaration of Independence, Spalding painted an arid picture of America's intellectual contributors. The solution that Spalding offered to this dilemma was a university where a Catholic elite would be trained. In the year, 1878, Spalding was offered the opportunity to promote the idea of a Catholic university. The cornerstone for a Catholic university was laid in 1888. In his talk at the opening of the university, Spalding played up the works of the United States in promoting "fraternity and equality." He contended that the university should be progressive. His address concluded by mentioning the name of the universities' benefactress, "Mary Gwendolyn Caldwell."<sup>67</sup>

During 1888 John Keane was made the first head of the Catholic University of America. He was influenced by Isaac Hecker, a friend. Keane was devoted to the Holy Spirit. He worked to converge American Civilization and the Catholic Church.<sup>68</sup>

In the 1880's Spalding promoted the education of women generally, and specifically teacher education for religious women. He advocated the establishment of a teacher's college. His key to knowledge was the development of a philosophic bent of mind. Spalding argued that women were sometimes superior to men in scholastic ability. An encyclical, Longinqua Oceani, was the first document that dealt with the American Church. Its praise of the Catholic University was "restrained."<sup>69</sup>

### Evolution

To counter Darwin's Origin of Species which was published in 1857, George Mivart, a convert, allowed the hypothesis of evolution from lower life but proposed that the soul was created by God. John Zahm, a physics professor at Notre Dame, contended that evolution was consonant with scripture and with scholasticism.<sup>70</sup> However, it has been argued quite forcefully that evolution is a materialist fallacy.

### Relativism and Dogma

The Americanizers favored the ideas of "progress" and "manifest destiny." Their hopes won out in several documents of Vatican II. Dignitatis Humanae Personae expressed the idea of religious freedom. Another document, Lumen Gentium, emphasized the laity and it moved away from a hierarchy toward more "episcopal collegiality." "The use of the vernacular" was one of the products of liturgical change set forth in Sacrosanctum Concilium.<sup>71</sup>

Spalding said that "all truth is orthodox." He argued for "free inquiry."

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Spalding was a very gifted intellectual leader. He voiced the goals of the Catholic University and the Americanist goal of the Church in America.<sup>72</sup>

### Modernism and Progressive Thought

What is modernism? Many priests rejected scholastic metaphysics and utilized historical methodology. Because the trends of Catholic modernist thought hit close to home, Pius X saw them as deadly sources of atheistic rationalism and "Protestant subjectivism." During September 1907 he issued Pascendi Dominici Gregis a systematic offense against modernism which he argued consisted as a "synthesis of all heresies."<sup>73</sup>

Did Christ have unlimited knowledge? Pope Saint Gregory maintained that Christ had unlimited knowledge. In contrast, Edward J. Hanna cited different scriptural lines--"Luke 2:52 and Mark 13:32" that seemed to place limits on Christ's knowledge. One of these quotes refers to the finding of Christ in the temple. It said that Christ grew in wisdom and knowledge. Rome got Hanna to write a follow up to his essay, "The Human Knowledge of Christ." Hanna then argued for the unlimited knowledge of Christ.<sup>74</sup>

The emphasis towards the centralization of Rome and towards ultramontaniam wasn't changed until the American leadership rediscovered collegiality during Vatican II. Only a small number of priests quit the Church over modernism. One priest, for example, Joseph Slattery quit because he felt that the Catholic Church's relationship with black Catholics was disillusioning. He tendered his withdrawal in 1906. One exception to ultramontaniam was the creation of the Catholic Encyclopedia. It was one of the great intellectual efforts of the Progressive era.<sup>75</sup>

### Godel and American Catholic Intellectual History

Godel points out the limitations of the axiomatic method. What are some of the limitations of Catholic thought? Proofs of the existence of God have several contradictions. For example, if God is all powerful can he kill himself? Can God create a stone that he can't lift? Franey thinks that the answer to both of these questions is yes. He argues that "God can deal with contradictions that is why he is God."<sup>76</sup>

### John Ryan

John Ryan was influenced by Hobson who argued that "underconsumption and oversavings are the main causes of industrial slumps and depressions." Similar to the Americanists that preceded him, Ryan, tried to reconcile the church with American Civilization. Ryan's doctoral dissertation, A Living Wage, was the earliest attempt in English to depict the Church's system of politics and economics. His thesis was that

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

man's dignity is holy. He was influenced by Leo XIII's Rerum Novarum. Instead of condemning Marxism, Ryan tried to find the element of truth that exists in socialism.<sup>77</sup>

Locke had emphasized self-interest and the negative aspect of government. The Progressives felt that rights should be harmonized with responsibilities; and, they emphasized the positive role of government. Like Spalding who emphasized priestly culture, Ryan started a movement to make the clergy aware of the implications of economic issues. Examples of these issues are trusts, trade unionism, and profits and wages. Ryan promoted the idea of a living wage.<sup>78</sup>

In his most well-known book, Distributive Justice, Ryan argued against materialism; he contended that the best guide to social justice was religion. After WWI's armistice was completed on November 11, 1918, a Catholic "Bishops Plan for Social Reconstruction" was set forth. Ryan recast some of his ideas from his earlier works such as the idea of a "United States Employment Service" and the "National War Labor Board." Ryan also argued for the minimum wage, partnership between labor and management, cooperatives, and the end to child labor.<sup>79</sup>

In postwar America many Catholics accepted Progressive thought. However, new differences between Catholics and Protestants developed over such issues as prohibition, the Klan, and Alfred Smith's presidential attempt. A structure that survived the war was the National Catholic Welfare Council. During 1924 Ryan backed an amendment to the Constitution that would regulate child labor. It was never enacted due to lack of support. John Ryan's thought was based on neo-Thomism and thus differed from Modernism.<sup>80</sup>

Many Catholics felt that the state should recognize the Church as the true religion. The defeat of Alfred Smith was devastating for many American Catholics. John Ryan endorsed the New Deal. In contrast, Father Coughlin opposed Roosevelt. Coughlin argued that the country's monetary problems were a product of an elite of international bankers. The Spanish Civil War divided the Catholic community.<sup>81</sup>

### The Movement Towards Pluralism: 1920-1968

During 1920 Neo-Thomism continued to exert a strong philosophical force. The magazine, The Commonweal, was started in 1924. It advocated a Catholic way of life. Alfred Smith, a Catholic, was defeated by Herbert Hoover. In the 1930's Father Coughlin argued that Roosevelt was a communist. Also, during the 1940's J.F. Powers and Flannery O'Connor started their writing careers. In the late 1950's Senator Joseph McCarthy attacked the State Department for harboring a number of communists. William Buckley started his conservative National Review. In 1960 J.F. Kennedy was the first Catholic elected president; and, Pope John XXIII started the Ecumenical Council. President Johnson signed a Civil Rights Bill into effect. The war in Viet Nam was also started in the 1960's. That war brings us to May 17, 1968 and the Berrigan's act of Civil Disobedience. Was this act a new beginning? Let us

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

remember Thoreau and the Berrigans! The matrix of Catholic thought continues.<sup>82</sup>

### **American Intellectual History and Mathematics and Science**

Why does not the Church hierarchy present a more mathematical analysis of the Church's theology and behavior? Why do not they have an ecumenical council on science and religion? Three avenues of this approach might be fissionism, fusionism, and field theory. Fissionism means a splitting apart, a division. An example of fissionism might be the splitting apart of the Marxist synthesis. Fusionism means a coming together to release tremendous energy. The world's Catholics working together are an example of fusionism. Field theory is the idea that within the space in the closeness of a particle, a field containing a form of energy exists. This particular field interacts with other fields and particles. In a spiritual way the Church acts like a field. It is a finite field with a large number of members. Margaret Reher's book, Catholic Intellectual History in America, and Thomas Reese's, Archbishop, describe the Catholic field; but, they don't come to terms with the relationship of Catholicism and the philosophy of science or with Godel's Proof and mathematics. For example, a new key to the Archbishops Pastoral on the American Economy is mathematics--math modeling of economic problems and behavior. The descriptive key to fissionism and fusionism is mathematics. The key to Catholic American intellectual history is to logically codify it.<sup>83</sup>

### **Catholic Intellectual History and the Future Research**

Where specifically are the fields of Catholic thought and Catholic intellectual history going? It seems that the fields of Catholic thought and Catholic intellectual history are in "bad shape" compared to fields like economics and/or psychology. What can be done to rectify this situation? One answer seems to be to apply behavioral statistics to these fields. For example, indices of solidarity can be generated. What are some other examples of this approach? First, "descriptive statistics with frequency distributions and graphics, percentiles, measures of central tendency, and measures of dispersion, standard deviation, correlation, regression and prediction can be applied to verbal behavior and group behavior." Second, "inferential statistics with parametric tests of significance can be applied to independent samples." Third, "inferential statistics with nonparametric tests of significance" can be applied to different Catholic categories and scales. Parametric refers to a constant with a variety of values which is used as a "referent for determining other variables." This paragraph presents a thumbnail sketch of behavioral statistics; but, it seems to be a very fruitful approach to Catholic thought and behavior like voting behavior.<sup>84</sup> Maybe Godel would find an undecidable proposition in behavioral statistics!

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **Abortion**

Each man is a message. God creates individuals with a special song or message to send. No one else can deliver this message. It is entrusted only to oneself. Pro-life is the way to send the gift that is every person.<sup>1</sup>

In 1776 John Adams paced in tension with the knowledge that America's dream could die. He was considering three questions: "Is anyone there?" "Does anyone see what I see?" "Does anyone care?" Today we are living in the evening of the lack of respect for life. Father Powell focuses on these very questions: "Is anyone there?" "Does anyone see what I do?" Does anyone care?" He makes love the purpose of life. Love moves towards beauty not towards evil or bitterness. The Pro-life movement is a deed of love. Powell believes that a single person who loves is a powerful majority.<sup>2</sup>

The most moving incidents in John Powell's life were watching the birth of a child and his trip to Dachau. Today we are watching "the Nazi Nightmare in the American Dream." In Germany earlier there was extermination of the chronically ill. This extermination occurred at death centers. Hitler during September 1, 1939 had all the clients in state institutions evaluated by a group of doctors. These doctors spent approximately one week classifying clients. Most of these patients were stamped "Death." The evaluation forms became death warrants for the ill. The committee that handled these clients was called the "Realm's Work Committee of Institutions for Cure and Care."<sup>3</sup>

Another organization was built that was designed to handle the deaths of children. It was called the "Realms Committee for Scientific Approach to Severe Illness Do to Heredity and Constitution." There was developed a "Charitable Transport Company for the Sick" that brought clients to the Death Works. According to records 275,000 people were murdered. Powell calls the science of death "ktenology."<sup>4</sup>

### **Medical Research**

Some of the Jewish people had experiments performed on them. For example, amputations and gun shot wounds were inflicted to test blood coagulants. During their confinement at Dachau three hundred clients were forced into freezing water. More than eighty people were killed in this manner. Other clients had injections of viruses and bacteria given them.<sup>5</sup>

In Holland when the Army Commander for the occupied Netherlands decided to rehabilitate patients for forced labor the Dutch physicians refused. Because of this not a single murder or sterilization was recommended by any Dutch Doctor. Today murder is still being carried out or supported by the "abortion, infanticide, and euthanasia movements." Today Doctors are creating a "guilt-free" civilization.<sup>6</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **America's "Silent Holocaust"**

**"Forty Years after Hitler: Yes, Again!"**

On January 22, 1973 the Supreme Court legalized abortion and started a new "slaughter of the innocents." Father Powell raises the point: Can a Christian be an innocent bystander at the mass killings?<sup>7</sup>

### **American Plight: "Death-on-Demand"**

The case to be made here is that babies should, according to Dr Francis Crick, not be declared human unless they pass certain tests which if they should fail to pass certain babies would not be allowed to live. Dr. William Gaylin, a psychiatrist, told a group of university women that now the best thing for our children might be deciding which children to kill. Also, the best thing for our grandparents might mean that we have to kill them. An English physician, John Goundry, argues that "a death pill will be available...and used by force at the end of this century." This is an argument for a "New Ethic" that would take the place of the old morality.<sup>8</sup>

### **"Secular Humanism"**

The rejection of religious ideas and values has also helped the "death-on-demand movement." Children are taught that we are beyond right and wrong, that "God is dead," and that man is God. This approach was first set forth in 1933 when John Dewey, the philosopher, and his friends wrote the "Humanist Manifesto." This manifesto stated that there isn't a God and that religious belief is an impediment to progress. Only science and reason can evolve us. The ten commandments are irrelevant.<sup>9</sup>

### **Patrick's Theses**

What is needed today is a "Catholic anti-defamation league." Christianity and science should go together. We should head a call to holiness and become a Catholic America-a Papist America with Christian political parties.<sup>10</sup>

Is there an alternative to the "Nazification of the American dream?" Yes, there is. It is called the Just Life position. The Just Life people are opposed to abortion; but, they are for social and economic justice and they are for an end to the nuclear arms race. They have a consistent position on life. One could also be opposed to euthanasia, for animal rights, and for a Christian feminism. Each fetus, each life, is also a formula.<sup>11</sup>

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

### "Archbishop"

Some Asides:

Can Godel Numbers be found in the Church or in the Bible? The answer is, yes.

Does the Bible have a Godel number or numbers? The answer is that there is an overlap of numbers.

Is the power structure of the Church, Byzantine. In part, yes it is.

Is the Church filled with Machiavellian intrigue? The account that Reese creates in his book doesn't support this idea.

Are the Clergy "White Mafia"?<sup>1</sup> The answer is not typically.

Thesis: The "underlying reality" of behavior is mathematics.

Thesis: Heaven is "Christian anarchy."<sup>2</sup> There are no masters or slaves. Government is the result of original sin.

The keys to the book, Archbishop, are solidarity, fusionism, concord, cooperation, fellowship, harmony, unity, fairness, reliability, soundness, stability, and mathematics.

"In our western civilization only one formal organization, the Roman Catholic Church, claims a substantial age."<sup>1</sup>

### **"The Selection of Bishops"**

Mathias was selected to replace Judas as the twelfth apostle. In America, for contrast, bishops and archbishops have been selected by the Pope with the assistance of his advisor in Washington who has been named the pro-nuncio. It is difficult to become an archbishop. By canon law an archbishop must be single and Catholic, thirty-five years old or older and a priest for five years. Usually an archbishop is first a bishop and the leader of a diocese.<sup>2</sup>

Bishops and archbishops are chosen by the Pope. The candidate must be "a good pastor of souls and teacher of the faith." The Vatican is opposed to "politicking and pressure group activity."<sup>3</sup>

When different bishops have reviewed the candidates, they vote on them; then, the archbishop sends the selection to the pro-nuncio who resides in Washington, D.C. The report sets forth the candidate's "name, diocese, parents' names, schools attended and degrees received, date and place of ordination, foreign languages known...and appointments since ordination."<sup>4</sup>

### **The Papal Nuncio**

The present Nuncio is Pio Laghi who assumed the position in 1984. When he

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

receives the names from different provinces he organizes them alphabetically and by province and ethnic background. Some thinkers perceive that a priest who has been educated in Rome has a better chance with the congregation. Nearly fifty per cent of the archbishops have had some type of education in Rome.<sup>5</sup>

### **"The Pope"**

The last step in the process of appointing a new bishop is taken when the prefect sets forth the pro-nuncio's, the congregation's, and the prefect's own views which are presented to the Pope at a Papal audience. When the holy Father decides who the bishop will be, the congregation tells the pro-nuncio of his decision. The pro-nuncio then asks the priest, that is, the candidate, if he will take on the appointment. This approach takes from four to eight months from the time that there is an opening until the position is proclaimed.<sup>6</sup>

### **The Denouement**

A number of variables become evident from a specification of the process through which a bishop obtains an office. The pro-nuncio is the significant person in the whole process. In promulgating his position in writing, the ternus, the pro-nuncio is capable of much influence in his paper, which accompanies the ternus. This report is written in Italian, the language of the congregation for Bishops. This paper is the primary report. Thus the pro-nuncio has a critical position in the choice of American bishops. However, the American bishops have an important role also. First, the bishops select priests in the provinces through which the bishops are selected. Second, by providing the ternus for the auxiliaries, the diocesan bishops have a critical power on the American hierarchy.<sup>7</sup>

A third variable in the process is the diocesan bishop who is near retirement age. He initiates the process and needs of his diocese and elaborates the qualities that the bishop who follows him should have. He suggests to the pro-nuncio the different names of persons who will help advise the pro-nuncio about the particular diocese and the next bishops appointment.<sup>8</sup>

The fourth group of actors in this selection process are the different priests who fill in the questionnaires on the different priest candidates. These are the primary diocesan leaders listed in the Official Catholic Directory. The fifth position is the role of the Congregation of Bishops and their prefect. Their job seems to be largely a check on how the pro-nuncio fulfills his role. The sixth variable is the position of the Pope which is very important. He can select as a bishop any priest he desires.<sup>9</sup>

Thus the choice of bishop is not a democratic one but an institutional selection that tries through large consultations to find a candidate who would become a good pastoral bishop, who is concerned about the well-being of the different people in his particular diocese, and who is loyal to Rome and to the Pope. It is an autocratic

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

method of selection. Besides the good will of the participants, the selection process works because there are checks and balances set up by the people at a variety of levels within the system. Thus while the power of the Pope seems to be absolute, it almost completely relies upon the information that has been collected by the pro-nuncio and the American Catholic Church.<sup>10</sup>

Can the selection process for finding a suitable bishop be improved? In 1972 "new" Vatican guidelines were published. The head of the Canon Law Society of America contended "that the consultation process, although more liberal, was still too restrictive, and did not seem to reflect the awakening consciousness of the responsible people of God in the Church."<sup>11</sup>

Some people desired to strengthen the part that the American bishops have in process of selection. Other critics wanted to give a greater voice to the clergy and also to the laity. Finally, some canon lawyers want the part played by the Bishops to be increased. For example, the Canon Law Society of America contends that every diocese should have a group or committee for the selection of priests for the position of bishop that would find nominations from different Catholics. One position is for an eleven-member committee which would be chosen by the bishop; the other members would be selected by the diocesan pastoral council.<sup>12</sup>

After reviewing the selection and the condition of the diocese, the committee would send its report and the list of choices to the priests' council. The report and the selections would be sent to the diocesan bishop who would also make his own investigation. During the spring bishop's conference the candidates would be rated on by these bishops. The voting results would be sent to the National Conference of Catholic Bishops' Committee on the selection of bishops which would close the group of candidates for the office of bishop for a specific office. The Pope would curtail or limit itself to three or five nominations sent by the NCCB Committee on the selection of bishops.<sup>13</sup>

Vatican leaders and many bishops are opposed to making the selection process more open and democratic. This would make it too "political." Opponents contend that the selection process is political anyway and that the selection process is run by cliques in Rome. A flaw in the selection process is that many priests do not take it into account seriously. The priests can have an input by recommending some of their fellow priests to the bishop and the papal pro-nuncio and by filling out the questionnaires on the candidates. Lay people can describe the type of bishop they would approve of to be their leader.<sup>14</sup>

### **The Bishop's Agenda**

The priesthood is voluntary. What are a bishop's beliefs? While there are many theological disagreements in the Church, its participants agree on many of its beliefs, and they share a similar liturgy and sacramental system; and, they share the same Bible. The wisdom and books of the Second Vatican Council are also accepted by

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

many. The post-Vatican II documents emphasize "service, collegiality, the principle of subsidiarity, and the pastoral role of the bishops" has guided episcopal behavior. The idea of subsidiarity says that civilization in the Church or society should be developed at the lowest level.<sup>15</sup>

Andrew Greeley found in his research that Catholics in America favor by 61 to 39 per cent, that Church leadership should be delimited to the "bishops, priests, and deacons." Many Catholic priests support episcopal government. However, Father Greeley found that 29 per cent of the clergy find episcopal governance to be a problem for them. They desire a decentralized church power. They want, for example, a greater say for the priests' senate and a greater say for the laity.<sup>16</sup> Recently there has been a decline in priests' dissatisfaction to 22 per cent. Why did this happen? Many alienated priests have left. And, the Ecclesial environment has become less authoritarian and more pastoral. Also the bishops have developed a more consultative style of leadership.<sup>17</sup>

### **"Canon Law"**

Canon law defines the legal system that an archbishop works within. It sets forth his power. Each seminarian takes course work in canon law. There is usually a priest on the bishop's staff who is degreed in canon law. A bishop, for example, "cannot rewrite liturgical texts or ceremonies, ordain women or married men, or consecrate a bishop without Vatican approval." Yet the bishop has a large amount of discretion in running his diocese. There is not a separation of power as we have it in America. The bishop is judge, executive, and legislator in his diocese or archdiocese.<sup>18</sup>

As a legislator the bishop has outlines for people under him in his diocese. The bishop must also have a group of consultators drawn from the priests council. He also has a finance council. The bishop is, furthermore, the chief executive. He can develop policies, programs, and develop offices. The bishop can fire a number of his administrative personnel. He appoints his own vicar general and he appoints a chancellor who often acts as the head of staff. The chancellor is the guardian of the archives and the chancellor helps prepare canonical statements.<sup>19</sup>

During 1983 the Code of Canon Law provided for a new diocesan office, the "moderator of the curia." This moderator must "coordinate the exercise of administrative responsibilities; and, to see to it that the other members of the curia fulfill the offices entrusted to them." A new officer stipulated under the latest Code of Canon Law is the financial officer.<sup>20</sup>

As executive leader, the bishop selects chancery leaders and pastors. Finally, the bishop has a role as a judge. The diocesan tribunal is under the bishop, however, this office deals mainly with the annulment of marriages. This legal problem is usually left to the annulment tribunal and to the canon lawyers.<sup>21</sup>

Reese, the author of the book, Archbishop, argues that American archbishops

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

spend little time learning the fine points of canon law. Instead, they spend it developing their archdioceses.<sup>22</sup>

### **The Diocese of the Archbishop**

Often, nearly 84 percent of the time, the archbishop is from a different archdiocese. Reese, claims that each archdiocese is unique. For example, archdioceses have different densities of population, different geographic areas, and different numbers of Catholics. Usually the boundaries of the diocese are similar to political entities. One exception is New York City where the diocese antedates the political unity of Brooklyn and New York. Thus when New York City placed in its contracts a homosexual rights clause, the bishop of Brooklyn signed the contracts and the archbishop of the diocese of New York refused to sign the contract.<sup>23</sup>

What about geographic size? The area of an American archdiocese usually averages 17,700 sq. miles which is twice as large as the state of Massachusetts. What about population? The average archdiocese runs close to 695,000 Catholics. The archdiocese of Los Angeles has a population of 2.7 million Catholics. This is the largest archdiocese. The smallest archdiocese is Anchorage which has only 22,982 Catholics.<sup>24</sup>

Sometimes splitting an archdiocese makes it easier to run. Cardinal Timothy Manning of the archdiocese of Los Angeles spun off San Bernadino and also Orange counties. The usual archdiocese is placed in one of three different categories. First are the most heavily populated dioceses such as Boston, and Chicago which have a density of 300 or more Catholics "per square mile." When an archdiocese is focused on one city and has a high population density, it usually has a centralized and large chancery. During the 1970's, John Seidler discovered that the more urban an archdiocese, the more liberal the bishops were regarding the evaluation of the Church. But, large urban dioceses were more likely to have dissident priests.<sup>25</sup>

This group contains the dioceses with 90 to 190 Catholics in each square mile. These dioceses usually have a large urban area, suburbs, and a country area. Also, these archdioceses, for the most part, have a strong chancery and regional vicars.<sup>26</sup>

The final category has archdioceses with a population of 20 or less per square mile, for example, Anchorage and Atlanta. In these archdioceses chanceries are often small. An archbishop can travel large distances to visit rural parishes. In Omaha, for example, the archdiocese has nearly two thirds of its Catholics living within the metropolitan area, but nearly two-thirds of the priests are in the outlying area.<sup>27</sup>

### **Population Composition**

The composition of the population in a diocese can influence its leadership. In Miami, for example, the influx of Cuban and Haitian peoples has increased the Catholic population dramatically. In Atlanta new parishes are being founded. The

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

ethnic composition of a diocese usually elicits a response with programs and offices. The Church has had to meet the needs of waves of immigrants such as "Irish, Italian, German, and Polish peoples." Presently, dioceses that have large numbers of Hispanic peoples, like Miami, have offices for their Hispanic peoples.<sup>28</sup>

In Los Angeles and San Francisco reside large numbers of Hispanics; and, there are also immigrants from Asian and Pacific countries. These immigrants require special sensitivity. In Anchorage the archbishop should be especially sensitive to Indians and Eskimos. In central-city archdioceses the bishop is called to deal with black problems.<sup>29</sup>

Dioceses have also created offices and programs that are gauged to occupation groups, for example, farming in rural dioceses like Denver and Omaha. In Miami the retired and senior citizens are a concern. In Washington and New York the diplomatic corp require excellent attention. Also, university students, Catholic hospitals and prisons need chaplains to meet their spiritual needs. The Church is trying to deal with the aids crisis. The poor people need attention. In Minnesota and Massachusetts the liberal political climate affects the Church.<sup>30</sup>

An archbishop has many "institutional commitments" such as private schools and Catholic hospitals to provide support for. Most Catholic colleges and universities are staffed by different religious orders. These schools can further the education of Catholic priests and laity. There can be conflict between the bishop and the Catholic theologians. Some cities such as "Chicago, Los Angeles, New York, and Philadelphia" have so many Catholic schools that they are larger than many public school systems in America.<sup>31</sup>

Catholic hospitals in the larger cities like "Chicago, Cincinnati, Los Angeles, New York and Detroit each treat well over 1 million patients every year." "Medicare, and Medicaid cuts, medical ethics, malpractice insurance, and hospital finances" often have to be dealt with by the archbishop.<sup>32</sup>

Some archdioceses support many social service programs such as nursing homes and food kitchens. Other archdioceses have a wide range of personnel. Many of these people are quite talented and dedicated. The archbishop has to meet their needs and pay their salaries. Religious women teach in schools and work in hospitals and in different parish ministries. The decline in the number of sisters has hurt the Church. Lastly, there are the parish priests who already are set in their parishes when the archbishop arrives. Their needs have to be met.<sup>33</sup>

An auxiliary bishop can really help out an archbishop who may be from a different archdiocese. The auxiliary is familiar with the people, personnel, and institutions of the archdiocese. Some archbishops are very difficult to follow like Cardinal Francis Spellman of New York and Cardinal Richard Cushing of Boston.<sup>34</sup>

### **Style and Substance**

What should the ideal archbishop be like? Reese claims that the ideal

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

archbishop should be like a shepherd who is sensitive to his flock and an excellent administrator. He must be able to preach the gospel without threatening his people; and, he must be able to develop large social services and education programs with a small budget. His personality and stewardship must be orthodox and collegial; and, he must keep his flock happy. He must help the poor; and, he must have his priests think that they are the greatest people in the diocese. Also, the archbishop must not alienate the laity by being too clerical.<sup>35</sup>

The archbishop should be a national and international leader in the Church. He must understand the world of finances; and, he must be loyal to the Holy Father. He must be ecumenical but not lose the Catholic identity.<sup>36</sup>

Most archbishops come from the working-class. Half of their fathers don't have college degrees. The average age of an archbishop when he is appointed is fifty-three years. He has to retire at age seventy-five. Sixty-one percent of the archbishops were diocesan bishops when they received their promotion. On the average they were already bishops for six years. However, a number of archbishops had not worked in a chancery before being appointed a bishop. Some priests who became bishops were rectors in the seminary. Lastly, the archbishops are more educated than many priests. Nearly 30 percent have a S.T.D. theology degree or a J.C.D. canon law degree. Most are workaholics.<sup>37</sup>

### **Public Figures**

In their own communities archbishops are important civic leaders. Cardinal Terence Cooke, for example, gave the invocation at the first AIDS research conference. Archbishop Flores urged his San Antonio Catholics to vote.<sup>38</sup>

### **Ecumenism Supporter**

For an archbishop ecumenical attempts are strong with Jews in Los Angeles and New York and with Protestants throughout the whole country.<sup>39</sup>

### **Trans World Leaders**

Some archbishops have national and international impact. For example, Cardinal Krol helped deal with the Catholic Relief service, aid for Polish farmers, and Vatican finances. Cardinal O'Connor is a leader of the Bishop's Congregation. Cardinal Law is helping develop the new catechism. Looking at the national scene, the bishops choose a new president and vice-president of the National Conference of Catholic Bishops. These leaders usually act as spokespersons for the NCCB on many Church issues. These leaders also present the American views of the Church to Rome.<sup>40</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **Teaching**

All archbishops are teachers. But only Archbishop Whealon of Hartford is currently teaching in a formal classroom. Cardinal Law, for example, expressed the view that Boston College could become more Catholic. Cardinal Hickey dealt with the Curran episode whose view on sexuality was challenged by Church officials. Most archbishops teach through their sermons. Many archbishops publish their views in the Catholic newspaper. None of the bishops have published an article in Theological Studies, America's most excellent theological paper. Episcopal pronouncements that have national impact are published in Origins. No archbishop has been as able in utilizing the mass media as have several Protestant TV evangelists. Archbishops should be pastoral. That is, they should get along with their fellow priests; and, they should keep in step with their parishes.<sup>41</sup>

### **Church Administration**

For much of American history the archbishops were largely administrators. In Europe, for contrast, the bishops were not chosen for financial competence. Finances in Europe were handled by officers of "state recognized churches." No American archbishop has an M.B.A. Some archbishops like Cardinal O'Connor are continually developing new programs. Other Archbishops, like Cardinal Donnellan of Atlanta, try to maintain peace in turbulent times. Some archbishops develop a supportive style. For example, archbishop Roach, helped develop a program called Renew, a program for education and parish regeneration.<sup>42</sup>

### **Archbishop Roach and the Common Good**

What are the Church's teachings on social and economic problems? Archbishop Roach enumerates six principles. The first principle is human dignity. People should count or take priority over objects. The second principle is that we should all hear a call to community. Mankind has a social dimension. Each person should live for the good of all. The third principle is the recognition of the rights and responsibilities of the person. People have a right to life and to the things that enhance life such as food, shelter, clothes, medical care, education and work. The fourth principle is to be found in the workplace. Workers have rights and the work performed has dignity. Christ was a worker. The fifth principle is the sanctity of the poor. The poor need to be empowered. The sixth principle is solidarity. All mankind should work for peace; and, we all should work in solidarity to improve the planet and the environment. We should all work to solve the human equation of charity. People are more important than numbers or experiments.<sup>43</sup> Furthermore, the Archbishop is opposed to racism. He says that "in religious terms racism is a sin, a radical evil

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

that divides the human family. It is a sin that violates human dignity in a very basic way."<sup>44</sup>

### **The United States Economy: A Catholic Bishops' Approach**

Why do the Bishops write? They write as heirs of the prophets of the Bible who call us to walk with humility with God (Mi. 6:8); and, they write as disciples of Jesus who instructed us in the Sermon on the Mount that "**Blessed are the poor in spirit...Blessed are the lowly...Blessed are those who hunger and thirst for justice...You are the salt of the earth...You are the light of the world...**"(Mt. 1-6, 3-14). Within the parable of the last judgment Jesus stated that "**I was hungry and you gave me to drink...as often as you did it for one of these the least of my brothers, you did it for me.**"(Mt 25: 35-40).<sup>45</sup>

### **Dominant Themes of the Bishops' Pastoral Letter**

First, all economic judgments should be evaluated on the basis of whether it guards or undermines the dignity of the person. The dignity of the person is holy. Second, this dignity can be gained or guarded only by the person's community. The person is social. Third, everybody has a right to engage in the economic life of the society. Fourth, society has an obligation to the needy. Fifth, people should have human rights--civil, political, and economic rights. Sixth, society has the moral obligation to protect human dignity and to protect human rights.<sup>46</sup>

The Bishops, also, support efforts to stabilize the family in the economy. For example, they back efforts to stop the loss of family farms. The bishops think that we should stop the concentration of agricultural ownership. Moreover, they contend that poor nations should be defended; and, the bishops affirm the church's pronouncements on worker's rights, such as "collective bargaining, private property, subsidiarity, and equal opportunity."<sup>47</sup>

### **A New Drum Beat**

In their letter the bishops contend that the day has come for a "New American Experiment" to put into action economic rights, to expand the sharing of economic power and evaluate the success of this experiment by how far it expands the common good. Catholics should listen to a call for activism and conversion.<sup>48</sup>

### **Peace and Economic Justice for Mankind**

Every economic point of view that is human, moral, and Christian must be guided by several questions. First, how does the economy act for its people? Second, what does it enable its people to do? Third, how do the people engage in it?

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Today the United States economy is the most powerful economic force in the world. It has provided an unprecedented standard of living for many of its players. But, this nation's experiment has faced serious conflict and pain. For example, this nation was conceived with a lack of justice to the American Indians. It gained independence with a bloody revolution. Slavery left a terrible scar on the economy of our nation; and, it was only stopped by a horrible Civil War. Women's suffrage, industrial worker protection, the end of child labor, the efforts to bring the Great Depression to an end, and the Civil Rights struggle of the 1960's all worked to transform the economy and the political institutions of the country. Today the U.S ethos emphasizes economic freedom. But, this ethos also set forth the idea that the market place should be safeguarded by human rights. Slaves, for example, are not to be traded.<sup>49</sup>

The natural resources of this planet were given to us by God for the use of all. Mankind holds them in trust. Today there is much poverty in our country. The poor account for 33 million Americans. There are another 20-30 million needy Americans. Children are the greatest single poor group. What is needed today is moral vision.<sup>50</sup>

The Church has a strong Biblical outlook. The strong points of Israel's belief are "creation, covenant, and community." These ideas give us a basis for reflection on such issues as economic and social justice. What are these Biblical perspectives? First, God created man in his own image. Because of this every person has an inalienable dignity that marks human life before the separation of the person into races and nations and exists before human labor and human achievement. Second, we are a people of God's covenant. The various laws of this promise work to safeguard human life and property and give us respect for the disabled in the community.<sup>51</sup> Third, Jesus brings God's reign and justice. He tells his followers not to focus on materialism. Instead, we should look to God and his justice. Fourth, Jesus summons us to be his disciples in his community. We should initiate God's life in community. Fifth, we have to deal with the problem of poverty and wealth and heed Christ's first public announcement: **"the spirit of the Lord is upon me to preach the good news to the poor(Lk 4:18 cf. Is 61:1-2)."** Sixth, we should build a community based on hope. Seventh, the Church has a tradition that lives. A message on U.S. economic life should be based on the idea of the Kingdom and on discipleship; but, it should be shaped also by Catholic life and reason. The indication is that our economy should be based on ethical values.<sup>52</sup>

### Social Living has a Number of Responsibilities

What are these responsibilities? First, Christian people should work towards solidarity with the suffering; and, second, they should work against injustice. Third, Christians should work to include marginal people in our society. People have basic human rights such as "freedom of speech, worship, and assembly." People also have economic rights such as the "right to life, food, clothing, shelter, rest, medical care and education." People have a right to fair employment, education, and yes, social

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

security. The Church is for the rights of laborers to develop labor unions. Also, Pope John Paul II points out that business and finance should receive protection but they should be held accountable to the common good. The Catholic Church has long supported the right to private property. However, it is not the Church's position to argue for a specific economic system. But, the Church thinks that the right to employment is a basic right. The Church opposes discrimination against women.<sup>53</sup>

Catholic social preaching does not argue for complete equality of income. Some inequality is necessary to deal with the problem of incentives and risks. But, "Whatever belongs to God belongs to all," says Pope John Paul II.<sup>54</sup>

### **"Food and Agriculture"**

The acid test of a farm economy is its capability to meet the needs of present and future generations with justice. First, today farmland ownership is becoming more and more concentrated. Second, farm towns are decaying as people move to the city. Third, our resource base is being depleted through topsoil erosion, chemicals, and underground well's depletion. Fourth, racial minorities are often excluded from the farms. Farmers need solidarity.<sup>55</sup>

### **The Global Economy**

Half of the people of the world live in abject poverty. The Church argues for "the preferential option for the poor." The Church urges the United States to work towards a global common good. However, the United States cannot be the sole provider or savior of the Third World.<sup>56</sup>

### **Wanted: A New Equation for the American Economy and the World Common Good**

Over 200 years have gone by since the United States began its experiment in democracy. The founding fathers set forth to create justice, defend the American general welfare, and build a civilization based on liberty. Much work is left unfinished. To complete this task, new means of partnership and cooperation in the economy must be developed. The economy should be made more democratic. Cooperative work efforts are needed to make local, national, and international economic efforts more just. The Church has developed what it calls the "principle of subsidiarity" which highlights small or medium size communities or institutions developing moral responsibilities. This "principle of subsidiarity" asks for governmental intervention when smaller units of the economy are unable to promote justice. Partnership is needed to implement national policies.<sup>57</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **The Future**

The development of social bodies begins with the conversion of the heart and soul. Work and prayer need to be united. Each one of us should heed a call to sanctity in this world. A strong family unit needs to be fastened by the economy. There must be a renewal in the Church's economic life along the lines of "(1) wages and salaries; (2) rights of employees; (3) investments and property; (4) works of charity; and (5) working for economic justice." What is the Church's prescription for the U.S. economy? It is a covenant of love and justice and freedom.<sup>58</sup>

### **A Bishop's Pastoral: Archbishop Roach on Sexuality**

Parents have an important role in teaching their children about sexuality. What do we mean by sexuality. It is God's gift to mankind. Catholics think that the sacrament of matrimony unites a woman and a man in their quest in life. Matrimony transcends a couple's relationship. It follows from this that every conception has a right to a loving family, to a role in the community, and to God's graces. Teenagers need special help to integrate their "emotional, physical, spiritual, and psychological development." This is a process that continues on throughout all human life. Archbishop Roach contends that we need a new consensus that teens should abstain from sex. Knowledge does not always lead to virtue. Contraception and abortion are not allowable methods of controlling birth. They devalue life. Casual teenage sex often leads to poverty. Teenagers are not fully mature. Parents should set limits on teenager growth.<sup>59</sup>

What can be done? Married people can be faithful. Fidelity gives a larger meaning to sexuality. The young should learn to put fidelity on a pedestal.<sup>60</sup>

What should parents do? First, they should think that they are good models. They should try to discover what values are important to them. Second, the parents should respect a young person's experience of first love.<sup>61</sup>

What are some tips for parents? First, you should try to be approachable. Second, you should be affectionate and loving to your partner and offspring. Third, you should set limits on sexual behavior. Fourth, you should build appropriate ways to express tenderness. Fifth, you should become familiar with parish resources.<sup>62</sup>

What should teenagers do to be chaste. First, teenagers should understand that pre-marital sex is wrong. Sex belongs within the sacrament of marriage. Second, parents should be open to teenagers about their values especially abstinence. Third, abstinence means that teenagers should not develop exploitive relationships. Fourth, by postponing sex until the youth is married, he or she will not have to worry about pregnancy and abortion. Fifth, through abstinence and fidelity, venereal diseases such as aids can be avoided by teenagers. Sixth, by focusing on chastity, the teenager will have time to develop their relationships with important

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

people in their lives. Seventh, the teenager will not become fixated at an early stage of development and miss out on the richness of adult life. Finally, parents and teenagers should take an activist stance on Christianity and sexuality. Patrick's advice is that you should take life seriously.<sup>63</sup>

### **Archbishop John Roach on Spirituality**

**"Holiness is Everyone's Business."  
Archbishop John Roach**

What is holiness? It is a call to be a genuine friend of Jesus Christ. We must all heed "a call to holiness." Archbishop John Roach recalls that during his teens he felt attracted to the priesthood. He says that he felt that he did not have a personal holiness. Archbishop Roach recalls struggling with confession, however, he had a parish priest with whom he developed a strong attachment towards. Archbishop Roach learned that God loved his holiness or lack of it. He thought of "equating holiness with perfection." But he knew that he was imperfect. Archbishop Roach resolved this dilemma by surrendering his will to God's will. By doing this he realized that he was Christ's friend and that he was holy.<sup>64</sup>

Holiness is a call to community and worship. It is a call to service. It is a call to ministry. It is everyone's call. A call to holiness is also a call to work for justice. Christ is our friend. We can enhance our friendship with Christ by attending Mass and the Sacraments and by finding a "spiritual director."<sup>65</sup>

### **Grass-Roots Administrator or Clerical Monarch**

The expansion of archdiocesan programs following Vatican II made a monarchical approach for an archbishop more taxing. In small dioceses, an archbishop can be enveloped in running different agencies. However, some archbishops tried to be royalists in large dioceses. In Chicago, for example, Cardinal Cody personally signed all the archdiocese checks for the city of Chicago.<sup>66</sup>

### **Delegation of Power**

In larger archdioceses it is necessary to delegate responsibility or control will halt. Differences in the style of administration are seen most readily when a new archbishop comes into control. In New York, for example, Cardinal Cooke was almost always involved in making decisions. In contrast, Cardinal O'Connor delegates much of his authority.<sup>67</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **Model of Regional Vicariates**

In heavily populated archdioceses the tendency has been to develop regional vicariates run by auxiliary bishops. Sometimes priests can be regional auxiliary bishops. "Baltimore, Boston, Chicago, Detroit, Dubuque, Los Angeles, Newark, St. Paul, and Washington have regional vicariates and are often separated into deaneries. Sometimes the archbishops group agencies into departments run by department heads. Joseph Bernardin, for example, when he was appointed archbishop of Chicago put his archdiocesan agencies under the control of six directors. The archdiocese of St. Paul and Boston modeled their administrators after the Chicago model.<sup>68</sup>

The first secretarial model was set up by Cardinal Francis Spellman for his New York archdiocese. Under this model seven administrators ran different parts of the Church's bureaucracy. They make reports to the archbishop. The typical departments are for finances, social services, and education. Some archdioceses have pastoral and ministries departments, for example, liturgy and marriage programs.<sup>69</sup>

Some agencies are hard to departmentalize, for example, youth ministry or the diocesan bulletin. Hispanic, black, and family agencies need a partnership with other diocesan programs. At times there is an agency for "leftover" agencies like the cemeteries' agency or the public relations agencies. In Boston, for example, Cardinal Law has fifty-four agencies under him. He reorganized these agencies into seven: "social services, pastoral services, education, community relations, health care services, ministerial personnel, and central services." Some priests have complained that the departmental system develops into a clique of bureaucrats who get in the way of the priests and the archbishop.<sup>70</sup>

### **"Vicar General/Moderator of Curia Model"**

To coordinate diocesan problems an archbishop or vicar general can rely on themselves or the archbishop can select a "moderator of the curia." Often times this moderator is also a vicar general. He coordinates administrative problems and personnel problems.<sup>71</sup>

### **Chief Executive Model**

In St. Paul archbishop Roach is the chief officer. He is a great administrator. He runs his own cabinets' get togethers. He has cabinet meetings every week and monthly gathering with the officers of the archdiocesan departments. Many priests, however, detest weekly meetings. Many archbishops have individual or small group meetings. The deceased archbishop Casey of Denver did not work easily in groups.<sup>72</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **Consulting Bodies**

Consultative groups outside of the chancery have developed to be a critical part of Church leadership. Cardinal Bernardin works well with consultative groups. Canon lawyers emphasize that these groups are not deliberative. That is, "they do not make decisions unless the archbishop specifically delegates this power to them." In a way they are like "interest groups."<sup>73</sup>

#### **"The College Consultors"**

This type of college predates the Second Vatican Council. It is a "diocesan consultors group." This college is composed of six to twelve priests. They are appointed by the Bishop for five year appointments. The latest code of canon law stipulates that the consultors be priests. These consultors have a major role presently in the selection of an archdiocesan administrator who runs the diocese during the period between the death of an archbishop and the arrival of his successor.<sup>74</sup>

#### **"Presbyteral Council"**

The Second Vatican Council said to the bishops that they should have rapport with their priests. "In order to put these ideals into effect a group or senate of priests representing the presbytery should be established." "These priests would be collaborators of the bishop in the government of the diocese." "By the end of 1966 some 45 senates were functioning, and a year later 135." In 1983 the code of canon law developed laws regulating their membership and constitutions and switched their name to presbyterals' councils. Only about fifty-percent of the council were designated to be elected. However, the archbishop or bishop must consult the council on different laws: "the advisability of a synod; the modification of parishes; offerings of the faithful on the occasion of parish services; norms for parish councils; the construction of a church or the conversion of a church to secular use; and the imposition of a diocesan tax." The bishop is the head of the council and sets his agenda. Some councils, after dealing with priests finances, for example, salaries and medical bills, have had as their agenda abortion and South Africa.<sup>75</sup>

#### **"Pastoral Councils"**

Many archbishops have developed archdiocesan "pastoral councils" to bring about greater lay participation in the church. In 1933, nearly 36 percent of the dioceses had pastoral councils. "The function of this council will be to investigate and weigh matters which bear on pastoral activity, and formulate conclusions regarding them."<sup>76</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

### **"Archdiocesan Synods"**

A particular consulting body that arose in the fourth century is the diocesan synod. It is "a group of selected priests and other Christian faithful of a particular church which offers assistance to the diocesan bishop for the good of the entire diocesan community." A Directory on the Pastoral Ministry of Bishops lists five methods a synod can assist the bishop: "(1) adopting laws and norms of the church universal to local conditions; (2) setting policies and programs of apostolic works; (3) resolving problems of the apostolate and administration; (4) giving impetus to projects and undertakings in the diocese; (5) correcting errors in doctrine and morals, primarily by providing authentic teaching."<sup>77</sup>

In spite of their shortcomings consulting bodies are excellent sources of advice and knowledge for different bishops. Different prerequisites are necessary for the consulting organs to be successful. First, there must develop a high level of partnership between the consulting persons and the archbishop. Second, the bishop must set forth critical issues to the members of the council. Third, the council must find someone to do secretarial work. Fourth, if a topic like education is on the agenda, the head of that department must be available. Fifth, council participants need training and orientation programs to evaluate their role in the diocese. "Robert's Rules of Order is not helpful for bodies desiring consensus rather than confrontation." Lastly, these councils need to communicate with their regional and parish level constituencies.<sup>78</sup>

### **Regional Rule**

Different archdioceses have such a large number of parishes that it is not possible for the archbishop to deal with them directly. To deal with this situation, archbishops have divided some of their archdioceses into "regional vicariates" run by episcopal vicars or auxiliary bishops. The diocese can function also split off into deaneries. Newark, for example, is the smallest archdiocese in area but it is one of the largest in population magnitude "(1.3 million Catholics)." It is split into four vicariates with each vicariates led by an auxiliary bishop.<sup>79</sup>

### **"Power and Influence"**

The powers a vicar has differ among archdioceses. Different vicars have access to the archbishops decision making. They may make themselves heard by becoming a member of the priests' personnel department or the finance board. Most archbishops think that visiting different parishes is a crucial part of their ministry. He can act as a model for priests and parishioners. Archbishops have had to come to terms with population changes that have emptied many inner city churches. In Detroit, for example, forty-three churches were closed in the inner city in one year.

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

To deal with the declining number of priests, some archdioceses are letting lay people administer the parishes. In Baltimore, for example, in 1988 the archbishop allowed nine of its 153 parishes to be led by lay administrators. Also, an archbishop has a number of agencies sponsoring programs for the diocese's parishes. A program that has met with approval with many archbishops is Renew. It is a faith renewal program first developed in Newark.<sup>80</sup>

### **Church Finances**

Each archdiocese is a million or more financial unit. Anchorage, for example, is the smallest archdiocese's financial unit; yet, it has a 1.5 million dollar operation for its main department. In contrast, the income of the New York archdiocese surpassed \$264 million in 1983.<sup>81</sup>

To assist the archbishop in his finances is the finance administrator. His office, the finance office, collects incomes, manages investments, pays bills, and negotiates salaries. To evaluate an archdiocese's finances it is necessary to differentiate between parish finances and the finances of the archdiocese's administrations departments. Parishes are almost completely supported by parishioners. The typical Catholic gives \$320 annually. Dioceses are defined in civil law in different manners. Many dioceses in America, for example, Atlanta and Chicago are handled as a "corporation sole" whereby every parish is a separate "incorporated nonprofit corporation with the bishop and his administrators as trustees or members of the board of directors." High schools, seminaries and Catholic Churches are also "separately incorporated."<sup>82</sup>

### **Budgets**

Every archdiocese stipulates that the pastor presents a financial statement to the archbishop annually. Mostly, these statements indicate the income and outflow of each parish for the economic year. A number of archdioceses request that the pastor draw up a budget that projects income and outgo of expenses for the coming fiscal year. Some parishes require money from the archdiocese; and, the finance administrator finances parishes with monetary problems. Several archdioceses, for example, Baltimore and Detroit have auditors that determine the reality of a parishes financial accounting. If fiscal problems are found, the auditor educates the pastor and his workers as to the nature of their parishes' problems. In certain archdioceses, like Washington, the archbishop must sign a contract for sums larger than \$10,000. Large parish projects also need the archbishop's approval. For very large projects, the archdiocese often requests bids. Also, many archdioceses have a banking system that encourages parishes to deposit savings in their chancery. Sometimes new parishes have to be built. These new parishes need economic sustenance. Larger archdioceses provide monetary services such as medical insurance or worker's

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

compensation, or insurance. Once in a while there is one big archdiocese's collection for many programs. In St. Paul this collection is called the "annual archbishop's appeal." It is collected on specified Sundays in the archdiocese's parishes. Many of the archdiocese's programs are budgeted. After a budget is submitted it is often subjected to percentage "increases and cuts." Sometimes a large debt has to be paid off. For example, archbishop Gerety had a \$25.5 million dollar debt in his Newark archdiocese.<sup>83</sup>

Canon law stipulates certain "financial restrictions on a bishop." For example, a bishop must get the thumbs up of his finance department "before alienating church property worth over \$500,000." Alienation is a technical term that means the transfer of the ownership of property from one person to another."<sup>84</sup>

### **"Personnel"**

According to the archbishop, the critical personnel problems relate to the archdiocesan priests. It is the most crucial task in the archdiocese. There is a "shrinking" personnel supply. One study finds that there will be "only half the number of active priests by the year 2000 as there were in the 1960's." Also, bishops are often perplexed about priests who leave their ministries, or have some difficult personnel problems. The priests' appointments to parishes and to archdiocesan departments is the major job of the bishop. To deal with the problems of priest's placements, many archbishops have set up a personnel board that is oftentimes elected. A smaller number of archdioceses lack personnel boards. In St. Paul, for example, a letter is sent out during January asking each priest if they want to move. The present tendency has been towards open listing whereby every diocesan priest is informed of an opening.<sup>85</sup>

### **"Regional Vicars"**

Another troublesome area of priests' assignments is the area of the regional vicar. How does the personnel board meet the needs of the regional vicars and auxiliary bishops. In certain archdioceses, like Detroit and Washington, the auxiliary bishops sit on the staff of the personnel office. They take part in the board's decisions. A problem arises with the question of just how much confidentiality should be maintained in personnel decisions. Privacy weakens when a particular priest is asked about a specific job.<sup>86</sup>

Another controversy is whether the archbishop should attend the meetings of the personnel departments. Some priests contend that the archbishop should not make decisions so that the archbishop can decide on appeals from priests who disagree with the personnel board. However, many personnel board members think that it is more efficient to have the bishop on the board.<sup>87</sup>

In priest's assignments it is important to distinguish between "associates and

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

pastors." A recently ordained priest is seldom made a pastor. He is typically assigned as an assistant pastor so that he can work with a pastor. Depending on the diocese, a priest can remain an associate "for one and a half (Santa Fe) to twenty-five years (Boston)." Seniority is also a factor in the assignments of a pastor. If seniority is not taken into consideration feelings can be hurt. Many archdioceses' pastors have a six year term assignment.<sup>88</sup>

Locating the right priest for the particular parish is the aim of the personnel office and the bishop. Parishes can be large and urban or small and rural. In some parishes knowledge of Spanish is a consideration. Some parishes are liberal; others are conservative. Today a pastorate is a great responsibility. The objectives of the priest are an important consideration. Smaller parishes are often preferred. Schools can be a headache.<sup>89</sup>

After analyzing the parishes and the supply of priests, the personnel office makes its recommendations to the archbishop. The personnel board agrees that the archbishop has the final decision. Often he takes nearly 95 to 99 percent of the personnel office's recommendations.<sup>90</sup>

By canon law a priest should obey his bishop and he usually must take the parish that the bishop picks for him. However, if a priest says no, the bishop will, for the most part, acquiesce. When more than one priest desire a parish, only one can get the position. The problem of rejection is the most difficult part of the open listing procedure. Some archdioceses evaluate a priest's performance.<sup>91</sup>

### **"Comprehensive Personnel Office"**

For secular and religious personnel, the bishop or the archbishop acts to determine personnel policies like salaries and benefits; but, they are not involved in assignments except for particularly visible administrators. For example, the leaders of the National Association of Church Personnel think that a comprehensive ideal is the way to approach "church personnel systems."<sup>92</sup>

In conclusion, the archbishop's personnel department typically begins with the finance office which deals with wages and benefits such as medical or retirement. Depending on the archdiocese it can develop into a sizeable office that screens job applicants, determines salaries, or provides for grievance procedures etc.<sup>93</sup>

### **Catholic Schools**

"There are 7,659 Catholic elementary schools, 1,391 high schools, and 233 colleges and universities in the United States." Many of the colleges and universities are controlled or run by religious orders such as the Benedictines. But, 60 percent of the secondary schools and almost all of the primary schools are under local bishops. Today the majority of Catholic grade school students are in secular public schools. There are, however, 3 million primary school students in parish run religious programs.

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

The bulk of these students are educated by volunteers. The archbishop is responsible almost entirely for the dioceses' education programs.<sup>94</sup>

### **Running the Schools: "Archdiocesan Offices"**

Many archdioceses have a separate office for the Catholic schools and for religious instruction programs. Some archdioceses such as Chicago and New York have a separate office for education. It is called the vicar of education or an education superintendent. The archbishop may also have under his supervision the seminaries and the campus ministry. In other archdioceses such as Atlanta or St. Paul, the secretary of education is the superintendent of the school system. Many archdioceses have an office of education that gives advice to the archbishop on educational policies. Particular archdioceses such as Baltimore or Cincinnati have a single board for schools and for religious teaching.<sup>95</sup>

The office of religious education runs the religious programs in each parish. There are approximately five thousand religious education directors in the United States. They often have a master's degree in sacred studies.<sup>96</sup>

### **Governing Schools**

Schools are a very complex ministry. Policies have to be determined on a wide selection of issues relating to students and faculty such as admissions, tuition, firing, insurance etc. "The Church's policies and practices of governance and accountability are neither uniformly defined or universally practiced in Catholic schools," says Lourdes Sheehan director for the National Association of the Boards of Education for the National Catholic Education Association. Some archdioceses are less centralized than other archdioceses. Laity involvement is a decentralizing force.<sup>97</sup>

### **"Catholicity"**

The focus of the Catholic school office is the supervisor who builds the school's academic and religious education programs. In addition to educational instruction, "liturgy, prayer, and Christian service" form a major part of a Catholic's life. Problems that are to be dealt with are ministry, student life, and teen pregnancy.<sup>98</sup>

### **Money**

Finances are always a significant problem for the Catholic schools. Teacher's pay is sometimes set by the particular school and sometimes by the particular diocese of the archdiocese. Tuition covers 43 percent of the Catholic schools' revenues. Oftentimes tuition is less than day care. Many parishes subsidize their schools. When the schools have money problems, they are usually closed or merged.<sup>99</sup>

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

The principal and the pastors are the two critical participants in the parochial school system. The archbishop must be informed on problems in the schools. He can have a great impact on the schools. For example, while many Catholic schools are closing, a few archbishops such as "(Hanover of New Orleans and Strickes of Kansas City)" are building new high schools.<sup>100</sup>

### **"Catholic Social Services"**

The Church runs a large number of social service programs for the "poor, sick, hungry, homeless, handicapped, emotionally disturbed, unemployed, teenage runaways, unwed mothers, battered women, abused children, refugees, alcoholics, drug addicts, prisoners, victims of AIDS, and others in need." The impact of these programs is enormous. Some of these programs occur in "hospitals, nursing homes, orphanages, and low-cost housing units." Other programs are handled out of shelters, foster homes or day care centers.<sup>101</sup>

When these programs are taken together the Church is the largest "nongovernmental provider of social services in the United States." For example, during 1987, 646 Catholic Charities gave services to 8.7 million people. Some Catholic programs are controlled by professionals. Volunteers staff others. Some programs have both professionals and volunteers. Part-time volunteers, for example, work in soup kitchens or in the St. Vincent de Paul Society.<sup>102</sup>

### **Catholic Government**

Catholic social services are developed in a number of ways. Hospitals are usually incorporated "with their own boards." These boards run the hospitals. The archbishop may or may not be included on the board.<sup>103</sup>

### **Das Kapital**

Throughout the nation, Catholic Charities in 1986 received \$600 million. The greatest amount, 45 percent, comes from the government in the form of grants. Church sources account for 20 percent and service fees account for 17 percent. In St. Paul, for example, Catholic Charities received only "\$800,000 of its \$10 million dollar budget from the archdiocese." In Philadelphia, the Catholic Charities drive gets nearly \$6 million from the separate parishes and \$2 million from the United Way. Some hospitals, nursing homes etc. receive fees from the recipient: an insurance company, "Medicare, or Medicaid." Some programs get government grants. Several states purchase Catholic Charities' services. Low interest laws and grants finance many nursing homes.<sup>104</sup>

Are Catholic social services losing their Catholicity? Certain social service programs dilute their religious orientation to get money from outside the Church. For

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

example, one archbishop was asked to sign a statement that his religious values had nothing to do with the archdioceses' social services. He declined to sign the statement. The archbishop is the person who is completely responsible for a diocese's social services.<sup>105</sup>

The difference between an archbishop and a bishop is that the archbishop is a metropolitan which means the leader of an ecclesiastical province that contains several dioceses. This metropolitan has little control over the diocesan bishops in his province who are called or termed suffragans. A metropolitan can defend his suffragan bishops. For example, archbishop Borders of Baltimore opposed Rome's move for a visit or investigation of the Richmond diocese by a Vatican representative. Borders contended that if an investigation was necessary, it should be conducted by an American bishop. The investigation was finally completed by Archbishop May of the St. Louis diocese.<sup>106</sup>

### **Catholic State Conferences**

Bishops meet together one or more times yearly as a "state conference which is often led by an archbishop." At this conference, the bishops draw up a consensus on religious policies and public issues. Pastoral letters have come forth from these conferences, for example, a California conference wrote a letter on AIDS. The Texas conference issued a pastoral on the spiritual care of Hispanic immigrants. Following the NCCB letter on the economy, "the Kentucky, Maryland, and West Virginia conferences issued pastoral letters on the economies in their states."<sup>107</sup>

### **NCCB/USCC**

Every American bishop meets one or more times a year at the National Conference of Catholic Bishops and the U.S. Catholic Conference to decide on religious and secular issues of common importance. The prelates have a single vote per person except on financial matters on which auxiliaries can't vote. A president and vice president are elected to three year terms.<sup>108</sup>

The bishops have issued policy statements "on Central America, South Africa, the Middle East, Northern Ireland, the Church in communist countries, racism, capital punishment, health care, abortion, the Equal Rights Amendment, care for the terminally ill, food stamps, Medicaid, education, homelessness, international debt, immigration, tax reform, labor relations etc."<sup>109</sup>

A great amount of time and effort deals with Church issues, "like ecumenism, Catholic education, evangelization, family ministry, Hispanic ministry, catechetics, women in the Church, liturgy, and sacramental practice." Issues that are "binding" on the bishops require a two-thirds vote.<sup>110</sup>

Many bishops are involved with international problems. The bishops as a group consulted the bishops of South Africa before they wrote a proclamation on divestiture.

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Moreover, the American bishops often work together with the Holy See to help govern the Church. Because councils are quite rare, a synod of bishops which offers advice to the Pope meets almost every three years.<sup>111</sup>

When a bishop is appointed he takes a loyalty oath to the Pope. At five year intervals, the American bishops visit Rome wherein they meet with the Pope. Ad Limina refers to the graves of Saints Peter and Paul that the bishops visit. The Pope gives an ad limina talk on issues like general absolution, abortion, and fidelity. During papal visits in 1979 and 1987, Pope John Paul II congratulated the American Church for loyalty "to the Apostolic See." He spoke of the "equal human dignity of women and their true feminine humanity." Between visits the Pope usually communicates by letter.<sup>112</sup>

In conclusion, the bishops' decision making is often reactive and it is not often proactive. Usually episcopal rule is incremental. What the American Catholic Church needs is a mathematical, or behavioral, or empirical approach to evaluate its programs. If the "underlying reality of the universe is mathematics," then behavior is based on mathematics.<sup>113</sup>

### The Crux of Godel's Proof

Godel illustrates how to build a formula in arithmetic that represents the statement: "The formula G is not demonstrable." That is, it says for "itself that it is demonstrable." Godel also illustrates that G can be demonstrated only if its negative is demonstrable.<sup>114</sup>

Yet, if a formula and its negation can both be demonstrated then "G is a formally undecidable formula." That is, it is a correct formula of arithmetic. Because G is both true and undecidable, the axioms of arithmetic are not complete. We cannot logically derive all the truths of arithmetic from its axioms.<sup>115</sup>

### Impact

The results of Godel's study are very far-reaching. Godel showed that the problem of finding for each and every deductive system, for example, a deductive system within which the entirety of arithmetic, an absolute consistency proof is quite unlikely. There are a myriad "number of true arithmetical statements which cannot be formally deduced from any given set of rules of inference."<sup>116</sup>

Godel seems to think that only a philosophical "realism" like Plato's can give us a sufficient definition of truth. What is Plato's realism? It is the idea that mathematics or philosophy do not invent their "objects" but often find them as Columbus discovered America. If this is accurate, then, the objects must "exist" prior to their particular discovery. Plato's idea is that the study of the objects of mathematics lives in an area that gives them access to the intellect alone.<sup>117</sup> Maybe logic is an extension of Catholicism. Life is incomplete and inconsistent. The Church

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

addresses the human condition and values reason. It seems to the writer that Marxism, existentialism, and Christianity could be codified logically--a predicate calculus.

Thoreau's, Walden, is a statement about dissent, nature, race, and classicism. Skinner's, Walden II, is a statement about nature and behaviorism. Walden III is a statement about consent, mathematics, Catholicism and the universe.

### Patrick's Final Thoughts

If Godel can prove that there are some things that are true but can't be proved to be true, then it seems that it can be argued that there are some things that are false but can't be proved to be false. Franey thinks that Patrick's thesis is false but he can not prove it. Maybe there are things that are false but can be proved to be true.<sup>118</sup> My mother, Patricia Kast, thinks that there are some things that are undecidable and incomplete in life, but, we are all a part of a larger whole.<sup>119</sup> This book ends on an undecidable note. Godel's proof is a paradox: it may be false but can not be proved to be false. The key to Catholic American research is mathematics and solidarity. Let God deal with the undecidable. Let God call America's hand. What do you get when you pull all of these Catholic themes together?-- **American Catholic Integralism!**

### An Interesting Note

There are 774,746 words in the Old and New Testament. This is a composite number. There are 125,185 words in the Apocrypha. This is not a prime number.

Godel's Proof highlights the undecidable aspects of mathematics, psychology and religion.

**Patrick's Name in Base Eighteen Numbers:**

Patrick O'Dougherty = C0.<sup>120</sup>

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

### I N D E X

A Living Wage 41, 42  
abolitionists 16, 34  
abortion 2, 44, 45, 57, 60, 67, 68, 70  
Ad Limina 68  
Adams 44  
Aeterni Patris 40  
Aids 51, 52, 57, 66, 67  
algebra 4, 5  
alienation 63  
all truth is orthodox 40  
America 2, 5-8, 14, 16, 30, 31-35, 37-42, 43-46, 48, 49, 51, 53, 62, 67-70, 2  
An Introduction to the Devout Life 31  
anarchists 37  
Anchorage 50, 51, 62  
Angela Davis 8  
Anti-Federalists 37  
archbishop 2, 38-40, 43, 46, 49-53, 53, 57, 1, 58-67, 70, 71  
Archdiocesan Synods 61  
archdiocese 49-51, 58, 59, 61-66, 71  
arithmetic 3-5, 68  
Aspirations of nature 38  
Associates and pastors 63  
Atlanta 50, 53, 62, 65  
Augustine 9, 9-13, 70  
axiom 3-5  
Baptism 19, 20, 26  
behavioral statistics 43, 71  
behaviorism 17, 69  
Berington 30, 31  
Berrigan, Daniel 70  
Berrigan, Philip 70  
Berrigans  
    Philip 2, 7, 8, 9, 42, 70  
Bible 2, 8, 16, 28, 29, 32, 46, 48, 54  
biology 5  
Bishops' Plan for Social Reconstruction 48, 54, 68  
Black 8, 16, 33, 41, 51, 59  
Black Panthers 8  
Boston Quarterly Review 36

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

Brook Farm 37, 38  
Budgets 62  
Byzantine 46  
calculus 3, 4, 28, 69  
Caldwell 40  
Calvin 31  
Canon Law 46, 48-50, 52, 60, 63, 64  
Canon Law Society of America 48  
Cantor 3  
Cardinal virtues 26, 27, 50-53, 58-60  
Carey 32, 33  
Carroll 30-34  
Carroll, Bishop John 31, 33  
Casey 59  
Catechism 2, 19, 23, 52, 70  
catholic 2, 5-7, 10, 14, 19-24, 27, 30, 30-35, 37-43, 45-53, 54, 55, 56, 62, 64-71  
Catholicity 36, 65, 66  
celibacy 24, 31  
Challory 31  
chancellor 49  
Channing 35, 37  
charity 9, 27, 31, 33, 53, 57  
Chicago 50, 51, 58, 59, 62, 65, 70  
Christ 2, 7, 8, 11, 13, 16, 19-22, 24-27, 33, 36, 41, 53, 55, 58  
Christianity 2, 11, 13, 14, 36, 45, 58, 69, 70  
Church 2, 8, 10, 13, 19-22, 24, 30-43, 46, 48-57, 59-68  
Church Finances 62  
Church of the Future 36  
Cincinnati 51, 65  
City of God 9-11, 13  
City of Man 9, 10, 12, 13  
Civil disobedience 7, 16, 42, 71  
Civiltà Cattolica 38  
classes 3  
Cody 58  
College Consultors 60  
Commonweal 42  
Comprehensive Personnel Office 64  
confederacy 2  
Confirmation 19  
constitutional republicans 37

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Consultative groups 60  
Cooke 52, 58  
Corporation sole 62  
Coughlin 42  
Crick 45  
Curia 49, 59  
Cushing 51  
Cuskelly 2, 24, 24, 70  
Dachau 44  
Dante 8, 9, 9  
Darwin 40  
Das Kapital 66,  
Death Works 44  
Declaration of Independence 31, 40  
democracy 36-39, 56  
Denver 51, 59  
Detroit 51, 59, 61-63  
Dewey 45  
Dignitatis Humanae Personae 40  
Dissertation on Pure Love 32  
Distributive Justice 42  
Divestiture 67  
divinity of humanity 11, 37, 70  
Dogma 30, 33, 40  
Donnellan 53  
Du Pope 34  
Dubuque 59  
Economic Justice 2, 12, 42, 43, 45, 53, 54-57, 62, 70  
Ecumenical Council 37, 42, 43  
Emery 32  
enemies of happiness 35  
England 30, 33, 34, 36, 37  
England, John 33, 37  
Enlightenment 30, 31, 33-36  
episcopal collegiality 37, 40  
euthanasia 44, 45  
Evolution 9, 24, 25, 40  
Ex Hac Apostolicae 32  
faith 11, 13, 14, 19, 24, 25, 27, 33, 38, 39, 46, 62  
feminism 13  
Fenelon 32  
field theory 2, 43,

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

finite 4, 11, 43  
First Provincial Council 34  
fissionism 2, 43,  
Fletcher 30, 31  
Flores 52  
formula 4, 28, 45, 68  
Forsyth 36  
Forsyth, John 36  
Franey 2, 6, 41, 69, 70  
Franklin 16, 32  
Free Inquirer 35  
free inquiry 40  
French revolution 32, 34  
French Revolutionists 37  
friendship 24, 34, 58, 71  
fusionism 2, 43, 46  
Garden of the Soul 31  
Gaylin 45  
geometry 4-6  
German 2, 5, 34-36, 51  
Godel 2, 3, 3-5, 14, 28, 28, 41, 43, 46, 68, 69, 70  
Gother 31  
government 7, 8, 10, 12, 15, 33, 34, 36, 42, 46, 49, 60, 66  
grace 9, 19, 22, 24, 25, 37, 38  
Hanna 41  
Harrison 36  
Hecker 35, 36, 37-40, 70  
Hickey 53  
hierarchy 40, 43, 47  
Hispanic peoples 51, 59, 67  
Hitler 44, 45  
Holy Communion 21  
Holy Eucharist 19-21  
Holy Orders 19, 21, 22  
homosexual rights 50  
Hoover 42  
hope 11, 13, 27, 55  
Hopkins 37  
Hopkins, Henry 37  
humility 9, 24, 54  
Idealism 12  
Ignatius 31

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

incomplete 4, 5, 38, 68, 69  
individualism 38, 39  
Indulgences 20  
infallibility 31, 34, 39  
inference 68  
inferential statistics 43  
infinite 3, 11  
Integral 2  
Introduction 2, 31,  
Irish 34, 51  
Italian 47, 51  
Jesus 7, 19-22, 30, 32, 36, 37, 54, 55, 58  
Jesus Christ 19-21, 58  
Jews 52  
Johnson 42  
Judas 46  
Just Life 45  
Kast 69, 70  
Keane 40  
Kennedy 42  
Kenrick 37, 38  
Kenrick, Francis Patrick 37  
King Louis XVI 32  
Krol 52  
ktenology 44  
Laghi 46  
Law of Nature 26  
Lewis 2, 26, 27, 70  
Lewis, C.S. 70  
liberal 10, 12, 35, 39, 48, 50, 51, 64  
Locke 30, 42  
logic 68  
Longinqua Oceani 40  
Los Angeles 50-52, 59  
Lumen Gentium 40  
Machiavellian 46  
Mafia 46  
Maistre 34  
Man 7, 9-16, 19, 22, 24, 26, 35-38, 42, 44, 45, 55, 57  
manifest destiny 40  
Manning 50  
Marshall Plan 13

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

Marxism 42, 69  
Mary 25, 30, 31, 40, 70  
Massachusetts 16, 37, 50, 51  
mathematics 2-4, 5, 6, 23, 26, 30, 43, 46, 68, 69, 71  
Mathias 46  
Matrimony 19, 22, 57  
McCarthy 42  
McMaster 35, 38  
Mediationed life of Jesus 37  
Medicaid 51, 66, 67  
Medicare 51, 66  
Mercersburg movement 35  
meta-mathematics 3-5  
Miami 50, 51  
Milner 37  
Ministry of Bishops 21, 58, 59, 61, 65, 67  
Mirari Vos 34  
Mivart 40  
modernism 41, 42  
Mohler 34  
Money 17, 24, 39, 62, 65, 66  
National War Labor Board 34, 42, 48, 52, 53, 56, 64, 65, 67, 70  
Nativism 33, 34  
Nazi 44  
NCCB/USCC 67  
negative reinforcement 8, 10, 17, 42, 68  
Nevin 35  
New History of the Old and New Testament 32  
Newark 59, 61-63  
Newman 37, 70  
Niebuhr 10-12, 12, 13, 70  
Niebuhr, Reinhold 12, 13, 70  
number 3, 4, 17, 28, 29, 34, 38, 41-43, 46, 47, 49, 51, 52, 55, 61-63, 66, 68, 69  
O'Connor Flannery 52, 53, 58  
O'Dougherty 8, 69, 70  
O'Dougherty, James 70  
O'Dougherty, John 70  
O'Leary 30, 31  
Omaha 50, 51  
operant conditioning 17  
Origin of Species 40

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

Original sin 8, 9, 11, 13, 14, 19, 46  
Origins 53  
Oxford movement 35, 37  
pacifism 11-14  
paradox 2, 5, 69  
parallel 3, 5  
Parliament 32  
Pascendi Dominici Gregis 41  
Pastor Aeternus 39  
Pastoral Councils 43, 47-49, 53, 54, 57, 59-61, 67, 70, 71  
Patricia Kast 69, 70  
Penance 19, 20  
personality 24, 25, 27, 52, 70  
personnel 49, 51, 59, 61, 63, 64  
Philadelphia 32, 37, 51, 66  
Pius IX 39  
Pius X 41  
Plato 6, 68  
pluralism 30, 31, 42  
Polish 51, 52, 71  
Pope 14, 20, 31-34, 36-42, 46-48, 56, 68  
Pope Gregory XVI 34, 36  
Pope John XXIII 42  
Pope Leo XIII 40  
Pope Pius VI 32  
Pope Saint Gregory 41  
Powell 2, 44, 45, 70  
Powers 26, 36, 38, 42, 61  
prayer 25, 31, 57, 65  
prejudice 30, 33, 34  
Presbyteral Council 60  
Presbyterian 35  
Principia 4  
pro-nuncio 46-48  
progress 13, 25, 35, 36, 40, 45  
Progressive thought 41, 42  
Progressives 42  
prohibition 42  
proletariat 2  
proof 2, 3, 3-5, 28, 43, 68-70  
Protestant 30, 33, 34, 37, 38, 41, 53  
Protestants 31, 32, 34-36, 39, 42, 52

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

punishment 17, 20, 35, 67, 70  
Purcell 38  
Questions of the Soul 38  
racism 2, 53, 67  
radicalism 7, 12  
Realism 12, 68, 70  
Reese 2, 43, 46, 49-51, 70  
Regional Rule 50, 59, 61, 63  
Reher 2, 30, 43, 70  
Reher, Margaret 70  
Renew 34, 53, 62  
republicanism 33  
Rerum Novarum 42  
revolution 8, 16, 32, 34, 38, 39, 55  
Roach 53, 57, 58, 59, 71  
Robert's Rules of Order 61  
Roman Empire 10  
Romanticism 34, 35  
Russell 4  
Ryan 41, 42  
Sacrosanctum Concilium 40  
Saint Francis de Sales 31  
Saint-Simon 36  
San Antonio 52  
Satan 7, 25, 26  
Schaff 35  
schedule of reinforcement 17  
science 3, 16, 26, 38, 43-45  
Second Vatican Council 48, 60  
Secular Humanism 45  
Seidler 50  
Selective Service 7, 8  
self-interest 11-13, 42  
self-reliance 15, 37  
Seminary of Charleston 32, 33, 52, 70  
seniority 64  
separately incorporated 62  
Seton 31  
sex 17, 22, 24, 26, 57  
shaping 17, 18  
Sheehan 65  
Sisters of Charity of Saint Joseph 31

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

Skinner 17, 69, 71  
Skinner, B. F. 17  
Slattery 41  
slave 36  
slavery 15, 16, 33, 34, 36, 55  
Smith 42  
socialism 38, 42  
Society for Christian Union and Progress 36  
Sodality of the Blessed Virgin Mary 31  
South Africa 60, 67  
Spalding 39-42  
Spanish Civil War 42  
Spellman 51, 59  
Spiritual Exercises 31  
spirituality 58, 71  
St. Paul 59, 63, 65, 66, 70, 71  
St. Thomas Aquinas 24  
state 7-10, 12, 13, 15, 16, 19, 22, 27, 30-34, 36, 38, 42, 44, 50, 53, 67  
statistics 43, 43, 71  
stimulus generalization 17  
Strickes 66  
Sulpician Order 32  
Symbolik 34  
system 3-5, 16, 36, 41, 48, 49, 56, 59, 62, 65, 66, 68  
Talbot 32  
ternus 47  
The American Museum 32  
the democracy of Christ 36  
The Human Knowledge of Christ 41  
The Laboring Class 36  
The Mass 21, 45, 53  
The Ten Commandments 22, 23, 45  
theocracy 2  
Theological Studies 53  
theology 9, 24, 43, 52  
theorems 3, 4  
Thomism 40, 42  
Thoreau 2, 7, 15, 16, 43, 69, 71  
Thoreau, Henry David 2, 16, 71  
Tractarians 37  
transubstantiation 20  
Tubingen School of thought 34

## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

undecidable 4, 5, 14, 43, 68, 69  
United States Employment Service 42  
Universalist 35  
vicar general 49, 59  
Walden I 15  
Walden II 17, 69  
Walden III 69  
WaldenID.wp 72  
War 8, 10, 12, 13, 42, 55  
Washington 16, 30, 32, 46, 51, 59, 62, 63  
white mafia 46  
Working Man's Party 35  
Wright 35  
Yankee Paul 39  
Zahm 40

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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1. These numbers were derived from QUICKVERSE BIBLE CONCORDANCE. The address of this concordance is 375 Collins Rd. NE, Cedar Rapids, IA 52402. Dr. Michael Franey suggested some of these operations and numbers. The writer

## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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## **A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE**

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## A CATHOLIC AMERICA--A MATHEMATICAL PERSPECTIVE

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