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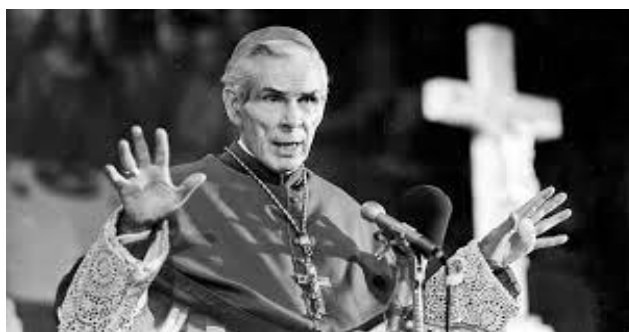
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ARCHBISHOP FULTON J SHEEN AND FATHER HANS KÜNG DIFFER IN THEIR VIEWS ABOUT WOMEN'S ORDINATION

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ARCHBISHOP SHEEN OPPOSES WOMEN'S ORDINATION



PHILADELPHIA

Renowned TV preacher Archbishop Fulton J Sheen told an appreciative audience here August 6, 1976, that Jesus is against the ordination of women, that Sisters should return to the classrooms and that respect shown to the Eucharist is waning.

Strolling before the huge altar set up midfield at modern Veterans' Stadium here, the prelate told worshippers at the Eucharistic Congress Mass in honor of Mary that they should make a daily holy hour before the Blessed Sacrament – a practice he said he has followed for 57 years.

"Mary was not a priest," the retired bishop of Rochester, NY, told cheering Mass participants. "If the Lord wanted women to be priests, He would have made His own mother a priest." Using his famous television inflexion and postures, the Archbishop suggested that couples make the holy hour "to make up for an abortion every 30 seconds."

Priests making the holy hour "will spew forth sparks in the pulpit and the people will love you," promised the archbishop.

He told nuns that making the holy hour will make them "understand how much children in schools are yearning for you to come back." He blasted Catholics who, he said, are going to

Mass “in the state of mortal sin” and those who “go before the Savior as if they were going for a pizza.”

The 81 year old archbishop harshly criticized what he called a current “de-eucharization.” “How often I have entered small churches and I have had to search for Our Lord in the Eucharist,” the prelate declared. “I say with Mary Magdalene, “They’ve taken away my Lord and I do not know where they have laid Him. He’s been shoved off to a corner and some priest stands before the altar as a kind of tin god.”

The prelate said that historically a decline in Marian devotion has been joined to a “decrease in love of the Holy Eucharist.”

He responded to a standing ovation from 50,000 people by returning to the center of the altar platform to take a bow.

Archivist’s Note

The following information about Archbishop Sheen comes from the Internet:

Fulton John Sheen, born **Peter John Sheen**, (May 8, 1895 – December 9, 1979) was an American bishop and later an archbishop known for his preaching and especially his work on television and radio. His cause for canonization as a saint was officially opened in 2002. In June 2012, Pope Benedict XVI officially recognized a decree from the Congregation for the Causes of Saints stating that he lived a life of "heroic virtues" – a major step towards beatification – so he is now referred to as "Venerable".

Ordained a priest for the diocese of Peoria in 1919, Father Sheen quickly became a renowned theologian, earning the Cardinal Mercier Prize for International Philosophy in 1923. He went on to teach philosophy and theology at the Catholic University as well as acting as a parish priest before being appointed Auxiliary Bishop of the Archdiocese of New York in 1951. He held this position until 1966 when he was made bishop of Rochester from October 21, 1966 to October 6, 1969, when he resigned and was made the archbishop of the Titular See of Newport, Wales.

For 20 years, Father Sheen, (later a Monsignor), hosted the night-time radio program *The Catholic Hour* (1930–1950) before moving to television and presenting *Life Is Worth Living* (1951–1957). Bishop Sheen's final presenting role was on the syndicated *The Bishop Fulton Sheen Program* (1961–1968) with a format very similar to that of the earlier *Life is Worth Living* show. For this work, Bishop Sheen twice won an Emmy Award for Most Outstanding Television Personality, the only personality appearing on the DuMont Network ever to win a major Emmy award.

Starting in 2009, his shows began to be re-broadcast on the EWTN and the Trinity Broadcasting Network's Church Channel cable networks. Due to his contribution to televised preaching, Archbishop Sheen is often referred to as one of the first televangelists.

FATHER HANS KÜNG CALLS FOR ORDINATION OF WOMEN



Tübingen, Germany

Father Hans Küng has come out in favor of the ordination of women. In an article, “Sixteen Theses for Women in the Church,” published here in the Tübingen Theological Quarterly, the controversial Swiss-born theologian who teaches at Tübingen University also urged a number of other steps to promote women’s equality in the Church.

“Calling God a father ought not to imply a sexist differentiation,” Father Küng said. “God is not to be identified with a masculine being.” He argued that the perspective of liturgical language ought to reflect the fact that the community of believers is made up of both women and men.

He proposed that women be admitted in the Church to all executive positions. There are “no serious theological reasons against a female priesthood,” Father Küng said. Jesus did not subscribe to rabbinical views prevailing in his day that were prejudicial to equal rights for women.

Countering the often repeated claims that the Church’s deep veneration of Mary belies charges of sexism, Father Küng said that to his mind, the veneration of Mary in worship is not sufficient to uphold women’s dignity in the social sphere.

The priest also said that woman’s subjection to man “is a concept not keeping with the true essence of Christian marriage.” He added that women should be given equal opportunities with men in the family and in education.

He said that true emancipation of women implies the right to practice “responsible birth control.” In matters of abortion, not only the rights of the unborn, but also the physical and psychic health of woman should be given proper consideration, he said.

Archivist's Note: This information about Father Hans Küng comes from the Internet

Hans Küng was born in Sursee, Canton of Lucerne. He studied philosophy and theology at the Pontifical Gregorian University in Rome and was ordained in 1954. He continued his education in various European cities, including the Sorbonne in Paris.

In 1960, he was appointed professor of theology at Eberhard Karls University, Tübingen, Germany. Like his colleague Joseph Ratzinger (later Pope Benedict XVI), in 1962 he was appointed *peritus* by Pope John XXIII, serving as an expert theological advisor to members of the Second Vatican Council until its conclusion in 1965. At Küng's instigation, the Catholic faculty at Tübingen appointed Father Ratzinger as professor of dogmatic theology.

In a 1963 tour of the United States, Küng gave the lecture "The Church and Freedom," receiving an interdict from The Catholic University of America but an honorary doctorate from St. Louis University. He accepted an invitation to visit John F. Kennedy at the White House.

Küng's doctoral thesis, *Justification. La doctrine de Karl Barth et une réflexion catholique*, was finally published in English in 1964. It located a number of areas of agreement between Barthian and Catholic theologies of justification, concluding that the differences were not fundamental and did not warrant a division in the Church. (The book included a letter from Karl Barth, attesting that he agreed with Küng's representation of his theology.) In this book Küng argued that Barth, like Martin Luther, overreacted against the Catholic Church, which despite its imperfections has been and remains the body of Christ.

In the late 1960s, Küng became the first major Roman Catholic theologian since the late 19th century Old Catholic Church schism to publicly reject the doctrine of papal infallibility, in particular in his book *Infallible? An Inquiry* (1971). Consequently, on December 18, 1979, he was stripped of his *missio canonica*, his license to teach as a Roman Catholic theologian, but carried on teaching as a tenured professor of ecumenical theology at the University of Tübingen until his retirement (*Emeritierung*) in 1996. To this day he remains a persistent critic of papal infallibility, which he claims is man-made (and thus reversible) rather than instituted by God. He was not excommunicated *ferendae sententiae*.

For three months in 1981, he was guest professor at the University of Chicago. During this visit to America he was invited to only one Catholic institution, the University of Notre Dame. He appeared on the Phil Donahue Show. In October 1986, he participated in the Third Buddhist-Christian Theological Encounter held at Purdue University, West Lafayette, Indiana.

In the early 1990s, Küng initiated a project called *Weltethos (Global Ethic)*, which is an attempt at describing what the world's religions have in common (rather than what separates them) and at drawing up a minimal code of rules of behavior everyone can accept. His vision of a global ethic was embodied in the document for which he wrote the initial draft, *Towards a Global Ethic: An Initial Declaration*. This Declaration was signed at the 1993 Parliament of the World's Religions by religious and spiritual leaders from around the world. Later Küng's project would

culminate in the UN's *Dialogue Among Civilizations* to which Küng was assigned as one of 19 "eminent persons." Even though it was completed shortly after the terrorist attacks of 9/11 (in September 2001), it was not covered in the U.S. media, about which Küng complained.

In March 1991, he gave a talk titled "No Peace Among Nations until Peace Among the Religions" at UCSD's Price Center. He visited the nearby Beth El Synagogue and spoke there on modern German-Jewish relations.

In 1998, he published *Dying with Dignity*, co-written with Walter Jens, in which he affirms acceptance of euthanasia from a Christian viewpoint.

In 2003, Hans Küng saw the beatification of Pius IX as evidence of the degeneration of canonizations to "gestures of church politics."

In 2005, Küng published a critical article in Italy and Germany on *The Failures of Pope Wojtyla*. Küng argued that the world had expected a period of conversion, reform, and dialogue; but instead politically John Paul II offered a restoration of the pre-Vatican II status quo—thus blocking reform and inter-church dialogue and reasserting the absolute dominion of Rome.

This Papacy has repeatedly declared its fidelity to Vatican II, in order to then betray it for reasons of political expediency. Council terms such as modernization, dialogue, and ecumenicalism have been replaced by emphasis on restoration, mastery, and obedience. The criteria for the nomination of bishops are not at all in the spirit of the Gospel. Pastoral politics has allowed the moral and intellectual level of the episcopate to slip to dangerous levels. A mediocre, rigid, and more conservative episcopate will be the lasting legacy of this papacy.

On September 26, 2005, he had a friendly discussion about Catholic theology over dinner with Pope Benedict XVI, surprising some observers.

Nevertheless, in a 2009 interview with *Le Monde*, Küng deeply criticized the lifting of the excommunications on the bishops of the Society of Saint Pius X. The interview drew a rebuke from Cardinal Angelo Sodano. Based on *Studium Generale* lectures at Tübingen University, his latest publication, *Der Anfang aller Dinge (The beginning of all things)*, discusses the relationship between science and religion. In an analysis spanning from quantum physics to neuroscience, he comments on the current debate about evolution in the United States, dismissing those opposed to the teaching of evolution as "naive and un-enlightened."

In his recent book *Was ich glaube* (Piper Verlag, 2010), he describes his own personal relationship with nature, how he learned to observe correctly, drawing strength from God's creation without falling victim to a false and fanatic love of nature.

In April 2010, he published in several newspapers an open letter to all Catholic bishops. In the letter, he criticized Pope Benedict's handling of liturgical, collegial and inter-religious issues and also the sexual abuse scandals that have engulfed the Catholic Church. In the letter, he called

on bishops to consider six proposals, ranging from speaking up and working on regional solutions, calling for another Vatican council.

He is a signatory of Church 2011, a German-language memorandum promulgated by Catholic theology professors.

In the fall of 2013, Küng wrote in *Erlebte Menschlichkeit (Experienced Humanity)* that he felt that people had the right to end their own lives if physical illness, pain, or dementia made living unbearable. He further wrote that he was considering the option of assisted suicide for himself as he is suffering from Parkinson's disease and is losing the ability to see and write with his hands. Küng wrote that he did not wish to follow the example of John Paul II in this case.



Photo from Verlag Gebr Metz, Tübingen

Tübingen University