Be attentive

Be Responsible

Be Reasonable

Be Intelligent

—Bernard Lonergan

Monsignor Richard M. Liddy
—Seton Hall University
&
the Catholic Intellectual Tradition

A Special Tribute

March 2018
Monsignor Richard M. Liddy
—Seton Hall University
&
The Catholic Intellectual Tradition

A special tribute publication of the Center for Catholic Studies on the occasion of the 20th anniversary of the Center for Catholic Studies at Seton Hall University and Monsignor Richard Liddy’s Eightieth Birthday.

March 2018

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Monsignor Richard M. Liddy
DIRECTOR, CENTER FOR CATHOLIC STUDIES
SETON HALL UNIVERSITY PROFESSOR OF
CATHOLIC THOUGHT AND CULTURE

Monsignor Richard M. Liddy, Ph.D., is the University Professor of Catholic Thought and Culture, and the Director of the Center for Catholic Studies at Seton Hall University.

Founded in 1997, the Center for Catholic Studies is dedicated to a dialogue between the Catholic Intellectual Tradition and all areas of contemporary culture. To that end, the Center developed an undergraduate degree program in Catholic Studies, offering a major, minor, certificate program, and foreign study opportunities. In 2012, the academic degree program became the Department of Catholic Studies. In addition to a focus on faculty development, the Center presents ongoing programs on faith and culture for faculty, students and the wider public. The Center also includes the Bernard J. Lonergan Institute, the Micah Institute for Business and Economics, and the G. K. Chesterton Institute for Faith & Culture, and the publication of the journals The Chesterton Review and The Lonergan Review. He is former President and currently Vice President of the Newman Association of America.

Monsignor Liddy is currently a faculty member of the Religious Studies Department and previously served as Spiritual Director and Rector/Dean of Immaculate Conception Seminary School of Theology. In addition, he served as Acting Chancellor of the University in 1990. He also was Spiritual Director of the North American College in Rome from 1980 to 1984. Monsignor Liddy’s doctoral dissertation examined the work of the American philosopher of art, Susanne K. Langer. In 1978, he published a book of poetry, In God’s Gentle Arms. In 1993, he published a work on the Jesuit philosopher-theologian, Bernard J. Lonergan (1904-1984), entitled Transforming Light: Intellectual Conversion in the Early Lonergan.
His next book, *Startling Strangeness: Reading Lonergan’s “Insight”*, was published in November 2006. This work treats his own encounter with Lonergan as the philosopher’s student in Rome in the 1960s. Also in 2006, the Bernard Lonergan Institute was inaugurated, under the direction of Monsignor Liddy. The Institute functions as a research center containing significant primary and secondary literature on Lonergan, and will serve to implement his vision of integrating Catholic theology with modern culture.

Monsignor Liddy has written articles in national periodicals on the thought of Cardinal Newman as well as on art, education, formation and Church leadership. Recently he has written on method and methodological distinctions between the disciplines. For recreation, he enjoys playing golf.
INTRODUCTION

Ian Boyd, C.S.B.

It has been said that our friends should be regarded as God’s apology to us for our relatives. Although this comment cannot be applied to Monsignor Liddy’s relatives, all of whom are also his close friends, it does remind us that friendship is something Dick Liddy does truly specialize in. The heart-felt tributes to him found in this booklet provide ample evidence of that fact. Clearly, this gift of friendship is something he has extended, not only to his family, but also to a host of other people whose lives have been touched by this remarkable priest.

But there is something more important than his gift for friendship, which those who know Monsignor Liddy will never forget. His study of John Henry Newman and Bernard Lonergan are of course key elements in his academic career. Yet, important as they are, they are not the center of his life. Before them and before everything else, Dick Liddy is a priest. His priesthood is the true center of his life. His family, his friends and his students will always regard him first of all as a priest. The tributes to him included in this book all make the same point. When one thinks of him, one thinks of the Catholic priesthood. Everything about him is a reminder of what a good priest should be. He is an illustration of the truth that what you are is more important than what you do.

May I end this brief Introduction on a personal note. My own work at Seton Hall has to do with the Chesterton Institute and the publication of The Chesterton Review. Gloria Garafulich-Grabois is the Director of the G. K. Chesterton...
Institute for Faith & Culture and Professor Dermot Quinn and I edit the Institute’s journal. But ever since the Institute began its association with Seton Hall some eighteen years ago, Monsignor Liddy has been one of its closest friends. The Catholic Studies program which he founded provided the umbrella under which our Chesterton project has prospered. We Chestertonians shall always be grateful for his unfailing support of our work over those many years.

Introduction

Father Richard (“Dick”) Liddy provided enormous energy and intellectual leadership in the promotion and development of the Catholic identity of Seton Hall University. His abilities as a scholar, teacher and administrator are reflected in what he has achieved through his tireless efforts to infuse and implement the Catholic Intellectual Tradition throughout the University. His infectious enthusiasm and friendly, humble and congenial countenance enable him as a teacher and an administrator to draw out the best in others. He brings to his teaching and scholarship a depth of knowledge and a precision and clarity in the presentation of ideas. His quiet confidence and optimism enables him to enlist the cooperation and support of others in the development of new programs. He is the consummate servant leader.

Reaching Up to the Minds of Great Thinkers

In the Introduction to his *Transforming Light: Intellectual Conversion in the Early Lonergan*, Father Liddy reveals his struggle to understand Bernard Lonergan’s classic work *Insight: A Study of Human Understanding*. He writes of his experience as a philosophy student in Rome.

I spent a good part of one whole year working through *Insight*. In a little room at the back of the Casa Santa Maria, the graduate house of the American College, I spent day after day pouring over that book... [P]ages would go by with hardly a glimmer of understanding. Then slowly connections began to be made. Flipping pages, I would compare later sections with earlier ones. I would spend hours going over just one short passage.
I know what it means to struggle with philosophical works. I read *Insight* in 1978, long before I met Father Liddy. Like Father Liddy, I spent the better part of a year struggling to understand one dense passage after another. I remember my frustration reading long complicated explanations about how to understand one’s own mind and to gain knowledge of the self by appropriating the data of self-consciousness. I slowly began to experience the power of Lonergan’s thought as I got an increasing sense of my own interiority and an understanding of the process of gaining an insight. I came to understand Lonergan’s notion of the pure desire to know and his assertion that “genuine objectivity is the result of authentic subjectivity.”

In *Transforming Light*, Father Liddy writes that he “could think of no more profound benefit from “teaching up” to the mind of Bernard Lonergan than a change in the reader’s understanding of his or her own mind and no greater tribute to Bernard Lonergan than to say that he helped me know myself.” Books worth reading can help one to understand the world and one’s place in it, but it is the great books that transform us. By “teaching up to the minds of great thinkers,” we can expand our thinking and self-knowledge. Yet, as Father Liddy points out, there is the possibility that “one can repeat all the words of the great thinkers—as so many survey courses in school do; but unless one means what those great writers meant, then one will not be raising oneself up to their level but cutting them down to one’s own size.”

From my reading in philosophy I derived a sense of empowerment and, at the same time, a profound sense of humility stemming from the confusion that inevitably arises from attempting to evaluate, compare or reconcile different ideas and philosophies. My study of Lonergan prepared me for my encounter with John Finnis’ classic *Natural Law and Natural Rights*, which has influenced my thinking as much as Lonergan’s *Insight*. I struggled to reconcile the thought of Lonergan and Finnis. Whereas Lonergan addresses deep metaphysical, ontological and epistemological questions, Finnis’ work is a much more limited exploration of practical ethics based on self-evident universal goods or values and equally self-evident principles of practical reason. I found Lonergan’s four part Generalized Empirical Method—be attentive, be intelligent, be reasonable and be responsible—entirely consistent with Finnis’ methodological requirements of practical reasonableness. Both Lonergan’s philosophy of critical realism and Finnis’ modern restatement of the classical natural law tradition are based on the ideas of Aristotle and Aquinas. Despite differences, especially with regard to the role of feelings in judgments of value, I concluded that Finnis’ thought is essentially compatible with that of Lonergan, who Finnis cites favorably in *Natural Law and Natural Rights*.

**Promoting the Catholic Intellectual Heritage**

My deep admiration for Father Liddy’s achievements in infusing and implementing the Catholic Intellectual Tradition throughout the University stems, in large part, from my experience attempting to counter the tendency in legal education to focus too much on teaching legal doctrine, while all but ignoring the importance of legal, moral and political theory. Because Lonergan and Finnis offer methods to discern how to act as a reasonable and responsible human being, albeit from different starting points, I believe they should have a prominent place in the curriculum at Catholic universities where character formation is a principle educational objective.

Convinced of the importance of exposing students to natural law principles, I began to teach legal philosophy in 1984, using Finnis’ *Natural Law and Natural Rights* because it addresses the interdependence of moral, legal and political theory and sets forth the objective principles of natural law. I gave every member of the faculty a copy of Finnis’ *Natural Law and Natural Rights* and encouraged them to provide a natural law perspective in their teaching. I invited John Finnis and others to the law school to speak about natural law. Although I was sorely disappointed by the lack of response to Finnis’ modern day restatement of the classical Aristotelian-Thomistic natural law tradition, I persevered in my efforts to promote natural law as a foundation of the Catholic Intellectual Tradition and the
Catholic view of law and justice. I supported faculty candidates with knowledge and appreciation of natural law theory hoping to eventually achieve a critical mass willing and able to promote the Law School's Catholic identity. I encouraged faculty to become familiar with Lonergan and Finnis and to take a normative approach to their teaching and scholarship. Recently, with Professor Brian Shepard, I established a law school orientation that focuses on law as a means of achieving justice and includes small group discussions of theories of justice led by members of the faculty.

Looking back on my struggle to promote the teaching of natural law and the Catholic identity of Seton Hall Law School, I can fully appreciate Father Liddy's inspired leadership and the scope of his achievements. Father Liddy built upon the efforts of Father Larry Frizzell, Professor Al Hakim and others who organized programs at the campus during the 1980s to encourage and support the study of philosophy. I eagerly participated in those programs, sometimes presenting papers, which I later published. I became more involved with the University community after I met Father Liddy and Theology Professor William Toth in 1993. Father Liddy was teaching Theology and by then had served in a number of capacities at the University, including Director of the Immaculate Conception Seminary. Bill Toth was a successful business man, who, at the age of 50, obtained his masters and Ph.D. in moral philosophy. He was teaching at the Seminary with Father Liddy. The three of us became close friends and colleagues. We shared a deep love of God, philosophy and teaching. They inspired, encouraged and assisted my efforts at the law school to increase awareness and knowledge of the relationship between law and morality and the importance of understanding the intertwining of legal, moral and political theory in the creation and application of law. Father Liddy clarified my understanding of Lonergan's thought and helped me reconcile the ideas of Lonergan and Finnis. Eventually, I introduced a law school seminar on Law and Morality, which Bill and I team taught, introducing students to the Catholic view of law and justice, the interdependence of legal, moral and political theory and the

interdependence of legal, moral and political theory and the methodologies of Lonergan and Finnis.

The Breadth and Vision of Father Liddy's Contributions

Father Liddy brought to fruition so many initiatives to infuse the Catholic Intellectual Tradition throughout the university; it is hard to imagine how he did it all. The far from complete account of his many achievements that follows reflects his breadth of vision and his deep and unending commitment. He established the Center for Catholic Studies and, under its auspices, conducted frequent workshops, lectures and seminars. He was deeply involved with creation of a major in Catholic Studies and the University's core curriculum. He founded the Lonergan Institute to promote the study of Lonergan's philosophy of critical realism and is the Editor of its journal The Lonergan Review. With Bill Toth, he established the Seton Hall Institute on Work that engaged in empirical research and sponsored workshops for business and labor leaders, and the Micah Institute for Business and Economics that organized discussions about the spirituality of work. Also with Bill Toth, he obtained a major grant from the Lilly Foundation to fund the Center for Vocations and Servant Leadership. He established interdisciplinary University Summer Seminars on the Catholic intellectual heritage. Indeed, there were so many wide ranging interdisciplinary seminars sponsored by the Center for Catholic Studies, the Lonergan Institute and the Institute on Work that it was impossible to participate in all of them. I participated in as many programs at the campus as my schedule allowed and I can attest to their value as a means to foster faculty development. The G. K. Chesterton Institute for Faith & Culture is also under the auspices of the Center for Catholic Studies.

Father Liddy's efforts to develop faculty with an understanding of the Catholic Intellectual Tradition and a willingness to study Lonergan's complex thought have been remarkably successful. A good indication of that success is the substantial faculty participation in the Praxis Program of the Advanced

Following the sudden death of Bill Toth, Father Liddy headed the effort, which Bill’s friend and Seton Hall alumnus Robert Caruso and I joined, to endow the Toth-Lonergan Chair in Interdisciplinary Studies in Bill’s honor. He recruited Professor Mark Miller, a theology professor from San Francisco University and a noted Lonergan scholar, as the first recipient of the Chair. Last semester, Professor Miller and I taught the law school seminar on Law and Morality that I developed with Bill Toth. We assigned Professor Miller’s textbook entitled, The Quest for God and the Good, Lonergan’s Theological Anthropology, and John Finnis’ Natural Law and Natural Rights. Much like Father Liddy, Mark teaches with an infectious enthusiasm for Lonergan’s philosophy, thought provoking questions and skillful dialogue with students.

Conclusion

To the extent that Seton Hall University is worthy of its self-identification as The Catholic University of New Jersey, it is, in large part, the result of Father Liddy’s spiritual guidance and intellectual leadership in the effort to infuse and implement the Catholic Intellectual Tradition University-wide. He found new and creative ways to increase the rigor and relevance of the curriculum and to develop faculty with the knowledge and wisdom to help students to understand the true meaning of their lives. Any tribute to him could not adequately recognize his tireless efforts to introduce Seton Hall faculty and students to the profound thought of Bernard Lonergan and the path it opens to religious, intellectual and moral conversion.

Father Liddy has demonstrated the value of struggle and the power and influence of one who perseveres in the effort to be attentive, intelligent, reasonable and responsible. Those of us who have been privileged to know him, to learn from him, to work with him and who have enjoyed his friendship are witness to his pure desire to know and his self-trans-
COR AD COR LOQUITUR:
MONSIGNOR LIDDY, A TRUE FRIEND

Nancy Enright

Writing about the importance of my dear friend, Monsignor Dick Liddy, is hard because there is so much to say, so much that means so much to me. Since I first came to Seton Hall, full-time, in 1988, Dick has reached out to me with the kindness of a brother and a father. I remember asking him for permission to take Greek in the seminary, and he arranged it beautifully and easily. (At that time, I believe, he was Rector of the Seminary).

Soon, I was one of the lucky faculty to become involved early on with Catholic Studies. I was thrilled to be part of something so exciting, so rooted in the heart of our faith. In a series of wonderful seminars, we examined issues at the very heart of what a Catholic University should be about. We looked at *Ex Corde Ecclesiae*, explored the nature of the academic vocation, studied the works of Saint Augustine, and explored what a university core might look like. In fact, it was these seminars that spurred the development of the Core, something near and dear to my heart. Countless other initiatives—always at the service of truth and mercy and justice—would somehow be linked to him, often with Dick not taking the limelight, but there as a steady presence helping the rest of us move toward truth in love.

As leader of the seminars on mission and the Praxis Program of the Advanced Seminar on Mission, along with Linda Garofalo, Danute Nourse, and Francia Peterson, Dick has helped to bring the Catholic Intellectual Tradition to a large number of faculty members. He is able to make all of us feel smarter, focused, coherent—able to bring philosophy and theology into our teaching and administrative work, in ways that are coherent and meaningful. Though he is enormously gifted and intelligent, Dick never flaunts this—one comes away from a talk given by him or even a conversation with him less aware of Dick’s subtle but never flaunted intellect, but feeling more empowered oneself. A true servant leader, he brings out the gifts of those he encounters, while never emphasizing his own.

As a prayer partner, individually and in the Sant’ Egidio prayer group, and as an advocate for peace and justice issues (as we see in his work with refugees in the detention center in Elizabeth and his events organized for immigrants at Seton Hall, to name only a few timely and important examples), Dick represents for me the best and the heart of what it means to be Catholic. Often we talk about the Catholic Intellectual Tradition, “broadly defined,” but with him the tradition spreads a net that is broad, but also deep. He is able to reach out to those within the faith, in other faiths, and those bordering on faith—gently guiding them—as is particularly the case with many of our students.

As a friend, as a brother in Christ, Dick is truly family to me. I cannot even begin to say how much he has meant to my family and me. He has been a support to me in all kinds of situations—from the most difficult to the most joyful, always standing with me in love, offering support in the most meaningful ways possible. Cardinal Newman, someone about whom Dick knows a fair bit (to use a little understatement), used the phrase *cor ad cor loquitur* —“heart speaking unto heart”—as his motto. Dick has done that for me, and for many others, showing us more of the heart of Jesus, and for this I am grateful to him with all of my heart.
MEDIATING MEANING:
A TRIBUTE TO MONSIGNOR RICHARD LIDDY

Gregory P. Floyd

One of the great insights of Bernard Lonergan’s life was his grasp and developing appreciation for what he called “the world mediated by meaning.” The basic idea is simple enough, even if we often overlook it in our hurried lives. We tend to prioritize the world that we can see and touch and taste and feel and smell. That world is immediate—quite literally at our fingertips and before our eyes. It is a world we share with other sentient animals; a world navigated largely by the instinct to avoid pain and pursue pleasure. It is also the world articulated with increasing sophistication and in increasing detail by the empirical sciences. From such a world as infants we draw our first sense of what is real. No one who has held a hungry baby, experienced bodily illness, or accompanied a loved one to the end of life can doubt the inveterate and indisputable truth of physical reality. Yet, strange as it is to say, we do not live most of our lives in this world, at least not only there. For, upon further inspection, we discover quickly that the immediate world of our sensible perception is too small for us. It cannot accommodate the richness of human desire or the reach of human destinies. Thus, the small world of our animal spontaneity gives rise to and is gradually encompassed by a world of meaning that is distinct, but no less real.

The world of human meaning is not a world we are born with, but a world we are born into. It is a world of values and ideals, of institutions and societies, of family, nation, and global community. In short, it is a fully human world, which is to say, a world proportionate to the greatest of our capacities for wonder, discovery, innovation, as well as feeling, compassion, and creation. Our gradual entrance into this world of human meaning inaugurates a broader understanding of what is real. This fully human reality is true because it is more comprehensive: it can tell us more about who we are by including what we know of our native animal spontaneities and yet moving beyond them to horizons of value that transcend and direct them. So the desire for basic nourishment becomes a meal that fosters community among family, friends, or even between us and God. The impetus to procreation transcends itself in mutuality, respect, and love to give birth to the family. And the natural phenomenon of rearing the young becomes education in its fullest sense enlisting not only the aid of parents, but the entire community.

This world of meaning is in a sense immediate because we are born into families, communities, and, in the end, a history all of which—whether for good or ill, and it is always both—precede us. They are the conditions of possibility for our education into fully human living. They teach us to perceive that fuller human reality by making our spiritual senses tender and receptive. Yet, that education gradually reveals the extent to which the world of meaning is not actually in itself immediate, but rather mediated. It is made by the people, choices, and histories of which we are a part. This “human reality,” Lonergan writes, “the very stuff of human living. [It is]...a large measure constituted through acts of meaning.” Other people’s acts of meaning—parents, educators, friends, the founders of our nations and religions—make possible our own. This is the ultimate context for grasping the meaning of education, to learn to discern between meanings and gradually to enact our own.

Monsignor Liddy is a student of Bernard Lonergan’s who has grasped the centrality of constituting and mediating meaning at a very deep level, and his intellectual and academic legacy has been marked by a gift for creating environments in which others can come to grasp the meanings of their lives and so constitute new conditions for authentic living and authentic community. He has dedicated his career to creating environments where people of all kinds—students, faculty, staff, and clergy—can encounter their own inner desire to know and
cultivate that wonder which is the beginning of any true and lasting education.

He has devoted his life to promoting that vision of a full and integral education. He has served as interim President of Seton Hall University, Professor and Rector of the Immaculate Conception Seminary, Seton Hall Professor of Religion, founder and Director of the Center for Catholic Studies and, later, the Catholic Studies program. However, his commitment to education reaches well beyond the formal structures and institutions of a university. He has been the inspiration behind a range of initiatives for faculty, administrators, and staff all aimed at mediating to them the best of the Catholic Intellectual Tradition and, through it, mediating them to themselves. I have accompanied him out into the local community to meet a person here or a group of people there for a cup of coffee and a discussion about philosophy and theology, the mystery of God, and the mystery of each of our lives. Monsignor Liddy is someone through whom we can take the measure of Lonergan’s transcendental precepts: Be Attentive, Be Intelligent, Be Responsible, Be Loving, and, most fundamentally, Be Loving. For Lonergan, this is not merely the structure of an epistemology, but of an anthropology: a way of living full. And Dick embodies that for all of us who know him.

The beauty of Monsignor Liddy’s witness is that he does not teach anything he does not model. His teaching, writing, and research originate in his own experience and always return to it. In doing this, he not only introduces us to the intellectual life, but also models its virtues for us. Tellingly, his two books, Starting Strangeness (2007) and Transforming Light (2008) both investigate the experience of conversion in different ways. Both Liddy and Lonergan understand conversion in a broad sense to mean, in its simplest form, turning a little more toward what is good, toward what is true, and toward what is beautiful. I cannot think of a more apt way to characterize his approach to education: to enable us to see in ourselves and in the world a little more goodness, a little more truth, and a little more beauty.

I have learned much personally from my relationship with Dick. Initially as a trusted priest and confidant to my family, as a student from his scholarship and writing and as a graduate student from collaborating for a summer as a fellow in the Center for Catholic Studies. Since coming to Seton Hall as a faculty member, I have had the privilege to learn from him in faculty seminars, assisting him with the Lonergan Review, and over numerous lunches, dinners, talks, and walks to class. I am constantly amazed at how much he has done in his tenure here. I am reminded of the Parable of the Sower who sows his seeds generously and a bit recklessly. At Seton Hall many of these seeds have found fertile ground and developed root and sprout. At the same time, I think it is some of the informal moments over a meal or a cup of coffee (or a glass of Dewar’s!) that you can see just how deeply Lonergan’s thought has taken hold of him. Wonder, curiosity, attentiveness, these are not merely terms in a system that he teaches, but virtues that have become part of who he is. And they are virtues through which the world mediated to us shows up for us as truer and fuller.

This vision of education as both conversion and formation which Monsignor Liddy embodies is the ultimate context for grasping the meaning of our human freedom. Lonergan writes that, “It is in the field where meaning is constitutive that man’s freedom reaches its high point. There too his responsibility is greatest. There occurs the emergence of the existential subject, finding out for himself that he has to decide for himself what he is to make of himself.” All of Dick’s various endeavors are in some measure an invitation to appropriate our own existential subjectivity or, in layman’s terms, to take responsibility for our lives. Elsewhere Lonergan this incarnate meaning, the meaning that takes on flesh, the flesh of our own bodies in our daily living. With this achievement of the correct and conscious use of our freedom the two worlds interpenetrate again and that world of our physical life perception is elevated and invited beyond itself to create a fully human life. Authenticity, for Lonergan, is our willingness to accept this peculiar destiny. The full texture of our freedom and a feel for the
responsibility it offers to us are the legacies of Liddy's scholarly, intellectual, and priestly life. We have been invited by him to take our part in the constitution of the world mediated by meaning by taking fuller and deeper responsibility for ourselves.

Yet, as Monsignor knows well, we never do this alone, but always in a community such as the church and the university. Community, Lonergan writes, "Is a matter of a common field of experience, a common mode of understanding, a common measure of judgment, and a common consent." This is simply a way of saying that we must share life together in order to understand life. This sounds noble when stated in general, but in practice it is the often undesirable and gradual work of building courses and curricula and programs that can communicate horizons of meaning within which some student or faculty member or learner of any sort might one day locate herself. Hidden amidst this decidedly humble and often bureaucratic work is nonetheless a profound insight in education: All learning originates in some form of experience. The work of the classroom or seminar is to deepen our experience. Not all experience is first-hand experience. Have we not all learned something of the "real" world from those we love? Have not they taught us through their joy, ingenuity, suffering, or grief something of realities previously foreign to us? And is not a good book like a good friend? Opening up the world to us in greater diversity and depth; inviting us to see more, feel more, understand more and ultimately, on account of that greater breadth, judge and act more truly? In his work supporting and building institutions and programs of higher education, Monsignor Liddy has grasped a basic insight common to Lonergan and Newman, that to read is always to run the risk of conversion, and that it is best done in a community where we can experience the diffuse and variegated refractions of a light that is at once startling and transforming.

All of this is an exercise in what Lonergan calls functional specialty communication. I have always had the impression that we underestimate the immense importance of communica-

tion. As Lonergan understands it, to communicate requires not only a mastery of what is to communicated but a separate capacity for attentiveness and interpersonal insight. An educator must attend to her students as carefully as she attends to her books. Only then can she mediate the meaning of one culture to another. Monsignor is a model of such mediation, which attends to and loves equally the texts that are written and the texts that are the lives of his students, colleagues, and friends. It is my great honor to be counted among them.

THE LEGACY OF MONSIGNOR RICHARD LIDDY

Marie Foley

What an honor and a privilege to share my perspective on the legacy of Monsignor Richard Liddy and his infusion of the Catholic intellectual tradition university wide at Seton Hall University, for his 80th birthday celebration. It is my belief that Msgr. Liddy has changed the culture of Seton Hall University, making it a richer more collegial institution in which to work and learn through the implementation of his vision to foster interdisciplinary dialogue between faculty based on the philosophy of his mentor and friend, Father Bernard Lonergan. Through experiences in seminars, attending guest lectures classes in Catholic Studies and through other collaborations, where the Catholic Intellectual Tradition is discussed, the faculty and administration of Seton Hall University have begun a journey towards conversion in their quest for understanding and appreciating the common knowledge colleagues and disciplines share.

At the center of Seton Hall University and the reason for its existence is the mission of the university. The University has always been committed to academic excellence and the pursuit of knowledge and truth since its founding by Bishop Bayley proclaiming the University to be “a home for the mind, the heart and the spirit.” Living this mission is evident in curricula and coursework, through faculty scholarship and research, a sense of community, and through community outreach.

For me personally, Seton Hall University was the foundation for my life in higher education. As part of my Master’s in Nursing Education program at New York University, I had the opportunity to do my student teaching in the College of Nursing at Seton Hall University. Once the Master’s was complete, I had the good fortune to be offered a position as a full time faculty member in the College and it was those early experiences, which formed me as a nursing professor.

Nursing, being a profession in which high moral and ethical values are paramount to professional practice is an appropriate discipline to be studied and taught within a Catholic university. Since the inception of its modern era with Florence Nightingale, nursing has always been a profession built on the liberal arts. Congruent with a liberal arts education, it has always been my philosophy that nurse educators need to help students grow not only through acquisition of discipline specific knowledge but also through self-reflection and introspection and should prepare students for a life of meaning and depth.

However, it was not until many years after my first tenure as a nursing instructor when I returned to Seton Hall as an Assistant Professor was I able to internalize this philosophy with more gravity. Upon my return to the university in 2005, I made a commitment not only to my students’ growth and to the College’s excellence, but I decided it was necessary to have a better understanding of what it really means to be a faculty member in a Catholic university on an intellectual level. One avenue to explore this understanding was through the University seminar on mission. The seminar always intrigued me and I often received the invitations to participate; however, the days it was offered always interfered with my teaching obligations. Finally in 2011, I was able to commit to the seminar and it was then that I began my journey on a more intellectual level examining what it meant to be a professor at a Catholic university through my own self-reflection and insight.

Upon arrival for my first seminar in the series, it was quite a surprise to find that five of my nursing colleagues also registered for the seminar. None of us had discussed attending these classes with each other prior; however, it was plausible that nurses would have an interest in the seminar since the Catholic mission was consistent with the professional practice of nursing, both share a respect for humanity, human dignity, a focus on service and the community, and attending to other’s spiritual needs.
From the very first seminar when I came to know Monsignor Liddy, I felt an immediate connection to him. He was warm and welcoming and expressed a true interest to learn how all of the faculty from the varied disciplines viewed the world. He was intent on understanding our similarities and differences and how the Catholic mission was central to all of them.

The most valuable experiences for me were the retreats in Rome. Spending a week together with faculty from across campus, learning, praying, sharing meals, and experiencing the Catholic tradition and exploring sacred ground in the Vatican was an experience that was transformative. This is where Monsignor Liddy connected with faculty on a personal level and came to know many of the faculty more deeply. This is where faculty began to understand and appreciate the value each brought to the University and where we learned about our commonalities and had the time for self-reflection and transformation.

Over the past ten years, many of our nursing faculty have participated in the University seminar on mission. I would estimate that approximately twenty-five to thirty percent of the faculty have attended the seminars and six are GEM fellows who have applied Lonergan’s philosophy to understand how one experiences and teaches the process of knowing in formal classes. The Praxis Program of the Advanced Seminar on Mission helps faculty to implement these concepts in individual courses. Faculty have brought this understanding to the classroom through content and assignments helping students to better understand themselves and use reflection in their own search for truth, knowledge, and understanding.

The College of Nursing is a richer place due to faculty participation in the University seminar on mission with thanks to Monsignor Richard Liddy. There is an enthusiasm among faculty to share their experiences and understanding with each other. Dialogues on the importance of keeping our mission based on Catholic intellectual tradition central in our programs are natural occurrences. Because of these experiences and the dialogue among faculty, prospective students and their parents can see that Seton Hall University College of Nursing is different from surrounding schools of nursing because our students receive a value-based curriculum where our mission is a vital part of nursing education. It is where servant leaders are developed who will become leaders in the profession to improve healthcare in the agencies and communities in which they work. When our students graduate, most comment on the competent, caring faculty who set examples for their own development as servant leaders, with a respect for human dignity and how it has helped them in their professional lives and careers. Emulating the faculty they are able to bring understanding and respect to their patients when caring for them in professional encounters.

This is the legacy that Monsignor Richard Liddy has brought to Seton Hall University. This is how he has transformed the University into a place where the mission is alive and internalized by faculty, students and administration on a daily basis. Through his work, he has instilled an appreciation for a common understanding to unify the faculty of all disciplines within the university; nursing, the health professions, the sciences, liberal arts, theology, education, diplomacy, and business with a shared vision and goals to help students and each other grow in their search for knowledge and truth.

Through these interactions among faculty, Monsignor Liddy has likewise touched the lives of so many Seton Hall University students and alumni from every school and college within the University. He has helped faculty instill in their students the importance of leading a meaningful life of depth and consequence. I find no better way to sum up the legacy that Monsignor Richard Liddy has brought to the University through his infusion of the Catholic intellectual tradition, than to paraphrase his own words as he recounted his interactions with Father Bernard Lonergan in his book *Startling Strangeness, Reading Lonergan: “Insight”* (2007). While I find this quote personally significant to my relationship with Monsignor Liddy; however, I am sure this sentiment is shared by other faculty,
students and administrators, who have come to know and respect him:

It has been a great privilege to encounter this thoughtful man. Not only is he my teacher but also my friend with whom I have shared meals, and...have witnessed his...thought linking the Christian past to the present and the future.

I am forever thankful for the privilege to have him as my teacher and my friend.

REFLECTIONS: CREATING COMMUNITY, FOSTERING DIALOGUE

Zeni Fox

Prelude

We were invited to share our “professional and personal experience” of Monsignor Dick Liddy's work “infusing and implementing the Catholic Intellectual Tradition university wide.” I will begin with my first knowing of Monsignor Liddy, when he served a Rector/Dean of the Immaculate Conception Seminary at Seton Hall. In fact, it was he who hired me, shortly before I was actually awarded my Ph.D., in 1986. In retrospect, his choice of a lay woman was indeed an innovation, since the full time faculty included only priests, and there were no lay people in professional roles.

The Seminary had moved to the South Orange Campus two years before this, and I only gradually realized (intuited, really, since this was not spoken of) that I had joined a community which I came to see as in mourning at that time. The previous location at Darlington, a mansion as the central home (the beautiful library was a joy to work in!), surrounded many acres of woodland and open space, with spacious classrooms and ample living space for students, and even more so, faculty, was very different from the not yet quite finished building they moved to. In addition, the greater independence the faculty had in Darlington was now somewhat limited by University structures and protocols. It must have been a difficult time to lead the faculty, and even the students, toward an active participation in the life of the University. In my judgment, Monsignor Liddy was especially equipped to do this, both because of his style of leadership, never authoritarian, always invitational, and his vision of education—but more of that below.
However, his role as Rector/Dean was cut short by an unexpected event: the President of the University resigned, announcing this action in the Star Ledger, in the middle of the school year. Monsignor Liddy was asked to serve as acting President. There was an announcement that the acting president would not be named as President, but rather that there would be a search—which I am confident was a plan Monsignor Liddy himself was comfortable with (again, intuited). My observation at that time was that in his new role he invested himself in coming to know, in dialoguing with, in creating community with, great numbers of people, in diverse roles. These were the first steps in deepening communal relationships, in building a more cohesive community.

I believe that community is one of the underlying principles in Monsignor Liddy’s work. I see this as central because of his actions. But also because, theologically speaking, the Church is of its essence a community. This is true in two ways. First, the historical record in Scripture shows that the earliest work of the Church was the formation of numerous communities. Think, for example of the many formed by Paul, in places as far flung as Thessalonica, Corinth and Rome. In fact, the designation used by Paul to describe the life of his communities is koinonia, which captures the spirit of sharing and fellowship that marked these early communities. The story of the Church in this early period shows the centrality of the vibrant life of each community, rather than an emphasis on the larger structures which emerged later in history. Still today, the center of Catholic life is the parish, intended as a community of persons.

But the second, and even deeper reason, is that these communities are expressive of the life of the triune God, a life of mutuality, of shared mission and this life is shared with human kind, creating the deepest bonds among us. The Trinity is the central doctrine, and the deepest mystery, of the Catholic Christian tradition. I see Monsignor Liddy’s commitment as a Christian, and as a priest, rooted in this belief, and therefore his commitment to building community.

A Reflection on Method

I discern two primary influences on the life and work of Monsignor Liddy, which I will outline, before moving to consider his role at the University. The first is the thinking of Cardinal Newman, whose The Idea of a University presented what is central to a Catholic university. He saw its task not as proselytizing, but as creating an intellectual culture. Its role was not to hand on doctrine in a doctrinaire way, but to educate the intellect to reason well, so that it could more fully reach out to truth. This vision influenced Bernard Lonergan, the great twentieth century philosopher, who in turn was one of the great influences on the thought and work of Monsignor Liddy. Lonergan was especially interested in developing a method that could be used across disciplines to further understanding. An analysis of Monsignor Liddy’s work at Seton Hall gives ready evidence of the role these two perspectives have played in what is done, and in how it is done.

While I do not have sufficient understanding of Lonergan’s method, I glimpsed the great importance of the examination of consciousness which is central to it, and which it invites. One year when I served on the committee to review faculty proposals for funding, Monsignor Liddy submitted a description of the work he planned. Committee members were having difficulty seeing the value of the proposal—and I was doing a far from adequate job of explaining its importance. Then a professor from mathematics commented, this is of the highest order of reflection, exploring consciousness itself. He argued this point cogently; the committee voted to fund the project, and I had my first introduction to the, for me, rarified realm of Lonergan’s thinking.

Implicit in the thinking of Newman, and central in that of Lonergan, is the importance of dialogue, respectful conversation engaged in with seriousness by diverse people. This is characteristic of the work done by the Center for Catholic Studies, which Monsignor Liddy has directed since its inception.
in 1997. A review of the activities of the Center shows that again and again, programs are co-sponsored, and therefore dialogic in their very inception. A word that is used five times in the documents of the Second Vatican Council is "leaven." Perhaps not consciously, I think that this is the second great concept, along with community, which informs the work of the Center, and its Director. Like leaven, the Catholic intellectual tradition is infused in University life.

Role in the University

In 1997, the Center for Catholic Studies was founded, and Monsignor Liddy was named as Director. The approaches described above inform all of the work of the Center, as some examples will illustrate.

One year, I attended the Seminar on Mission, a dimension of University life I already deeply valued. The papers we read, the concepts presented, were certainly interesting, and valuable. But my primary experience was of being part of this diverse community of persons from various domains of university life, all exploring the themes together, all valuing the mission of the University of which we were a part. I remember feeling joyful, and inspired, to be part of this Catholic university. Another year I was part of a summer faculty seminar, again a format for a rich exchange of views among a community of scholars from varied disciplines. As with many of the Center's programs, this one was co-sponsored. I have also attended various lectures initiated by Catholic Studies, including those given by scholars of Lonergan's thought from other universities, and varied disciplines.

Dr. Bill Toth had served on the faculty of the Seminary; he became a partner with Monsignor Liddy in sponsoring programs for those from the business community, exploring Catholic social thought. Gradually their effort grew into the Micah Institute, and after Dr. Toth's death, an endowed Toth/Lonergan chair. A second significant partnership is the one secured by Monsignor Robert Sheeran—then President of Seton Hall—Dr. Dermot Quinn, Professor of History and Monsignor Liddy, with Father Ian Boyd C.S.B., Founder and President of the G. K. Chesterton Institute for Faith & Culture and Editor of its journal The Chesterton Review, which led to bringing the Institute to Seton Hall, under the auspices of the Center for Catholic Studies. Each of these endeavors represent a different aspect of the Catholic intellectual tradition; each enriches the life of the University, infusing it, like leaven.

The conversation at the Center's 2001 Summer Seminar was a key factor in the development of the Core Curriculum, a central aspect of the education of undergraduates in the foundations of the Catholic Intellectual Tradition. Key readings, central teachings, dedicated faculty and dialogue make it a lived model of the tradition.

The programs offered by the Board of the University are another aspect of the infusion of the Catholic Intellectual Tradition into the very governance of Seton Hall. In addition, the many lectures offered by Monsignor Liddy, to particular classes and gatherings on campus, and in the community, and his numerous speaking engagements at other universities and in other countries, extend his work, and the work of the Center, into the heart of our community here, and beyond.

A Program Beyond the University

In 2010, Catholic Health East, a system of hospitals and health care institutions with facilities in states from Florida to Maine, invited Monsignor Liddy to submit a proposal for a Ministry Leadership Academy for their executives. Characteristically, given the descriptions of his work above, he asked four faculty members to join him in developing the proposal: one each from the School of Business, School of Law, School of Graduate Medical Education and the Seminary. The audience was to be a community of persons from varied fields within the leadership structure of the system, and its individual health care
hospitals and centers. A truly collegial process of planning created a proposal that was accepted. (We later learned that three other proposals had been submitted, one from a school that had developed a well-regarded graduate degree program for health care executives.) Along with members of the CHE leadership, Monsignor Liddy and his colleagues became faculty to the program—two years, with six two-day offerings, concluding with the presentation of a Seton Hall Certificate. The three-pronged emphasis was operational leadership, ministerial leadership and transformational leadership. Each session was collegially planned. Some of the content included concepts from Lønørgan, in particular an emphasis on intentionality. I recall one idea that was especially embraced by the participants: cosmopolis. These health care executives—CEOs, Chief Clinical Officers, Directors of Technology, etc., together pondered this, with delight.

Monsignor Liddy’s presence in this community was valued—as teacher, as listener, as affirmer, and as host—to greater depth, to intellectual clarity, to a broad understanding of the human condition, to fuller understanding of the Catholic tradition in which their health care institutions were rooted.

A Coda

The focus of this reflection has been on the legacy of Monsignor Liddy in infusing and implementing the Catholic Intellectual Tradition university wide—clearly a broad and rich legacy. But there are three dimensions of his legacy that are not directly part of this description. First, he is a pillar of family life for his nephews and nieces, and his sister, especially since the time his brother—in his mid-50s—was diagnosed with early onset of Alzheimer’s. I recall the many ways in which Monsignor Liddy offered counsel and support to his family, and when he celebrated his 75th birthday, saw the great affection they have for him. Second, he is a loyal friend. For example, now and again he travels to Georgia to visit a priest from the Archdiocese of Newark who became a monk there. And, with some of the health care leaders, he has continued occasional contact, offering them support and conversation. Finally, he is a committed priest. His room in the dorms is a place that undergraduates frequently gather, for evening prayer, and conversation. At that same party, one of the graduates spoke with affection of how meaningful a part of his time at Seton Hall those gatherings were. Monsignor Liddy: a living embodiment of the Catholic Tradition.
THE MONSIGNOR I KNOW

James Harris

As a high school senior touring various colleges throughout New Jersey, I was literally clueless about my future. There I was, preparing to invest four years of my life, but I was at a loss about where to go and what to study. At one point, I thought perhaps I would study history or philosophy. This would have been me choosing them simply because I had to, not because I was truly interested in them.

After seeing a few colleges, one day, I arrived at Seton Hall University. The campus was nice, yet what interested me the most was the Catholic Studies program. I read through the overview and list of courses and determined that Seton Hall’s Catholic Studies program was exactly where I wanted to dedicate myself. Members of my family and friends criticized me for making this choice. Nonetheless, I could only do what was in my heart.

Not long after entering as a freshman in the fall of 2006, I met Monsignor Richard Liddy. It was a Catholic Studies event in the University Center building. I recall him asking me to try the cookies. I remembered then and still see him now as a kind, humble man of God. I would later learn that this was the man who created the Catholic Studies program.

Aside from the numerous university events where I saw him, Monsignor taught three of my courses as an undergraduate: Catholicism and Art; Lonergan and Newman and the Foundations of Christian Culture (a study abroad in Oxford). His teaching style was to get students to apply the philosophical and religious concepts he taught to their own lives and for students to reflect on what they were learning, not just memorize vocabulary. He always showed a great interest in the papers I wrote for his courses, and I greatly appreciated that.

Outside the classroom, I often attended his Masses in the university Chapel, shared dinners with him in the cafeteria, and prayed at Night Prayer with him and the rest of the crew in his room. Our prayers and discussions were always fruitful and gave me an admiration for this man who would consistently show his humility and listening skills in a world that lacks both.

I graduated from Seton Hall with an honors citation in Catholic Studies in the Spring of 2010. Without Monsignor Liddy, I never would have had this opportunity. Both inside and outside the classroom, his generous heart and intelligent mind have brought me to where I am today. An even greater blessing has been introducing my wife and son to this wonderful man, who now has also blessed them in many ways.

Thank you, Monsignor Richard Liddy, for all the kind words, wise advice, and spiritual blessings you have given my family and me for the past twelve years. God bless you and Happy 80th Birthday!
ON MONSIGNOR RICHARD LIDDY'S SPIRITUAL GIFTS

Anthony Haynor

Monsignor Richard Liddy has had a profound impact on me as a scholar and as a human being and his influence has deepened in the twenty years I have known and worked with him. It is the goal of this brief essay to express as precisely as I can the nature of that influence.

I came to Seton Hall a quarter century ago, as one who was trained as an academic sociologist, and also one who took his Catholicism seriously, convinced of the need to more fully integrate the two self-identities. For starters, Monsignor Liddy always exhibited a genuine and healthy respect for the human sciences. Clearly, his mentor, Bernard Lonergan, had such a regard for what the sciences of humankind could offer theology and the world at large. As I began to immerse myself more and more in Lonergan’s thought, I came to realize what form this contribution could take—namely, to help provide humanity with an “historical consciousness,” that is, an awareness of the particular challenges that civilization needs to address at a particular point in time, and how particular cultural meaning systems and institutional arrangements could either support or undermine human flourishing. I came to see the considerable value of examining history in terms of progress, decline, and redemption, and the role that the human sciences could play in identifying the sources of decline and the resources available to human communities in fostering redemption. I began to see that human sciences, if done well, could provide humanity with an understanding of how our current civilizational situation is the result of “emergent probability,” a complex reality that comes out of our biological, psychological, and symbolic natures. But, Monsignor Liddy made me realize quite clearly that human scientific knowing had to be open to the transcendent, that the natural sphere presupposed the supernatural one. My movement in the direction of intellectual conversion (integrating the human sciences) needed to be shaped by a moral conversion, and then, ultimately, a religious conversion. I needed to “fall in love with God” if my human scientific projects were going to have meaning and in any sense succeed. So, I needed to deepen my prayer life. I have tried to be as active as possible in the various prayer groups organized on campus. (Monsignor Liddy has always been at the center these groups. We were praying together when we received word of the 9/11 attacks.) Monsignor Liddy has been such an inspiration when it comes to the monumental importance of listening to God and what He wants us to do in this life in His name. There is a school of thought to the effect that humans tend to be adventurous when they are younger, and more timid and risk-averse as they get older. I must say that my experience has been the opposite—to pray for the courage to do what is right and meaningful, to be bold and courageous in the face of opposition, to conduct oneself without undue regard for the consequences (implications for status, for example). I have such a long way to go in this regard, but Monsignor Liddy’s example has spurred me on this direction. Monsignor Liddy is certainly not reckless—he is a prudent man, cognizant of what is doable or realistic given the particular circumstances within which one has to operate at any given time, and in any given institution. But, he has always been one who fully supports your dreams, however ambitious they may be, however utopian they may be perceived. I have always found Monsignor Liddy to be someone who tries to guide you in taking incremental, “baby” steps toward your ultimate goal, without losing sight of and always mindful of what is your “guiding star,” crystallized through the processes of prayer and careful reflection and discernment.

In conclusion, Monsignor Liddy, in my association with him through the Center for Catholic Studies, the various prayer groups in which we have been participants, and the Praxis Program of the Advanced Seminar on Mission (in which I have
been proud to be a Cohort 1 GEM fellow), has shared his considerable spiritual gifts abundantly.

He has been an “apostle” (in his role as a messenger of the faith), a “prophet” (in his role of inspirational leader, exhorting us to continue to strive for intellectual, moral, and religious conversion), “evangelist” (in his preaching of the Gospel), and “pastor” (as our spiritual shepherd at Seton Hall). On a personal note, Monsignor Liddy has been a great source of comfort in times of need. He attended my mother’s wake and led us in prayer on that occasion; he celebrated a Mass of remembrance for my brother, Joseph, last year. My life has been enriched beyond measure as a result of knowing Monsignor Liddy. His spiritual inspiration and his friendship have been indispensable in helping me to sort out what is truly important in my professional and personal lives, and to try to appreciate the intimate connection between the two. God bless you, Monsignor Liddy!

LIDDY’S LOVE

Mark Miller

Merely a visitor this year at Seton Hall, I hesitate to comment on Monsignor Liddy’s “legacy… in infusing and implementing the Catholic intellectual tradition university-wide.” There are many others—faculty, staff, students, and alumni—who have long worked alongside him, some for decades. They would be better able to provide the history of his contributions here. Having talked with many of them about Monsignor Liddy, I have heard them give him great praise. A professor called him, “the most important person at the university.” The head of a program once told me, “All of my favorite things at this school were started by Monsignor Liddy.” A dean added, “He is the center of Catholic initiatives at the school, connecting the Seminary and the College, the faculty and staff, people from the Law School, the Diplomacy School, the Archdiocese, the surrounding towns. He just gets people together and gets things done.”

In my brief time at Seton Hall, I have witnessed on a daily basis Monsignor Liddy’s impact in a way that is simple yet profound. From my first weekend here, I have accompanied him to offices all over the university, from human resources, to the cafeteria, the bookstore, information-technology services, the mailroom, the print shop, the library, the gym, the dorms, various classrooms, Freshman Studies, the chapel, the priests’ residence, the Dean’s, Provost’s and President’s offices. At each of these locations and on every path along the way, he greets all those he meets, whether high or low, with a bright smile, a respectful nod, a warm handshake. When people see him, they brighten up, I think ultimately because they know they are loved by this man who has given his life for them.
This, of course, is the center of Christianity—that, in Christ, God came to dwell among us and to give his life, so that we might have lives in full.

A full life requires the development of the whole person. And the promotion of such holistic development is traditionally thought to be a hallmark of Catholic education. My background is mainly in the Jesuit version of Catholic education. Jesuits and their partners at Jesuit schools make central the theme of cura personalis and often think they have a lock on education “for the whole person.” But I think Seton Hall is one of the best centers for Catholic education that I have had the privilege of participating in. This is due in no small part to the official and unofficial role that Monsignor Liddy has played over his many years here, from his arrival as an undergraduate student and athlete, to his years as Director of Catholic Studies, Rector of the Seminary, and even President of the University.

I would like to highlight one program that he has helped to start and support, namely the Praxis Program of the Advanced Seminar on Mission, directed by Linda Garofalo of the Center for Vocation and Servant Leadership with Danute Nourse of the Center for Catholic Studies. This program is the main reason I am here and the thing I value the most about Seton Hall. It uses Bernard Lonergan’s “general empirical method” as a way of uniting and grounding the specialized work of professors and staff from all departments and offices in the university. Lonergan believed that no matter what our areas of interest and research, no matter what our age, sex, or gender, our race, culture or religion, that there were two things common to all human persons: (1) we all by nature are oriented to follow the same general or “transcendental” method, moving from experience through questions to understanding, judging, and choosing what is true and good (ideally), and (2) we are all loved infinitely by the transcendent reality we call “God.”

The Praxis Program of the Advanced Seminar on Mission has brought professors and administrators together from around the university to study Lonergan’s thought, but more precisely to pay attention to their own personal experience, to their own questions, insights, judgments, and decisions. It has invited them to wonder how this method is related to and helpful for their own academic work, how it can provide, as Lonergan called it, “a framework for collaborative creativity.” Finally, it has inspired them to discover how in their teaching, research, writing, service, and mentorship, this basic method impels and even promotes them on a shared quest for ultimate meaning and value, in other words, for God. From just my brief time here, which includes two summer visits, I have listened to and seen how this common project has built community. It makes me jealous when I compare it to my own, home university and others I have experienced. But it makes me hopeful that this program might spread to other universities.

My favorite quote from Lonergan, ever since I first encountered his thought almost twenty-five years ago, has been this: “Just as unrestricted questioning is our capacity for self-transcendence, so being in love in an unrestricted fashion is the proper fulfillment of that capacity.” Seton Hall, in the Praxis Program, and in all the initiatives Monsignor Liddy has had a hand in, whether directly or indirectly, is fulfilling its promise of delivering a truly Catholic education in the fact that it promotes unrestricted questioning, unrestricted love, and thus a holistic, communal self-transcendence into infinite wisdom and charity, into God. I am grateful to have met Monsignor Liddy as an undergraduate at Georgetown in 1995 and to have had him watch over and mentor me during the years since, particularly this blessed year at Seton Hall. I wish him and the Seton Hall community continued self-transcendence into God, and I look forward to all opportunities to collaborate toward this end.
COR AD COR LOQUITUR WITH THE UNIVERSITY—THE CATHOLIC STUDIES PROGRAM AT TWENTY

Ines Angeli Murzaku

_Cor ad cor loquitur_ (heart speaks to heart) was Blessed John Henry Newman’s motto when he became Cardinal in 1879. He borrowed it from St. Francis de Sales, the 17th century French spiritual writer, bishop and Doctor of the Church, to whom Newman felt close spiritually and whom he highly revered. What _Cor ad cor loquitur_ meant for Newman was an understanding of Christian life as a call to holiness and a desire to enter into intimate communion with the heart of God, as Pope Benedict XVI explains in his homily for the beatification of Cardinal Newman in 2010.1 According to Newman, friendship with God can be achieved with prayer, which transforms and divinizes people. God impacts and changes hearts by speaking directly to people’s hearts, and consequently God changes the world, one heart at a time. Newman’s theology and the heart-impact-process was an inspiration behind the establishment of the Center for Catholic Studies (1997) and Program in Catholic Studies (1998) at Seton Hall University twenty years ago. _Cor ad cor loquitur_—the Catholic Studies Program was designed to speak to the hearts of God and the University, exploring the mystery of the divine-human relationship, communicating the Catholic Intellectual Tradition—from the heart of the Church to the heart of the University and its multiple disciplines and professional schools.

What Started Catholic Studies: Three Eventful Events in Three Eventful Years (1996-1999)

In 1996, Monsignor Robert Sheeran, then President of Seton Hall University, addressing a need of revamping the university’s Catholic mission and direction, announced “the creation of a University professorship of Catholic Thought and Culture” and appointed Monsignor Richard Liddy to this position.2 According to Monsignor Sheeran’s announcement to the Seton Hall community, the position was created to “help the University articulate its Catholic mission and direction to both internal and external publics.”3 Monsignor Sheeran’s expectation for Seton Hall University as the oldest and largest diocesan university in America was “to take a leadership role in determining what it means to be an institution of higher education with a Catholic mission,” adding that “having some faculty in Roman collars and crosses on top of our buildings is not enough. Rather, we should strive to weave our faith and our beliefs throughout our academic programs and the fabric of campus life.”4 Monsignor Sheeran saw revelation and reason being woven into the life of the university, penetrating every discipline while maintaining the academic integrity of every discipline. “The intellectual life and faith are not mutually exclusive” he explained, as the “foundation for much of modern scholarship and thought was laid within Catholicism and the Catholic Intellectual Tradition.” Moreover, because revelation and reason are so closely related in Catholicism, every part of a Catholic university’s curriculum should be informed by philosophical, theological and ethical perspectives of Catholicism. Monsignor Sheeran’s message to Seton Hall University closes on an optimistic note: pledging his administration’s constant support to strengthen Catholicity and Catholic identity of Seton Hall University.

On March 31, 1998, Monsignor Liddy sent a letter to the then Chancellor of Seton Hall University, Father Thomas R. Peterson, O.P., reporting on the activities of the one-year-old Center for Catholic Studies which was founded in 1997 and the formation of a 25-member steering committee. One of the top priorities of the Center for Catholic Studies was working with faculty to establish “a new undergraduate Minor/Certificate in Catholic Studies” according to Monsignor Liddy’s report to Petersons. From the letter it is clear that a nucleus of dedicated Seton Hall faculty coming from different schools and
disciplines throughout the university was created who had worked to develop a minor program in Catholic Studies. The proposal was approved by faculty and was submitted to the College of Arts and Sciences Education Policy Committee (EPC), which is responsible for “recommending academic policy to the faculty of the College of Arts and Sciences.” The Catholic Studies Program was developed by multi-disciplinary faculty, was multi-disciplinary in nature and approach and was expected to reach out to schools throughout the university while anchored in the College of Arts and Sciences, the oldest and largest academic unit at Seton Hall University. The program was expected to be connecting and connected, enriching and enriched, giving and receiving in communicating the Catholic Intellectual Tradition to every discipline. The Catholic Studies Program was designed to be at the heart (corde) of the Church and the University, connecting the pulse of the Church to that of the University. In the letter, Monsignor Liddy explained that the minor in Catholic Studies was going to be voted on at the College of Arts and Sciences April meeting and the program would “be up and running next year.” Thus in the span of three years, from 1996-1998, three important events synthesized Seton Hall’s response to *Ex Corde Ecclesiae*. This was the beginning of the twenty-year-old Catholic Studies Program at Seton Hall University.

**Why a Catholic Studies Program at Seton Hall University? What was the purpose of the program?**

In the same letter to Chancellor Peterson, Monsignor Liddy explained that “the charter document” for the establishment of Catholic Studies at Seton Hall, as elsewhere in the USA, was a direct response to and application of the 1990 John Paul II Apostolic Constitution *Ex Corde Ecclesiae* (From the Heart of the Church). Consequently, Catholic Studies programs in the USA were developed to address concerns about Catholic identity and Catholic mission revival at Catholic colleges and universities nationwide. Such programs have made headway, becoming important forces on campuses, but also raising the universities’ profiles in marketing and fundraising campaigns. An estimated 25 to 30 among the nation’s 230 Catholic colleges and universities have undergraduate Catholic Studies programs and departments. The Catholic Studies Department and Catholic Studies Center dual-model at the University of St. Thomas in St. Paul, Minnesota which offers an undergraduate major and minor and graduate degree in Catholic Studies and joint-degrees with several professional schools including the School of Law, was applied at Seton Hall.

Pope John Paul II via *Ex Corde Ecclesiae* provided the charter document and the University of St. Thomas provided a successful application. It was up to Seton Hall faculty and administration to make their original contribution and leave their imprint in the national Catholic Studies movement. Thus, Seton Hall’s Center for Catholic Studies and Academic Program in Catholic Studies duo was understood in the light of revamping university’s Catholic mission and applying *Ex Corde Ecclesiae*. Seton Hall faculty supported by the Center and the administration envisioned an academic curriculum which was able to authentically and professionally interpret and articulate the Catholic Intellectual Tradition which fostered a reflection and praxis of all aspects of Catholicism including its connection with various disciplines across the university. Moreover, the Center for Catholic Studies established itself as a nucleus for Seton Hall faculty to explore Catholic Intellectual Tradition as a source of inspiration and the integration in their academic vocation through: workshops, lectures and sponsored study abroad summer seminars which brought faculty to the sources of the Catholic Tradition and encourage an integration of revelation in their teaching and research. Additionally, faculty of the steering committee were well aware that “Catholicity” was not easily quantifiable, as a result, faculty decided that the program’s Catholic identity was going to be reflected in four areas: “1) the composition of its faculty—who was expected to be trained in the Catholic Intellectual Tradition; 2) in the nature and content of Catholic Studies Program curriculum, 3) in its
responsiveness to the intellectual and pastoral needs of the Catholic Church and 4) to the intellectual and future ministerial needs of its students.”

The 1999-2000 catalogue features for the first time the Catholic Studies Program directed by Monsignor Liddy. The program was an open-hearted invitation to all students to join the interdisciplinary program in Catholic Studies where “many dimensions of Catholic culture come alive.” From the start in 1999, the Catholic Studies Program was a stand-alone, interdisciplinary program anchored in the College of Arts and Sciences and granting its degree through the College of Arts and Sciences. The program provided students with critical insights into “Catholicism’s dynamic interaction with cultures, traditions and intellectual life throughout history.” Initially, all Catholic Studies offerings were cross-listed courses with other disciplines and departments including English, History, Philosophy, and Religion.

The first Catholic Studies proper courses developed and taught by Catholic Studies affiliated faculty were the Integrating Seminar in Catholic Studies, a requirement for students who were minoring in the program, and Emergence of Christian Rome developed and taught by Monsignor Richard Liddy and Father Douglas Milewski in 1999 in Rome. Through its very successful study abroad courses the Catholic Studies Program became a pioneer in the College of Arts and Sciences and university-wide in integrating international experience in the academic curriculum. The exploration of the beautiful has been a theme in Christian theology since the time of Pseudo-Dionysius, but in later theological developments the beautiful seemed to have been subordinated to the good and especially the true. The exploration of theology through the “beautiful” and the aesthetic education or the aesthetic path that had brought many individuals to seeing the harmony and complementarity between reason and reason became the Catholic Studies Program’s path. As a result, other study highly successful abroad courses including Foundations of Christian Culture (Italy, Oxford, Poland, Spain etc.), Italy in the Footsteps of the Saints, Latin

American Catholicism, The Catholic Faith and the Resurrection of Poland, and World Youth Day in Australia were developed and taught by Catholic Studies affiliated faculty including Father Ian Boyd and Drs. Nancy Enright, Ines Murzaku and Dermot Quinn.

The year 2003 marked another milestone: besides the minor and certificate in Catholic Studies, an undergraduate major BA was developed, which demanded new curricula and new courses connecting the Catholic Intellectual Tradition to other disciplines across the university. New courses included The Philosophy and Theology of Lonergan; The Catholic Classics and Interiority; Catholicism and Art; Catholicism and Literature; Chesterton, Lewis and the Sacramental Tradition and Literature of Catholic Conversion. According the self-study conducted in November 2008, the aim of the program was “to achieve growth and enrollment to 25 majors.”

The Center for Catholic Studies — Catholic Studies Program and the Core

Authentic Catholic universities seek to integrate knowledge between various academic fields in order to answer the most central questions of human life: Who am I? Why am I here? Where am I going? From 2005 to 2011, the year the University Core Curriculum started, the Center for Catholic Studies was involved in the creation and development of the Core “arranging the majority of the faculty development programs related to the core and with regard to the faculty actually teaching in the core and curricular leadership.” Monsignor Liddy’s new proposed structure for the Core provided a meaningful place for Catholic Studies Program. Catholic Studies was best-poised to fulfill its university-wide Catholic mission while providing the Core’s “intellectual foundation, and having a real say in shaping the future of the core without stealing it or running it.” The Center for Catholic Studies through its various institutes (the Chesterton Institute for Faith & Culture, the Bernard Lonergan Institute, the Micah Institute for Business
and Economics) and faculty development seminars reached out to the various schools of the university and collaborated with these schools. It was the Center for Catholic Studies which gave the Core a framework and a solid intellectual foundation to start as it had done with Catholic Studies Program in 1998. From the start, the Center for Catholic Studies forged a natural connection and collaboration between the Core and Catholic Studies Program. This collaboration was applied in Catholic Studies Program new curricula offerings which started in 2012, a year after the establishment of the Core, via Signature III/Catholic Studies courses. The Catholic Studies Program (BA), as previously mentioned, has had the Catholic Intellectual Tradition as an established feature of the degree program from its inception, years before the emergence of the University Core. So, in a way, Catholic Studies was doing what the Core aspired to do. The interdisciplinary nature of Catholic Studies Program and its cross-university outreach model became the seedbed and guide for the development of the Core.

Moreover, the Faculty Senate 2009 review of Catholic Studies Program identified the program as the Catholic mission standard-bearer:

If there is one program at Seton Hall that directly proclaims the mission of the University, it is Catholic Studies. It is apparently a regional, if not national, model for such programs, and while somewhat small in both faculty and students, seems to justify the resources it receives now and in the future. The Center for Catholic Studies is clearly in line with the mission of Seton Hall University and the external reviewer observes that it is ‘...one of the most successful of its kind in the country.’

The 2009 university senate review encouraged the program, because of its focus on the Catholic mission and interdisciplinary nature, to take a lead in developing Signature III curricula, a role the program has accomplished from 2012-present. Substantial curricular additions were made between 2012-2017 answering the needs of the university and students who were joining Catholic Studies Program as either majors, double-

majors or minors from every school and discipline in the university. Among courses that became standard-bearer Catholic Studies Program courses, developed and taught by faculty who were trained in the Catholic Intellectual Tradition in addition to other disciplines, were: Catholicism and the Human Sciences (Dr. Anthony Haynor); The Church and Science (Dr. Joseph Maloy); Catholic Saints Alive! (Dr. James McGlone); Modern Women of Faith (Dr. Monika Rice); Global Christianity (Dr. Jason Scully); Holy Images and Worship (Dr. Barbara Crostini); Faith and Fashion (Professor Nancy Harding); Spirituality of Sports (Professor Alan Wright); Internship in Catholic Studies (Dr. Ines Murzaika); Search for Human Fulfillment (Monsignor James Cafone); Spirituality of Work (Dr. Julie Burkey); Popes and Science (Father Paul Haffner); Catholicism, Healthcare and the Human Condition (Anthony Catlino M.D.); Catholic Liturgical Music (Professor John Nowik); Catholic Theology of Science (Dr. Stacy Trasancos); Creation and Science (Father Joseph Laracy; Theology of Food (Father GeraldBuonopane); New Jersey Catholic Experience (Dr. Alan Delozier); Walking the Sacred Labyrinth (Dr. Marta Deyrup) and other courses which make up Catholic Studies Program robust curricula offerings. Catholic Studies faculty are engaging the world from a perspective sympathetic to the Catholic Intellectual Tradition.

Special minors and concentrations including Faith and Science; Catholic Pastoral Music; Pilgrimage Studies; and special track for Business School students were added to the Catholic Studies Program offerings. This substantial growth of the academic program offerings, especially Catholic Studies/Signature III courses, was reflected in the number of students who chose either to minor, double-major, or minor which reached 42 in February 2016 and is continuing to grow steadily. The program founded 20 years ago, continues to be a standard-bearer of impeccable academic quality of courses and instructors, where revelation and reason are explored with rigor in the academic courses and the scholarly lectures, lecture series and symposia that are part of the Catholic Studies Program. For over 20 years the academic program and its variegated activities
have stayed true to and fulfilled the Catholic mission and vision of the University.

In conclusion, the Catholic Studies Program continues to allow space in which *Cor ad Cor Loquitur*, for students and, indeed, for the entire University. Its academic curricula and activities make the dialogue of revelation and reason authentic and real, applying *Ex Corde Ecclesiae* of Pope John Paul II. Catholic Studies is a program with deep roots in tradition—speaking from the heart of the Church to the heart of the University and its multiple disciplines and professional schools—*Cor ad Cor Loquitur*.

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2. News Seton Hall University, May 16, 1996, Archives & Special Collections Center, Seton Hall University, p. 1.
3. Ibid.
4. Ibid.
5. Letter Liddy to Peterson, March 31, 1998, Archives & Special Collections Center, Seton Hall University, p. 1.
8. Core Curriculum special committee report.
12. Letter from Msgr. Richard Liddy, proposing a structure for the Core, 2005, Archives & Special Collections Center, Seton Hall University, p. 1.
13. Ibid. p. 2.

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**MONSIGNOR LIDDY, THE UNIVERSITY CORE AND THE CATHOLIC INTELLECTUAL TRADITION: *AD MAJORAM DEI GLORIAM***

Melinda D. Papaccio

The relationship between faith and reason is the overarching theme of Seton Hall’s Core II course, Christianity and Culture in Dialogue, a course that often provokes wonderful discussions, especially when we come to the unit on the church’s relationship to science. Our first reading is Galileo’s “Letter to the Grand Duchess Christina” which preceded his trial and eventual placement under house arrest for heresy. Before discussing the text, we take some time to discuss their thoughts about the nature of this relationship. As expected, students were generally of the opinion that the trial of Galileo “proved” that the Catholic Church was and is the enemy of science. Again, popular culture, with the aid of blockbuster movies like *Angels and Demons*, has taught many of them the “truth” of this claim. As we get into the text, we talk about the facts: Galileo was a devout Catholic; his daughters were nuns; a number of the scientists who worked most closely with him were priests; Copernicus (whose theory of a heliocentric system Galileo demonstrated with his telescope) was a Catholic canon. We look at the historical context in which the combined trauma of the Protestant Reformation, the ensuing violent conflicts between Catholics and Protestants, along with the tone of his letter (was he, a scientist, trying to school the clergy in how to read scripture?) could have had an influence on the trial’s outcome. We attend to the data involved in order to formulate a view that is based on factual information.

In a later discussion, one student said: “The Catholic Church wants to subjugate women; that is why it opposes abortion. It wants to take away women’s freedom to choose.” She was expressing a belief that the Catholic Church opposes abortion as part of some larger effort to oppress women and
exert control over their bodies. Then I asked them to consider that the Catholic Church’s current position on abortion was informed by modern scientific findings about life in utero. Silence followed. She and the rest of the class, I presume, were digesting this. Were they beginning to see the irony? Was theirs actually the position based on bias rather than fact? While the church’s position on abortion was not the planned topic of discussion, somehow the course material had provoked a desire for a response to this important issue.

Next, we would read excerpts from Darwin’s *Descent of Man*. Preliminary discussion revealed (no surprise here) that most believed that the church rejects Darwin’s theory of evolution. Then we read Pope Saint John Paul II’s speech to the Pontifical Academy of Sciences: “Truth Cannot Contradict Truth: On the Origins and Early Evolution of Life” in which he invites continued investigation of the theory especially in terms of scripture. The title suggests the theme: the truths of science do not contradict the truths of scripture since both come from God. We find conflict when we misinterpret one or the other. And what about Pope Francis’ *Laudato Si’*? If the church is the enemy of science, why would he have invited the world’s best environmental scientists to advise and instruct him as he wrote this defense of the environment, this plea to the world to take care of our “common home”? It provided an opportunity to consider, in that 2016 election year, who were the real enemies of science.

So it went in my Core II course. Repeatedly, students identified their assumptions and then were pressed to challenge those assumptions in light of the evidence before them. This is what scholars must do—whether they are Catholic or not. This is what the Catholic Intellectual Tradition teaches and requires of us. Galileo’s letter, Pope Saint John Paul II’s speech, Pope Francis’ *Laudato Si’* are all, especially in their focus on truth, products of the Catholic Intellectual Tradition that, if not for the Core courses, would probably remain unknown to our students. How likely is it that our students would have had these moments to question their assumptions on such impor-

tant issues if it were not for the conditions created by this Core course? The University Core provides opportunities for students to learn to think critically, to test out claims they long assumed to be true, and to understand that the history of western thought owes much to the Catholic Intellectual Tradition.

The University Core aims to transform students. It is the distinguishing feature of a Seton Hall education where the value of each mind is respected and cultivated. Centered on the student as a thinking, moral being, it is what a university education should be about. This unique series of courses are the product of the vision, guidance, and nurturance of Monsignor Dick Liddy. But his reach extends far beyond the courses themselves to the faculty development programs he provided to cultivate our own personal and professional transformations. In his seminars on Bernard Lonergan’s *Generalized Empirical Method*, I learned that, in order to effect transformation in our students, faculty must first be transformed. In a still unfolding process, I see that critical thinking is more than a set of cognitive skills. In my work as a composition instructor, I had accepted the sense of artful rhetoric almost as an end in itself. However, without a desire for truth, for the human good, skillful rhetoric can be used to defraud and manipulate. I now see that critical thinking, in its search for Truth, is ultimately moral thinking, using one’s intelligence for the common good. Is there anything more essential and important to transmit to our students than this?

In Monsignor Liddy’s *Startling Strangeness: Reading Lonergan’s “Insight,”* he describes the moment he understood why he was not “getting” the book—he realized he was asking the wrong question. He was asking “where” the act of insight could be seen, but Lonergan was saying that the dynamics of insight were not to be pinned down but to be experienced and recognized when they happen.1 This dynamic cannot occur if the “right conditions” do not exist. Monsignor Liddy experienced his moment of insight as a result of what Lonergan calls the tension of inquiry. These moments can happen in the classroom, if the conditions are present. These moments need to
happen with regard to the big questions of life, and the Core courses help to make create these conditions.

"As the hind longs for the running waters,/So my soul longs for you, O God." (Ps 42)

Through Monsignor Liddy’s guidance as we studied Lonergan’s *Method in Theology*, I too experienced an insight: I saw that, at the core of the Catholic Intellectual Tradition, was the soul’s longing for God. For what are we (and our students) longing: knowledge, answers, solutions to problems, wisdom, hope, love? It seems that the Catholic Intellectual Tradition has always been a response to that longing, a response that brings us closer to God by bringing us closer to Truth, and thus to our authentic selves. The tradition is centered on the inherent morality of the thinking process, which begins with questioning, proceeds through careful investigation, and moves toward its ultimate goal which is the human good—as the Jesuit Lonergan might say, *Ad Majoram Dei Gloriam*, “for the Greater Glory of God.”

A blizzard-like snowstorm blows outside today—schools are closed. It is the Feast of Elizabeth Ann Seton and tomorrow is the memorial of St. John Newman, both patrons of Catholic education in America. I also happen to be reading an article about St. Thomas Aquinas, also a great teacher. Today’s liturgy contains the passage from the Gospel of John: John the Baptist is with his disciples when Jesus walks by. John tells them to “Behold, the Lamb of God” and Andrew, one of the two disciples, immediately turns and follows Christ, calling him “Rabbi” (teacher). Andrew later calls his brother Simon to join them for he has found the teacher they have been seeking. Thus, the teacher gathers his students who then become teachers themselves, and on down through the generations students become teachers and the Truth of God is passed on, living and effective.

I am a teacher too, but for me the role of student is more precious. Monsignor Liddy has been a much treasured teacher for me. He considers himself my friend, but to me, and
A WISE PRIEST

Dermot Quinn

Richard Liddy has devoted his life to the people of God and so it is fitting that the people of God, or at least one or two of them in a small corner of the kingdom, should pay him a birthday tribute. A shepherd at eighty deserves his anniversary garland. Touched by him in so many ways, his flock thanks him for his work and his witness, for his faith and his friendship, for his loyalty and love. “A man is not old until his regrets take the place of his dreams,” said the actor John Barrymore (who attended Seton Hall but managed not to have been educated by it). By that standard, Dick Liddy is not old at all. Four score years and counting, he has still more dreams to dream. His ideals are intact. His Christian hope is undimmed. He has a spring—a Second Spring—in his step. Long may it continue so.

To those who know him, the most obvious facts about Dick Liddy are his love for his family and his love of the priesthood. The two are not separable. Almost from the beginning of his life he wanted to be a priest and from those early boyhood promptings, beautifully nurtured by his parents, he has never wavered. Family and priesthood are the center of his being, the core of his core. Wherever he has been for the last half a century, in South Orange or Rome or Darlington, he has been a faithful priest for others, and especially for his extended parish of nephews and nieces and their children. Models of the church have come and gone but Dick Liddy has remained steadfastly a model priest.

Those who know him also know that two priests in particular have profoundly shaped his life. Dick Liddy’s debt to John Henry Newman and Bernard Lonergan will never fully be repaid but one way of thinking about that debt is to see his whole life as a kind of triangular conversation—Liddy, Newman, Lonergan—which all of us have been privileged to overhear. That conversation, in books, in articles, in the classroom, has been a kind of down payment, a way of giving back to us what once was given to him. At the same time, Dick Liddy’s love of Newman and Lonergan has been more than intellectual. What all three have in common are not only great gifts of intellect and insight but also an awareness of the priesthood as a gift of self to others. Teaching this truth, Dick Liddy also lives it.

Consider first Newman. For one whose talents were supremely of the mind and pen, Newman was also a profoundly pastoral priest, never thinking to separate one ministry from the other but seeing each as complementary to the other. His gifts have well described by the late Father Marvin O’Connell of Notre Dame:

That he spent much of his waking time conducting liturgies, preaching, hearing confessions, catechizing children, visiting the sick, consoling the bereaved, even, when need be, playing the organ for Benediction, and, at one level of his mind, always worrying that there might not be enough money to keep the parish and its good works afloat—these humdrum parochial concerns determined the kind of man he was, and more to the point here, the kind of books he wrote.

As far as I am aware, Dick Liddy has not played the organ at Benediction but he has done more or less all the other things that Newman did, and has done them supremely well. He has been an eloquent pastoral presence across the university for many years, comforting, consoling, cheering people up and calming them down. He has broken bread with faculty of all faiths and none. He has spoken wisdom to administrations high and low. He has prayed with students night and day. He has conducted weddings, baptisms, and funerals. And always, like Newman, he has worried that there might not be enough money “to keep the parish and its good works afloat.” Yet,
thanks to many generous donors and friends over the years he has found the money and has spent it wisely and generously, helping to fund initiatives whose impact on generations of scholars and students has been prodigious—the Center for Catholic Studies, the Department of Catholic Studies, the Institute on Work, the Micah Institute, the William J. Toth Endowed Professorship, The Lonergan Review. Quietly and without fuss, he has created a formidable legacy. These parochial concerns—which are hardly “humdrum” at all—have helped to make Dick Liddy the priest-professor that he is. On his birthday, we are grateful for all the practical, spiritual and intellectual devotion he has shown to us.

But Newman has not been his only guide. Consider also Bernard Lonergan, the priest whose work and mentorship has meant more to Dick Liddy than any other. Here, too, the debt is both personal and intellectual, a distinction, of course, that neither man would recognize as valid. “Human authenticity is a matter of following the built-in law of the human spirit,” Lonergan wrote in The Response of the Jesuit, as Priest and Apostle, in the Modern World in 1970. “Because we can experience, we should attend. Because we can understand, we should inquire. Because we can reach the truth, we should reflect and check. Because we can realize values and promote them in others, we should deliberate. In the measure that we follow these precepts, in the measure we follow these conditions of being human persons, we also achieve self-transcendence both in the field of knowledge and in the field of action.” Dick Liddy has made these words his own. They seem to define not only his scholarly life, so brilliantly manifested in all his written works, but also his own striving for wisdom and self-transcendence. He has lived to the full the Christian paradox and the paradox, more particularly, of the priesthood: that in giving of himself to others he both denied himself and discovered himself. Lonergan taught him how to think and know, and what he knows best is that self-giving is a grace that gives itself back a hundred fold to the giver himself.

In Lonergan, too, Dick Liddy has found not only a companion for the journey but a map of the journey itself. In The Response of the Jesuit, as Priest and Apostle, in the Modern World Father Lonergan identified what he called the “three fundamental features of our time” which posed enormous challenges not only for Jesuits but for anyone committed to Catholic education and, indeed, for anyone simply living in the contemporary world. Those challenges were modernity, secularism, and self-destructiveness; categories which Lonergan defined so capacious as to encompass almost all the difficulties, but also many of the opportunities, facing late 20th century man. “Industrialization, urbanization, automation, a population explosion, mass media, instantaneous world news, rapid transportation, and thermonuclear bomb”: that was Lonergan’s world in 1970: a world, however chaotic, that could not be wished away or treated as irredeemable but that required renewed weaponry of mind and heart if it were to be saved. Problems abounded, but also solutions, and those solutions, Lonergan suggested, consisted not of better techniques—better ways of managing a frightening universe—but of better ways of thinking and believing.

Take for example Lonergan’s debt to Newman, which became, in turn, Dick Liddy’s debt to both. Lonergan greatly admired The Idea of a University, whose central argument he characterized as an exploration of the consequences of a secular suppression of certain parts of human knowledge. There were three results of this suppression, he said. “First, it results in ignorance of that part; secondly, it mutilates what of itself is an organic whole; thirdly, it causes distortion in the remainder in which man endeavors to compensate for the part that has been suppressed.” Secularism thus leads not only to ignorance of religion but it also mutilates knowledge as a whole and distorts what remains. Secular man does not know what he does not know; and what he does know, he knows only in part.

Reflecting on this epistemological crisis, Lonergan offered both a warning and, containing within the warning, an
agenda. Human knowledge, he said, results from a vast collaboration of many peoples over uncounted millennia:

The necessary condition of that collaboration is belief. What any of us knows only slightly results from personal experience, personal discovery, personally conducted verification; for the most part it results from believing. But the eighteenth-century Enlightenment was not content to attack religious belief. It prided itself on its philosophers. It set up a rationalist individualism that asked people to prove their assumptions or else regard them as arbitrary. In effect it was out to destroy not only the religious tradition but all tradition. Such rationalist individualism in the twentieth century seems to have infected our educationalists. Students are encouraged to find out things for themselves, to develop originality, to be creative, to criticize, but it does not seem that they are instructed in the enormous role of belief in the acquisition and expansion of knowledge. Many do not seem to be aware that what they know of science is not immanently generated but for the most part simply belief.

Lonergan spoke of students but he meant also, of course, their parents and teachers. The modern university is simply a reflection of the modern world, proud to challenge every assumption except its own. Even in modern Catholic universities, an unself-critical positivism too often prevails, leading students and faculty astray. When Chesterton in Orthodox deplored the “thought that stops thought” he could have been describing, all too prophetically, the current academy, with its preference for ideology over reason, slogans over truth. A lot of bad thinking—hardly thinking at all—goes on even in the best modern schools.

This is why the triangular conversation between John Henry Newman, Bernard Lonergan and Dick Liddy has been so important for Seton Hall over the last thirty years. Their collective insights have reinvigorated our work as a university, as a community, as a shared home for the mind, the heart and

the spirit. Thanks to them, we have a deeper awareness of what is at stake when, together, we teach, study, and believe. Thanks to them, we have accustomed ourselves to the difficult but rewarding task of “thinking about thinking.” Thanks to them, we have seen more clearly the good of conversation itself. Thanks to them, we have understood more acutely that, as Lonergan puts it, “language makes questions possible, and intelligence makes them fascinating.” And all of these things we have learned in a spirit of dialogue and co-operation. Heart will speak onto heart—but only when hearts are open.

Dick Liddy’s heart has surely been open to us all as a priest, professor, colleague and friend. He has played golf with those who can keep up with him. He has served pizza to the hungry (or the merely greedy). He has said Compline in his room every evening with two or three or twenty. He has kept the faith and kept it joyfully. “The best preparation for loving the world at large, and loving it duly and wisely,” said Newman in Sermon 5 of his Parochial and Plain Sermons, “is to cultivate an intimate friendship and affection towards those who are immediately about us.” Dick Liddy has taken those words to heart and lived his life by them. That is why his many friends and admirers wish him happy birthday.
IGNITING SELF-TRANSCENDENCE

Doreen Stiskal

Seton Hall University embraces the principles of a Catholic university. As part of our Seton Hall University mission, we honor this philosophy “... by instruction, by the creative faith and love of its members, as well as by living Catholic values. The Catholicity of Seton Hall is a call to action and a commitment to building a life that is both faithful to the past—and open to the future.” This statement reflects Monsignor Richard Liddy’s lifelong dedication to this institution in developing all members of the Seton Hall University community to be leaders in the mind, heart, and spirit. Through his founding of the Center for Catholic Studies, he has inspired us to be proponents of the Catholic Intellectual Tradition by fostering our abilities to be our best selves as we promote development in our students through critical thinking and reflection.

If there were only one word to classify Monsignor Liddy’s legacy it would be “grace.” He reminds us all that we all have the free and unmerited favor of God. As members of our Seton Hall University community, he reminds us that we should embrace how this gift of love infuses our values and decisions as we continually learn more about ourselves living in the rapidly changing world around us. Through Monsignor Liddy’s ready smile and witty stories, we can easily see how he reminds our institution’s purpose: “The Catholicity of Seton Hall is a call to action and a commitment to building a life that is both faithful to the past—and open to the future.” He generously shares with us his past academic journey through his directorship of the Bernard J. Lonergan Institute. The Institute focuses on faculty development, and this is where many experience firsthand Monsignor Liddy’s passion for applying Lonergan’s teachings of the Generalized Empirical Method (GEM) to enhance growth in ourselves and students we teach.

As one of the GEM fellows here at Seton Hall, our ongoing monthly meetings allow faculty and administrators to delve deeply into the works of Bernard Lonergan. For many of us, theology and philosophy are not our scholarly areas! Despite the complexity of readings, the inter-disciplinary group of faculty and administrators seek to find understanding and insight. Monsignor Liddy patiently and expertly draws us to themes that can be applied to our professional disciplines and personal lives. We see how Lonergan and his scholarly followers think through a cognitional method approach grounded in tradition, but seek to progress humanity today. These encounters allow us opportunities to express how concepts apply in a global society.

Our development occurs beyond the walls of Seton Hall University’s South Orange campus. I have traveled with the GEM Fellows to Italy several times. Here Monsignor Liddy shared his days learning in Rome and how influences, such as studying abroad while researching and questioning in his academic and professional pursuits, challenged him greatly. He often comments about the life being as the “school of hard knocks.” While life presents many obstacles and difficulties to us, the message often is that we have the innate ability to be resilient, shed biases, and seek better choices to live more fully. That message is about grace. On the GEM Fellows retreat to Rome in 2016 during the Pope Francis’s Year of Mercy, he led the group to a number of special events that occurred around the city unique to this Jubilee. We had conversations about how this year-long period for universal pardon focused particularly on God’s forgiveness and mercy. This concept of redemption allows all to feel the power of God’s love and seek forward advancement. That trip was life-changing personally. In addition to the intellectual enhancement that the lectures afforded me, I found a new sense of self and openness to possibility. Through this type of change in only one person, Monsignor Liddy has ultimately influenced many others. His legacy has that kind of ripple effect.
As a GEM Fellow, I have used the concepts of Lonergan presented by Monsignor Liddy in my classroom activities. Reflection is a constant practice throughout my courses. Assignments focus on asking and answering questions in attempts to develop insight, those sudden and unexpected connections that provide clarity and new questions. This self-corrective reflective process is presented within several courses in the Doctor of Physical Therapy curriculum; I apply it during the last seminar before graduation and entry into the healthcare profession. The GEM’s structure of consciousness incorporating the 4 elements: Experiencing, Understanding, Judging, and Deciding provides the program’s emerging graduates a framework for making choices about themselves, job opportunities, as well as social and personal responsibilities. Creating a forum where students can talk with others spontaneously and frankly, probe ideas more deeply, and allow expression of differing points of view without fear of making mistakes is a cornerstone of GEM. These discussions do center on the past and transformations that resulted from experience. Moreover, we incorporate how each graduate will continue with Seton Hall University mission centric experiences, including opportunities to develop oneself continually.

The final assignment’s topic centers on “Authenticity” and how each student believes them to be a unique being. The reflection probes students to consider their self-transcendence and the related curricular and non-curricular events that influence their intellectual development. The students must focus on not just the knowing but also the doing. When combining the intellectual process with moral deliberation, this results in engaging in acts of charity and kindness. The desire to promote another’s welfare is fundamental in healthcare today. Recognizing one’s benevolence is essential to self-transcendence. According to Lonergan, when one’s reflections are consistent with benevolent love, then one’s actions are consistent with the expression of God’s love in the world. For the students, they understand how they will serve as incarnate carriers of meaning, providing healthcare services from the heart.
ABOUT THE AUTHORS

Michael Ambrosio, J.D. is Dean and Professor at Seton Hall University’s Law School.

Ian Boyd, C.S.B., Ph.D. is Professor of English and President of the G. K. Chesterton Institute for Faith & Culture. He is also the Editor of The Chesterton Review at Seton Hall University.

Nancy Enright, Ph.D. is Professor of English and Director of the Core at Seton Hall University.

Gregory P. Floyd, Ph.D. is a Core Teaching Fellow at Seton Hall University.

Marie Foley, Ph.D., RN is Dean and Professor at the College of Nursing at Seton Hall University.

Zeni Fox, Ph.D. is Professor of Pastoral Theology at Immaculate Conception Seminary School of Theology at Seton Hall University.

James Harris, is a graduate of Seton Hall University’s Catholic Studies Program.

Anthony Haynor, Ph.D. is Associate Professor of Sociology in the Department of Sociology, Anthropology and Social Work at Seton Hall University.

Mark Miller, Ph.D. is the first Toth/Lonergan Visiting Professor in Interdisciplinary Studies.

Ines A. Murzaku, Ph.D. is Professor and Director of the Catholic Studies Program at Seton Hall University.

Melinda Papaccio, M.A. is a GEM Fellow and a First Year Writing Instructor at Seton Hall University’s English Department.

Dermot Quinn, D.Phil. is Professor of History and Associate Director of the Honors Program at Seton Hall University.

Doreen Stiskal, PT, Ph.D. is a Fellow, APTA Educational Leadership Institute and Chair of the Department Physical Therapy at the School of Health and Medical Sciences at Seton Hall University.

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Director, G. K. Chesterton Institute for Faith & Culture
Managing Editor, The Chesterton Review & The Lonergan Review
Seminary gets new rector

Rev. Richard M. Liddy has been appointed rector of Immaculate Conception Seminary of Seton Hall University and dean of the School of Theology and Pastoral Ministry effective June 1. Father Liddy succeeds Msgr. Edward J. Ciuba, who has been rector of the seminary since 1974. Msgr. Ciuba is taking a sabbatical for one year to devote himself to research and study at Princeton Theological Seminary.

Archbishop Peter L. Gerety accepted and approved the nomination of Father Liddy as rector of the seminary and Msgr. John J. Petillo, Chancellor of Seton Hall, announced the appointment as dean of the School of Theology and Pastoral Ministry.

The announcement came a few days before the official dedication of the new seminary building on the Seton Hall campus in South Orange on April 10.

Founded center

Father Liddy served most recently as spiritual director of the North American College in Rome where he administered the spiritual formation program for students from about 70 dioceses. He also served as director of the evaluation program for the North American College and as director of the Newman Study Centre at Urbaniana University in Vatican City.

As founder of the Lonergan Center at the North American College, Father Liddy established a research center containing all the primary and secondary materials on the Canadian philosopher-theologian, Rev. Bernard Lonergan, S.J.

Orained in Rome

Father Liddy was ordained in Rome in 1963 after studies at Seton Hall University, Immaculate Conception Seminary and the Gregorian University in Rome.

On his return to this country, he was assigned to the faculty of Immaculate Conception Seminary, but returned to Rome for doctoral studies in philosophy at the Gregorian.

From 1974 to 1980, he was spiritual director of Immaculate Conception Seminary where he initiated a system of optional retreats according to the Ignatian method as well as the intersession program with pastoral, psychological, and retreat components designed for student development. He went to Rome again early in 1980 to assume his post at the North American College.

His next book, *Strangeness: Reading Lonergan's Insight,* was published in November 2006. This work treats his own encounter with Bernard Lonergan as the philosopher's student in Rome in the sixties.

Also in 2006, the Bernard J. Lonergan Institute at Seton Hall was inaugurated under the direction of Liddy. The institute functions as a research center containing all significant primary and secondary literature on Lonergan, and will serve to implement his vision of integrating Catholic theology with modern culture.

Liddy has written articles in national periodicals on the thought of Cardinal John Henry Newman, as well as on art, education, formation and church leadership.

Liddy earned a BA in classics from Seton Hall in 1960, an STL in theology from Gregorian University in Rome in 1964, and a Ph.D. in philosophy from Gregorian in 1970.

Liddy's great-grandfather on his father's side left Co. Clare for America in the 1840s. His maternal grandfather emigrated from Co. Cork to New York in 1888.
Monsignor Richard Liddy ’60
College of Arts and Sciences

In recognition of his dedication and substantial contributions to Seton Hall, the University and the College of Arts and Sciences present Monsignor Richard Liddy with the 2014 Many Are One Alumni Service Award.

Monsignor Liddy first came to the Seton Hall campus in 1952 when he was a freshman at Seton Hall Preparatory School. A 1960 graduate of the College of Arts and Sciences, Monsignor Liddy is presently the University Professor of Catholic Thought and Culture, as well as the director of the Center for Catholic Studies. Much of the Center’s work consists of faculty development. It comprises three institutes: the Bernard J. Lonergan Institute, the G.K. Chesterton Institute for Faith and Culture, and the Micah Institute for Business and Economics. He is the editor of The Lonergan Review, as well as a member of the Departments of Religion and Catholic Studies.

A priest of the Archdiocese of Newark, Monsignor Liddy studied in Rome at the Pontifical Gregorian University, where he earned a doctorate in philosophy. His doctoral dissertation was on the work of Susanne K. Langer, an American philosopher of art.

A student of the Canadian Jesuit philosopher-theologian Bernard Lonergan, Monsignor Liddy has published two books on Lonergan. In 1993 he published Transforming Light: Intellectual Conversion in the Early Lonergan, and in 2007 he published Startling Strangeness: Reading Lonergan’s Insight, an account of Monsignor Liddy’s own encounter with Lonergan in the 1960s. From 1995 to 1997, Monsignor Liddy was a senior fellow of the Woodstock Theological Center at Georgetown University.

His commitment to the University is longstanding. In addition to the roles he currently holds, Monsignor Liddy also served from 1985 to 1990 as rector of Immaculate Conception Seminary School of Theology and in 1990 as acting chancellor of the University.
A SECRET OF HAPPINESS

I am going to reveal to you a secret of sanctity and happiness. If every day during five minutes, you will keep your imagination quiet, shut your eyes to all the things of sense, and close your ears to all the sounds of earth, so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, speaking there to that Holy Spirit saying:

O Holy Spirit, soul of my soul, I adore You. Enlighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything that You permit to happen to me, only show me what is Your will.

If you do this, your life will pass happily and serenely. Consolation will abound even in the midst of troubles. Grace will be given in proportion to the trial as well as strength to bear it, bringing you to the gates of Paradise.

This submission to the Holy Spirit is the Secret of Sanctity.

—Cardinal Mercier
(1851-1826)