

have served on the board of directors and the presidency. From the early 1980s onward, membership became more culturally and ethnically diverse, with an increasing number of African-American, Hispanic/Latino(a) and Asian theologians joining as members. This was a far cry from its early days as a bastion of theologians who were white, male and clerical.

The CTSA came of age in 2001, when a Vietnamese-American theologian, Peter C. Phan, the Warren-Blanding Professor of Religion and Culture at The Catholic University of America, assumed the office of CTSA president, becoming the first Asian-American, indeed, the first non-Caucasian to assume this position. Picking up on this momentum for change and diversity, the members of the Society elected M. Shawn Copeland, an African-American woman theologian, as vice-president at the 2001 annual convention. She assumes the presidency of CTSA in 2003, the first African-American theologian to do so.

[C. L. SALME/E. H. KONERMAN/J. Y. TAN]

CATHOLIC THEOLOGICAL UNION AT CHICAGO

The Catholic Theological Union at Chicago was founded in 1967. In response to the renewal of the Second Vatican Council, three religious orders—the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S.A. Province and the Passionists of Holy Cross Province—chose to unite their seminaries in order to more creatively educate for the religious priesthood. It was also their decision to locate the school near other graduate schools of theology and the University of Chicago in order that students and faculty may benefit from and contribute to theological scholarship and ministerial formation in an urban, ecumenical and university setting. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108.

After its founding, other religious communities designated Catholic Theological Union as their official theologate: the Augustinians (1968), the Norbertines (1968), the Cincinnati Province and Kansas City Province of the Society of the Precious Blood (1968), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Eastern Province of the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), the Crosiers (1974), the Comboni Missionaries of the Heart of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the St. Nicholas Diocese in Chicago for Ukrainian Catholics (1978), the Priests of the Sacred

Heart (1979), the Assumption Province of the Franciscans (1980), the Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Central United States Province of the Missionary Oblates of Mary Immaculate (1985), the Western Province of the Congregation of the Holy Ghost (1985), the Oratorians (1987), the Maryknoll Missioners (1988), the St. John the Baptist Province of the Missionary Oblates of Mary Immaculate (1988), the St. Bonaventure Province of the Franciscan Conventuals (1988) and the Missionaries of St. Charles-Scalabrinians (1992).

The Catholic Theological Union is not a coalition of independent schools. Rather, the participating orders closed their individual theologates and merged their resources into one school, with one administration and faculty. Control is vested in the Board of Trustees. The primary mission of the Catholic Theological Union is the academic and pastoral formation of students preparing for priesthood and for a variety of other ministries in the United States and around the world. The school also provides continuing theological education for clergy, religious and lay persons. The Catholic Theological Union is committed to theological education and scholarship within a community of faith in interaction with a living Catholic tradition and ecumenical, interfaith and cross-cultural perspectives and resources. Through its degree programs and other educational and formational opportunities the Catholic Theological Union strives to educate effective leaders for the church whose mission is to witness Christ's good news of justice, love and peace to people of all nations. Reflecting the diverse cultures, nationalities and races of the women and men who make up the Catholic Theological Union community, the school sees the pursuit of justice, inclusivity and collaboration as integral to its ethos.

See Also: WASHINGTON THEOLOGICAL UNION.

[K. HUGHES]

CATHOLIC TRADITIONALISM

Catholic traditionalism is defined as an international movement to preserve religious, ideological, organizational, and cultic patterns of pre-Vatican II Catholic identity. Catholic traditionalism emerged in a diffuse and segmented manner. The movement was initially part of the conservative Catholic discontent with the reform initiatives of the Second VATICAN COUNCIL. With the spread of conflict and polarization in the wake of the Council, and following the prohibition of the Tridentine Liturgy

after November 1971, Catholic traditionalism became a more organizationally and ideologically distinct movement.

Distinguishing ideological characteristics of Catholic traditionalism include tendencies toward a literalistic and ahistorical reading of pre-Vatican II Church documents and decrees (especially those associated with the Council of Trent, Vatican I, and papal anti-modernist encyclicals and pronouncements) and a strong conspiracy orientation imbued with apocalyptic imagery. The most extreme element in the movement (*sede-vacantists*) asserts that Vatican II was a “false council,” that recent popes are deposed and excommunicated, and that the *Novus Ordo* Mass is an intrinsically invalid rite. More moderate elements accept the authority of the Magisterium, but assert that the pope and bishops have erred in judgment. These traditionalists have also focused attention on alleged “contradictions” between the pre- and post-Vatican II Church doctrine and discipline. As a sectarian-like movement, traditionalists have openly defied Church hierarchy by establishing illicit chapels and Mass centers in a campaign to “save” the Latin Tridentine form of the Mass—the culture symbol of the traditionalist discontent with *aggiornamento*.

The first traditionalist organization, the Catholic Traditionalist Movement, Inc., was publicly launched in the United States in March of 1965, when the Reverend Gommard De Pauw, a professor of theology and canon law at Mount St. Mary’s Seminary in Emmitsburg, Maryland, issued a “Catholic Traditionalist Manifesto” warning against the Vatican II “Protestantizing” of the Roman Catholic faith. By the early 1970s, other traditionalist organizations had formed under various names in the United States. The best known are the Orthodox Roman Catholic Movement, Traditional Catholics of America, Roman Catholics of America, and St. Pius V Association; and in Europe the Society of St. Pius X, Catholic Counter Reformation, and Association of St. Pius V. These groups, along with the support of unaffiliated traditionalist priests, established a world-wide network of traditionalist publications, schools, chapels, and Mass centers promoting pre-Vatican II theology and liturgical and sacramental practice.

The most visible figure in the traditionalist movement is the Archbishop Marcel Lefebvre. After the Second Vatican Council, the former Archbishop of Dakar (Senegal) and of Tulle (France) allied himself with those forces resisting *aggiornamento*. In 1968, he resigned as head of the Holy Ghost Fathers in a dispute over reform of the order in keeping with Vatican II directives. Lefebvre moved to Rome to retire but, by his own account, was sought out by young men desiring direction in priestly

formation. In October 1970, Lefebvre opened a seminary in Ecône, Switzerland. The next month, the Bishop of Fribourg canonically established Lefebvre’s *Fraternité Sacerdotale de Saint Pie X* (Society of St. Pius X).

Following a canonical investigation of his seminary in 1974, the French archbishop issued an acerbic “Declaration” (November 21) repudiating the “neo-modernist” and “neo-Protestant” tendencies manifest in the documents of Vatican II. For the next several months, a series of meetings, negotiations, and an exchange of letters took place between Lefebvre and the Vatican. In June of 1975, Pope Paul VI removed the canonical approval of the Society of St. Pius X and all its establishments, including the seminary at Ecône. In July of 1976, following public defiance of an explicit Vatican directive prohibiting new ordinations, Lefebvre was deprived of the canonical authority to exercise his priestly powers.

Subsequent negotiations failed to resolve the conflict between the French archbishop and Rome and the status of the traditionalist movement in general. Lefebvre’s priestly fraternity currently operates an international network of seminaries, chapels, schools and religious foundations and remains the flagship organization in the traditionalist cause.

The number of seminarians grew from a handful in 1970 to over 350 ordained priests by the mid-1990s. In 1987, at age 82, Archbishop Lefebvre made known his intention to perpetuate the movement by consecrating episcopal successors. In order to forestall the threat of schism, the Vatican made several attempts at rapprochement, but all fell through. Finally, on June 30, 1988, Archbishop Lefebvre ordained four bishops, all members of the Society of St. Pius X, including Richard Williamson, rector of the Society’s seminary in Ridgefield, Connecticut. Because he proceeded in defiance of papal directives, Archbishop Lefebvre and the four bishops he consecrated automatically incurred excommunication.

See Also: LEFEBVRE, MARCEL.

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