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On hope, heaven and hell

by Nicholas J. Healy

At the end of the final volume of his *Theological Dramatics*, Hans Urs von Balthasar tentatively proposes that we consider the question of eternal damnation not so much from the perspective of man ("What does man lose if he loses God?"), as from the standpoint of God: ("What does God lose if he loses man?"). What would it mean for God to have to condemn one of His creatures? According to Balthasar, we have become too accustomed to posing the question of eternal damnation abstractly, as though the outcome were a matter of indifference. In Jesus Christ, God has revealed his desire to save all of mankind. As absolute love, God has involved Himself in the drama of our salvation precisely to the point of being abandoned and dying the death of a sinner "in our place." The loss of a portion of mankind, although a real possibility, would be an unspeakable tragedy for God and likewise for the Christian who is united in Christ to each member of humanity. Christians, who by baptism are given a share in the mission of Christ, are called to hope and pray for the salvation of all men.

In defending this thesis Hans Urs von Balthasar was confronted with considerable resistance and even accusations of heresy. In a series of articles published in *The Wanderer* in 1987, John Mulloy attacked Balthasar's theology as "contradicting the teaching of Jesus" and "contradicting 19 centuries of Catholic teaching."[1] While a student at Franciscan Univeristy, I often found myself defending Balthasar against similar accusations.

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Because the issue is of such fundamental importance for what it means to be a Christian in the world, I would like to offer a defense of Balthasar's position. In the limited space available here I propose to consider two questions: (1) What does Balthasar teach about hell? What does he mean by 'hope for all men' and what are the grounds for this hope? (2) Is Balthasar's theology of hope consistent with the teaching of the Church?

Balthasar's position may be briefly summarized as follows: Both Scripture and Tradition testify to God's desire to save all mankind. The gift of salvation, accomplished in Jesus Christ, is freely offered to each creature. As a gift of love, salvation must be freely accepted. God refuses to overrule or violate human freedom. As Scripture attests, the consequence of a rejection of God's offer of love is eternal separation from God, i.e. hell. We do not know that any man or woman has in fact finally rejected God. Thus, while recognizing the real possibility of hell, we are called to hope that all men attain salvation. Balthasar repeatedly distances himself from a theory of the *apokatastasis pantōn*, or final restoration of all things, a theory attributed to Origen and condemned by the Church. He is careful to distinguish hope from knowledge: "Brothers and sisters of Christ, created by the Father for Christ, who died for them in atonement, may fail to reach their final destination in God and may instead suffer eternal damnation with its everlasting pain—which, in fact, would frustrate God's universal plan of salvation. If we take our faith seriously and respect the words of Scripture, we must resign ourselves to admitting such an

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INSIDE:

CONTINUING CONVERSATIONS

Renewed commendations

I continue to read the University Concourse with great interest, and was particularly impressed with the tone and content of the most recent issue, specifically with the civility, reason and balanced approach of Father Giles, Alicia Hernon and Susan Creel Fischer in approaching their subject matter. Father Giles was always a level head on campus when I attended the University. (Mrs. Fischer preceded my arrival and Mrs. Hernon attended after I graduated.)

Christopher P. Wright
Class of '87

Charisms are traditional

I greatly appreciated Adam Tate's bringing up the issue of charismatic spirituality on our campus because I think it is an issue that has caused great division and confusion among our students. In the shuffle, it is easy to lose sight of what the charismatic gifts really are and where they came from. No one can deny that God has used these gifts to completely change our campus, so they are an important part of what makes the life at Franciscan University different from any other place on earth.

I do not think that the notion that a person's spirituality should not affect their celebration of the liturgy is a Catholic idea. The spirituality of Catholics in Africa is not going to be the same as those in Rome; a Mass said in a cloistered Carmelite convent will differ from one celebrated in a Catholic elementary school, but all can be perfectly in line with the Church's directives. To suggest that the entire world should celebrate the liturgy in exactly the same manner would greatly rob our Church of the marvelous diversity found among the peoples she embraces.

Secondly, I do not think that using the charismatic gifts can be described as a spirituality at all, in the sense that Mr. Tate described it. Throughout the New Testament spiritual gifts that would be characterized as "charismatic" today are spoken of as gifts for the whole Church (see, for instance, 1Cor. 12:7-11). These gifts were given to the apostles and to Our Lady on Pentecost, when the Church was born; they were used by the early Christians as part of the sacraments of initiation, and they inspired the apostles to spread the gospel throughout the world. These gifts are at the heart of our Church!

In *Fanning the Flame*, a study on the baptism of the Holy Spirit in relation to Christian initiation, the authors cite the testimony of three Doctors of the Church, Cyril, Hilary and Chrysostom, to demonstrate that "the baptism in the Holy Spirit is not a matter of private piety, but of the official liturgy, and of the church's public life. Historically, the baptism in the Holy Spirit is integral to those initiatory sacraments which are constitutive of the church, namely, Baptism, Confirmation, and Eucharist. In this sense, the baptism in the Holy Spirit is normative."

These gifts are for every Catholic, because this life in the Spirit is not one spirituality of the Church, but *the* spirituality of the Church. With this understood, I would say that not only should all spiritualities be welcomed into the liturgy, but charismatic spirituality especially should be embraced by all Catholics, as it was in the early Church.

This may be difficult for some to accept, because in our classification of "traditionalists" and "charismatics" we have stereotyped and created prejudice which has bred division. The truth is that we should all be able to describe ourselves as both "traditional" and "charismatic," since the charismatic

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THE UNIVERSITY CONCOURSE
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Editorial Policy

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We welcome submissions from faculty, students, administrators, staff, alumni, parents, trustees, benefactors and friends, on any topic of interest to a general university readership, provided they are courteously expressed and framed with a view to advancing the welfare of the University and/or Catholic culture at large.

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We will consider printing submissions anonymously or under a pen-name; however, in general we wish to encourage open, "face to face" discussion. In either case, the editors require the full name and phone-number of the author of each opinion.

Why tradition in the liturgy is so important to our religious life

by Alice von Hildebrand, PhD

I JUST WISH TO COMMENT ON ADAM TATE'S EXCELLENT ARTICLE: "TRADITIONALISTS, CHARISMATICS AND THE LITURGY." ONE PHRASE STRUCK ME PARTICULARLY. HE relates that while in Gaming, he "discovered the richness of the Catholic tradition..." This is, I believe, the crucial issue. We live in a world that is "alienated," cut off from its roots, from its past, from its "source." My students have taught me to sympathize with the anguish of those who do not know where they belong, who do not know "their name." It was Plato who wrote centuries ago: "...tradition, if no breath of opposition ever assails it, has a marvelous power."

One thing is certain; the world in which we live has cut off its umbilical cord with its ancestors. The technological changes which have taken place in the course of the last sixty years are so mind-boggling that it is hard for a child to realize that its grandparents had no radios, and that the telephone was a rarity in most houses.

But in our context, the theme is the liturgy, and once again we face the same phenomenon: most contemporary liturgical services have radically deviated from tradition. An acquaintance of mine (who had not attended Mass for twenty-seven years, being a fallen away Catholic) came to my husband's funeral Mass, and remarked to his wife: "I never realized that the changes were so radical: it is so totally different from what I knew as a college student."

Alas, my faith is very weak. How often do I find myself in church, in a state of complete spiritual aridity. When I attend a Tridentine Mass, the thought that the Liturgy is the very same that was experienced by a St. Teresa of Avila, by a St. Francis de Sales, by a St. Vincent de Paul, by a holy Curé d'Ars, by a St. Dom Bosco, by a St. Thérese of Lisieux, by a Mother Cabrini, gives me wings. Their faith, their love carry me; I join then my prayers to theirs, and offer to God their ardent love. I imagine that if they were to come back on earth to pay a brief visit to their suffering brothers, they would find the exterior world totally foreign to them, but if they were to enter a Catholic church where the Tridentine Mass is celebrated, they would find themselves "at home." I cannot help but believe that if they attended a charismatic service, they would be quite baffled.

When I first came to the United States, everything seemed so strange to me; I felt so hopelessly lost and uprooted. But upon entering St. Patrick's Cathedral in New York, and hearing the words: "*Introibo ad altare Dei*..." I found myself "at home," and I understood that my true home on earth was and will remain the Holy Catholic Church, and that I would be "home" wherever she should utter these sacred words. The Mass was the very same, in every single detail, as the one I had heard in my home country since I was four years old. I had found my roots.

But this is not all. Modern man is not only "alienated;" he is also terribly restless. This restlessness expresses itself either in an unhealthy craving for constant activities, or in a constant longing for change. I know a young man who had lost his faith, left home quite young, and restlessly wandered from state to state until, exhausted and on the point of mental collapse, he found his way back into the Church. Since then, he has stayed in one place, serving God with faithful love.

Most people today— "hooked" on activity, feel lost when they do not do things: such as singing hymns, moving their arms, clapping, playing the guitar, distributing communion.

The USA is a country of doers. We live in a sort of beehive of ceaseless activity. For most men, the alternatives in life are "work or fun." No place is left for silence and contemplation: pillars of religious life. The traditional Mass is typically contemplative, totally centered on God, in an adoring posture. The words of consecration are only whispered—an adequate expression of the tremendous mystery that is taking place on the altar. Most people today— "hooked" on activity, feel lost when they do not do things: such as singing hymns, moving their arms, clapping, playing the

guitar, distributing communion. It is easier to keep people in church for two full hours playing the guitar and singing hymns, than to keep them silent and contemplative for ten minutes. For activity is much easier than contemplation. Physical work can be very hard, but it is easy compared to intense intellectual work (Plato already saw this clearly); and the latter is "easy" compared to pure contemplation: this total emptying of oneself, this striving for an abysmal silence which permits one to hear God's voice, for God speaks only to those who have created total silence in their souls. Great spiritual leaders are always suspicious of those who hear God's voice without having first created total silence in their souls.

The Tridentine Mass is contemplative, and this is why, I believe, many modern people find it difficult to relate to it. Yet, if there is something which modern man desperately needs, it is silence and contemplation.

It is certainly no accident that Adam Tate discovered the beauty of tradition in a renovated Carthusian monastery. In the middle ages, Europe was dotted with these oases of silent worship. The USA has had no Carthusian monastery until fairly recently. In the early seventies, one of my husband's godchildren (a Jew who had entered the Church) founded the first American Carthusian monastery in Arlington, Vermont. The pragmatism which is rampant in Anglo Saxon countries is a great obstacle to an understanding of the contemplative orders. Like Voltaire (a deadly enemy of the Church), it favors active orders, orders that "do" something, such as education or taking care of the sick. But to spend the day praying seems a waste of time to so many! And yet, in eternity, we shall see that it is the prayers and sacrifices of unknown monks and nuns which, through God's grace, keep the world from collapsing in total moral chaos. ■

Well-known author, speaker, and retired Professor Emeritus, Dr. Alice Jourdain von Hildebrand, is the widow of the great Catholic philosopher, Dietrich von Hildebrand. She is also a trustee of Franciscan University.

Conversations

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gifts are among the traditions of the Church!

Just as we are all called to be open to devotion to Mary or to the Sacred Heart, we are also all to be open to the gifts of the Spirit. This obviously does not mean that we are required to take each of these facets of the Church and incorporate it completely into our spiritual lives; but it does mean that to be truly Catholic we should be open to all the gifts the Church has to offer, even those that may not be particularly to our liking.

I cannot end without addressing the comment about music on campus made by Mr. Tate in his article. As a former member of Music Ministry on campus, I had to laugh a bit when I read his admonition about the lack of organ music at campus liturgies. There is one small detail that he may not realize: to have organ music, one must have an organist. And among college age students, indeed even in the population in general, organists are in scarce supply. Fr. Ron has offered many times to teach anyone who wants organ music how to play the organ, but there haven't been any volunteers that I know of in the seven years I have been associated with FUS. We do however, have an abundance of guitar players, which is because the guitar is one of the easiest instruments to play and sing along to, hence the many guitar-led masses. Here is a challenge to take what one reads in Church documents and know that reality does not always match up to the ideal.

In closing, I would ask that we let go of stereotypes and see that the charisms are gifts, not invented by man or drummed up by his emotions, but given to us all by God, who means to use them to draw us closer to Himself and to each other.

Alicia Hernon
Class of '94

In defense of Noelle Hiester

I am writing in response to the articles by Fr. Giles Dimock and Alicia Hernon in the March 27 issue of the Concourse. Since I have no illusion that the Latin Rite is the only one in the Catholic Church (those who know me, including Fr. Giles, know that I especially enjoy Eastern liturgies and devotions), no one can accuse me of shunning diversity. The catholicity of the Church was one of the chief reasons I became a Catholic. And yet I intend to defend Noelle Hiester.

Ignoring Hiester's quotation from *Inaestimabile Donum*, which is the essence of the debate, Fr. Giles instead speculates about the article's motives. He implies that she accused the campus priests of laziness, though her article said nothing like that. Hiester also did not protest the offering of Communion under both species; rather, she proposed that we be willing to sacrifice a little more of our time for Christ.

When I was an Episcopalian, there were never more than three ministers of the eucharist at the cathedral I attended, yet we always received under both species, and it never took an "excessively long" amount of time. The services were typically shorter than the Sunday liturgies here.

My conclusion, therefore, is not to assume that Hiester opposes communion under both species or that she demands that all priests be present for all liturgies. She seems only to be saying that all Catholics should be willing to give up time for the sake of obedience, which is clearly based on biblical principles (Luke 9:23-24) and hardly controversial, much less "sectarian" or "legalistic."

Alicia Hernon's article on the subject also contains flawed argumentation. Hernon says, "I see no place where the Church says extraordinary ministers cannot be used regularly, therefore I see no abuse." But in Roget's Thesaurus, "extraordinary" is listed as synonymous with "irregular, uncommon, unusual, and un-customary." "Regular" is synonymous with "ordinary, common, frequent, and customary." One would be hard-pressed to choose two more opposed words. Surely the Church meant something particular in using the term "extraordinary"?

It may be "arrogant" to say "I know how the Church should be run," but is it arrogant to say that the Church does, and has directed her members—lay and religious—accordingly?

Finally, I find it striking that the March 27 articles which argue that Hiester's tone was judgmental contain so much *ad hominem* argument. Fr. Giles' article uses words like "divisive" and "sectarian" to describe Hiester and others, and Hernon's article calls Hiester arrogant, disrespectful and legalistic. Can't we avoid personal accusation and discuss the issues themselves?

Cat Clark
Senior theology major

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Why "charismatic spirituality" belongs at the heart of our communal life

Though he obviously tried to be fair in his article on charismatics, traditionalists and the liturgy, and though he says he used to be a charismatic himself, I cannot help thinking that Adam Tate must not really understand what the renewal is all about.

The charismatic renewal is not a private spirituality developed by men as a means of expressing their faith. Rather, it is mainly something *God* has done—a grace He has poured out in order to renew His Church. It is, first and foremost, an *inward* grace: a gratuitous, overpowering and very intimate certitude of God's presence, His love and His saving power, which is often (but not always) accompanied by extraordinary spiritual gifts, such as those that appeared among the early Christians after Pentecost.

For at least two or three recent decades, this grace has been offered in gigantic measure and on a gigantic scale to practically anyone who showed himself willing to receive it. And, in this way, the personal renewal of untold thousands became a sort of informal "movement" in the Church. Those who shared the experience naturally began to congregate together, in places where they could freely express their jubilation, exercise their "gifts," and live our their new faith without reserve. Steubenville became one of those places.

But Franciscan University was not only a place where the charismatic river of life could flow freely, so to speak, but also a place where its characteristic unruliness could be channeled and harnessed; made to stay inside the safe banks of orthodoxy and Catholic tradition; kept from flooding and destroying otherwise fertile ground. In my opinion, this is one of the most obvious of divine purposes for our campus: that it be a place where the astonishing power of the charismatic renewal can be matured through the life of the mind and chastened by the disciplines of Mother Church, in a way that multiplies it's fruitfulness by pruning its "luxuriance."

This is not to say that everyone at Franciscan University ought to be a card-carrying member of the charismatic renewal, nor that unless they are, they are not living a full life in the Spirit. Nor does it necessarily mean that all our services ought to be conspicuously charismatic in style. But it *does* mean that to deliberately suppress the renewal, or to banish every expression of it (as Adam Tate proposes) from the liturgies, which are the heart of our communal life, could amount to a rejection of a divine gift, and a betrayal of the specific mission of our University.

Of course, part of the right "disciplining" of the renewal might include keeping certain of its manifestations out of the liturgy for various reasons, either doctrinal or prudential, and it would be stubbornness on the part of "charismatics" if they refused to listen to legitimate concerns about distractions or unfitting behavior or unworthy music at our liturgies. But this sort healthy "pruning" and perfecting of our liturgical life is something different from a wholesale prohibition against the expression of charismatic spirituality at Mass. Particular behaviors may be duly criticized, but a gift from God should be carefully cherished.

Kathleen (Healy) van Schaijik
Class of '88

Balthasar

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ultimate possibility, our feelings of revulsion notwithstanding."[2] Again he writes, "It is therefore indispensable that every individual Christian be confronted, in the greatest seriousness, with the possibility of his becoming lost."[3]

In his book *Dare We Hope "That all Men be Saved"*? Balthasar draws attention to two series of passages in the New Testament that pertain to judgment and damnation. The first series speaks of individuals being condemned to eternal torment. Those who have rejected Christ are accountable for their actions and they will be cast into "the outer darkness," or "the eternal fire prepared for the devil and his angels" (Mt 25:30ff.; see also Mt 5:22,29; 8:12; 10:28; 2 Pet 2:4-10; 3:7; Rev 19:20f.). The second series of texts speaks of God's desire, and ability, to save all mankind. "God our Savior...desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:4). Anticipating his suffering and death, Jesus proclaims, "Now is the judgment of this world,...when I am lifted up from the earth, I will draw all men to myself" (Jn 12:31). "God has consigned all men to disobedience that he may have mercy upon all" (Rom 11:32; see also 2 Pet 3:9; Titus 2:11; Rom 5:14-21; Eph 1:10; Col 1:20).

A harmonious synthesis between these two series of texts is not possible. A universalist theology, which knows with certainty that all will be saved, invalidates the numerous passages in Scripture which speak of judgment and eternal damnation as the consequence of sin. Likewise a theology which knows in advance a double outcome of judgment cannot take seriously the universal salvific will of God as expressed in 1 Timothy 2:4 and elsewhere. Against those theologies which claim to know in advance and with certainty the final outcome of God's judgement, Balthasar defends the mystery of hope. The same God who reserves judgment for himself has placed himself in solidarity with the sinner even to the point of death and God-forsakenness. Balthasar cites approvingly the following text from Hermann-Josef Lauter: "Will it really be all men who allow themselves to be reconciled? No theology or prophecy can answer this question. But love hopes all things (1 Cor 13:7). It cannot do otherwise than to hope for the reconciliation of all men in Christ. Such unlimited hope is, from the Christian standpoint, not only permitted but commanded."[4]

This command to hope for all is not without its difficulties. Confronted with drastic misuses of human freedom and evil in all its forms, how can such a hope take seriously the realities of sin, justice and human freedom? It should be emphasized that Balthasar does not downplay the biblical themes of justice and the wrath of God in favor of a philosophical doctrine that holds damnation to be somehow incompatible with God's nature as love. By situating creation, judgment, and even the mystery of hell, within the reciprocal trinitarian relations, Balthasar gives the whole problematic a new seriousness. The true nature of sin as an affront to God and the extent to which God promotes human freedom is not fully revealed until the Son stands exposed and abandoned by the Father for the sake of the sinner.

Balthasar's meditations on the passion of Christ are deeply indebted to the mystic Adrienne von Speyr. Beginning on Good Friday of each year from 1941 until her death in 1967 Adrienne was initiated in the mystery of Christ's trinitarian abandonment. Balthasar summarizes her theological contribution as follows:

"Adrienne unlocks a hitherto scarcely developed part of the theology of redemption. On Good Friday the Son's love renounces all sensible contact with the Father, so that he can experience in himself the sinner's distance from God. (No one can be more abandoned by the Father than the Son, because no one knows him and depends on him as much as the Son.) But then, after Good Friday, comes the final, the most paradoxical and most mysterious stage of this loving obedience: the descent into hell. In Adrienne's new experience and interpretation of hell, this means descent into that reality of sin which the Cross has separated from man and humanity, the thing God has eternally and finally cast out of the world, the thing in which God never, ever, can be. The Son has to go through this in order to return to the Father in the ultimate obedience of death."[5]

Out of love for the world, God takes upon himself the burden and consequence of sin. Thus while the sinner remains free to reject God's offer of love, God accompanies the sinner in his rejection and abandonment.

Before turning to consider the Church's teaching on hell, it may be helpful to examine the idea of predestination. Although often implicit, the idea of a limited predestination is one of the main reasons Balthasar's understanding of hope has met such formidable resistance. If God, "before the foundation of the world," has chosen only a limited number of individuals for salvation, then it would indeed be presumptuous and contrary to Revelation to hope that all mankind might be saved. A longstanding theological tradition within the Church has defended this idea of a limited predestination. Consider for example the statement of St. Thomas, "God loves all men and all creatures, inasmuch as he wishes them all some good, but he does not wish every good to them all. So far, therefore, as He does not wish this particular good— namely, eternal life—He is said to hate, that is to reprobate some men" (ST I q 23 a 3 ad 1). Despite its having deep roots in the Catholic tradition, this idea has never been officially sanctioned by the Church, who has consistently affirmed the universal salvific will of God.[6] The mystery of predestination as expressed by St. Paul is clearly part of the deposit of faith, but a careful reading of Paul's epistles shows that the limiting of predestination to only part of humanity is unwarranted. According to St. Paul all of humanity, indeed the whole cosmos, is predestined in Christ, the Firstborn of all creation.

At the Second Vatican Council re-

newed attention was given to the christocentric character of both redemption and creation. In a text that has been cited in virtually every one of John Paul II's encyclicals the Council Fathers wrote, "It is only in the mystery of the Word made flesh that the mystery of man truly becomes clear...Christ the new Adam, in the very revelation of the mystery of the Father and his love, fully reveals man to himself" (*Gaudium et Spes*, n. 22). An essential part of this christocentric renewal is the Council's clear teaching on the universal salvific will of God. *Ad Gentes Divinitus* declares, "The reason for missionary activity lies in the will of God, 'who wishes all men to be saved' ...[I]n ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel to that faith without which it is impossible to please him" (n. 7). John Paul II has taken up and deepened this same theme. In the encyclical *Redemptoris Missio* he writes:

"While acknowledging that God loves all people and grants them the possibility of being saved (cf. 1 Tm 2:4), the Church believes that God has established Christ as the one mediator and that she herself has been established as the universal sacrament of salvation....It is necessary to keep these two truths together, namely the real possibility of salvation in Christ for all humanity and the necessity of the Church for salvation....The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to all. But it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the Church. The social and cultural conditions in which they live do not permit this, and frequently they have been brought up in other religious traditions. For such people salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church but enlightens them in a way which is accommodated to their spiritual and material situation (n, 9-10)."

This passage expresses forcefully the same position defended by Balthasar. If Christ desires the salvation of all and if there is a "real possibility of salvation in Christ for all humanity," hope for all is simply part of what it means to follow Christ.

An argument which claims to know with certainty that some men will suffer damnation would clearly attenuate the force of the whole passage. The Church's affirmations of the existence of hell "are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny" (CCC, n. 1036). The Church has never taught that any man or woman actually is or will end up in hell.[7] Finally, the Church's understanding of hope is fittingly reflected in her liturgical prayers: "Lord, accept the offering of your Church; and may what each individual offers up to the honor of your name lead to the salvation of all. For this we pray to you through Christ our Lord" (Weekday Mass I, Tuesday, Offertory Prayer). "Father, you sent your angel to Cornelius, to show him the way of salvation. Help us to work generously for the salvation of the world so that your Church may bring us and all mankind into your presence" (Liturgy of the Hours, Tuesday, Midafternoon Prayer).

In his anguish over the Israelites' rejection of Christ St. Paul writes, "I wish that I myself were accursed and cut off from Christ for the sake of my brethren" (Rom 9:3). The hope for the salvation of all as defended by Hans Urs von Balthasar does not entail laxity or presumption in the face of judgment. At its deepest level to hope with Christ means to share in the life of Christ who offers himself eucharistically for the salvation of the world. "You do not save your soul as you save a treasure," writes Charles Péguy, "You save it as you lose a treasure, by squandering it. We must save ourselves together. We must arrive together before the good Lord. What would he say if we arrived before him alone, if we came home to him without the others?" (*The Mystery of the Charity of Joan of Arc*). ■

Nicholas Healy (son of Nicholas Healy, Jr., Vice President for University Relations) graduated from FUS in 1992, and then received his MA in philosophy in 1994. He is currently studying for a doctorate in theology at Oxford University in England.

[1] John Mulloy, "A Sharp Departure From Catholic Tradition" *The Wanderer*, March 19, 1987: See also "Origen, Fr. von Balthasar, and Adrienne von Speyr" Feb 5th & Feb 12th, 1987.

[2] Hans Urs von Balthasar, *Dare We Hope "That All Men Be Saved"*? with *A Short Discourse on Hell*, tr. by Dr. David Kipp and Rev. Lothar Krauth (San Francisco: Ignatius Press, 1988), p. 237. It should be noted that Balthasar does not extend the virtue of hope to the fallen angels. In a chapter entitled "Satan" in *Dare We Hope* he writes, "Let it be said at the outset that theological hope can by no means apply to this power" p. 144.

[3] Ibid., p. 85.

[4] Hermann-Josef Lauter, *Pastoralblatt*; cited in Hans Urs von Balthasar, Epilog (Einsiedeln: Johannes Verlag, 1987), p. 98.

[5] Hans Urs von Balthasar, *Our Task* (San Francisco: Ignatius Press, 1994), p. 65; See also Hans Urs von Balthasar, *First Glance at Adrienne von Speyr* (San Francisco: Ignatius Press, 1981), pp. 64-68.

[6] See Margaret Harper McCarthy, *Recent Developments in the Theology of Predestination* (Ph.D diss. Instituto Giovanni Paolo II per studi su Matrimonio e Famiglia, 1994); "Only twice was the doctrine of predestination an object of the Church's formal teaching, and this at the Councils of Quiercy (853) and Valence (855), when, in opposition to the notion of a positive predestination to damnation before the foreknowledge of demerits (reprobatio positiva ante praevisa demerita), predestination was limited to the elect (a group of which the Church said nothing). The Church's unfaltering affirmation of the universal salvific will, furthermore, would appear to take a certain distance from the doctrine as Augustine formulated it." p. 2.

[7] In 1985 the German Bishops Conference published a Catechism with the approval of Rome which states the following: "Neither Holy Scripture nor the Church's Tradition of faith asserts with certainty of any man that he is actually in hell. Hell is always held before our eyes as a real possibility, one connected with the offers of conversion and life." *The Church's Confession of Faith: A Catholic Catechism for Adults*, tr. Stephen Wentworth Arndt (San Francisco: Ignatius Press, 1987), p. 346.

Announcing

The Second Annual

Concourse Grand Prize

to be awarded to the author of the article
(excluding those by staff and board members)
which, in the opinion of the editors, best reflects
the Concourse *ideals of fruitful Christian discourse.*

Dinner for two at the Grand Concourse Restaurant in Pittsburgh

This year's prize goes to MA philosophy student ***Irene Lagan*** *for her piece titled "Changing the rhetoric in the abortion debate," featured in Vol.II, Issue 3.*

We chose this article, from among several worthy contenders, for its thoughtfulness, its intelligence and its Christian spirit. Not only did she throw a fresh perspective on an issue of compelling interest to our University community, but she did it in a such a way as to inspire deeper reflection without provoking controversy. The following excerpts will serve to show how deserving it is of this year's prize:

"It is an undeniable fact that abortion kills children. It is even more alarming that many individuals in the pro-choice movement are well aware of the fact that abortion kills children....The abortion issue no longer centers on whether or not the fetus is a human life, but rather on justification for the killing... Last year an article entitled 'Our Bodies, Our Souls' appeared in The New Republic. It was written by Naomi Wolf, a vocal pro-choice advocate. In the article, she suggested that the time has come for the pro-choice movement to 'change its rhetoric.' Wolf states: 'Clinging to a rhetoric about abortion in which there is no life and no death, we entangle our beliefs in a series of self-delusions, fibs and evasions...I will argue for a radical shift in the pro-choice movement's rhetoric and consciousness about abortion: I will maintain that we need to contextualize the fight to defend abortion rights within a moral framework that admits that the death of a fetus is a real death; that there are degrees of culpability, judgment and responsibility involved in the decision to abort a pregnancy; that the best understanding of feminism involves holding women as well as men to the responsibilities that are inseparable from their rights...' Wolf is essentially calling pro-choice advocates to face the facts: fetuses are babies and we are killing babies....

In light of the current situation, I would like to borrow Wolf's idea, and urge pro-lifers to "change the rhetoric." I do not suggest mitigating the reality, nor do I mean to say that the women who have abortions are not responsible for what they have done...But I do suggest changing our approach to the reality. Perhaps the element that is needed in pro-life advocacy is a more visible, tangible message of mercy...

Those who have suffered the effects of abortion, if won over, can become the most powerful pro-life advocates. Bernard Nathanson, the ex-abortionist, is one example. There are many, many others—mostly women who have been victims themselves—who can become powerful pro-life advocates, if we who are Christian and know the reality of Christ can make a stronger effort to temper our rhetoric so as to encourage others to seek His mercy."

Honorable mention also goes to '86 alumnus ***Mark Schultz*** *for his article in Vol II, Issue 1 titled: "Ride on King Jesus: the blessings of 'black' music," which, with thought-provoking insight and high good humor, delightfully and substantially advanced a valuable discussion.*

Our thanks and congratulations to both.