

# THE SEAMLESS GARMENT

*Writings on the Consistent Ethic of Life*

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# A CONSISTENT ETHIC OF LIFE

## *An American Catholic Dialogue*

GANNON LECTURE, FORDHAM UNIVERSITY,  
DECEMBER 6, 1983

It is a privilege to be invited to give the Gannon Lecture at Fordham University. Fr. Gannon's life as a priest, a Jesuit, and a scholar offers a standard of excellence which any Gannon lecturer should seek to imitate.

I was invited to address some aspect of the U. S. Catholic bishops' pastoral letter, *The Challenge of Peace: God's Promise and Our Response*. I am happy to do so, but I want to address the topic in a very specific manner. The setting of today's lecture has shaped its substance. The setting is a university, a community and an institution committed to the examination and testing of ideas. A university setting calls for an approach to the pastoral which does more than summarize its content; six months after its publication, it is necessary to examine the document's impact and to reflect upon the possibilities for development which are latent in its various themes.

More specifically, Fordham is an *American* Catholic university, an institution which has consistently fostered the work of enriching American culture through Catholic wisdom and has simultaneously sought to enhance our understanding of Catholic faith by drawing upon the American tradition.

Today I will discuss the pastoral letter in terms of the relationship of our Catholic moral vision and American culture. Specifically, I wish to use the letter as a starting point for shaping a consistent ethic of life in our culture. In keeping with the spirit of a university, I have cast the lecture in the style of an inquiry, an examination of the need for a consistent ethic of life and a probing of the problems and possibilities which exist within the Church and the wider society for developing such an ethic.

I do not underestimate the intrinsic intellectual difficulties of this exercise nor the delicacy of the question—ecclesially, ecumenically, and politically. But I believe the Catholic moral tradition has something valuable to say in the face of the multiple threats to the sacredness of life today, and I am convinced that the Church is in a position to make a significant defense of life in a comprehensive and consistent manner.

Such a defense of life will draw upon the Catholic moral position and

the public place the Church presently holds in the American civil debate. The pastoral letter links the questions of abortion and nuclear war. The letter does not argue the case for linkage; that is one of my purposes today. It is important to note that the way these two issues are joined in the pastoral places the American bishops in a unique position in the public policy discourse of the nation. No other major institution presently holds these two positions in the way the Catholic bishops have joined them. This is both a responsibility and an opportunity.

I am convinced that the pro-life position of the Church must be developed in terms of a comprehensive and consistent ethic of life. I have just been named the Chairman of the National Conference of Catholic Bishops' Pro-Life Committee; I am committed to shaping a position of linkage among the life issues. It is that topic I wish to develop today in three steps: (1) a reflection on the pastoral letter on war and peace; (2) an analysis of a consistent ethic of life; and (3) an examination of how such an ethic can be shaped in the American public debate.

## **The Church in Public Debate: The Pastoral in Perspective**

The pastoral letter on war and peace can be examined from several perspectives. I wish to look at it today in ecclesiological terms, specifically as an example of the Church's role in helping to shape a public policy debate. Early in the letter the bishops say that they are writing in order to share the moral wisdom of the Catholic tradition with society. In stating this objective the American bishops were following the model of the Second Vatican Council which called dialogue with the world a sign of love for the world.

I believe the long-term ecclesiological significance of the pastoral rests with the lessons it offers about the Church's capacity to dialogue with the world in a way which helps to shape the public policy debate on key issues. During the drafting of the pastoral letter one commentator wrote in the editorial section of the *Washington Post*: "The Catholic bishops . . . are forcing a public debate on perhaps the most perplexing nuclear question of them all, the morality of nuclear deterrence . . . Their logic and passion have taken them to the very foundation of American security policy."

This commentary accurately captures the purpose of the pastoral letter. The bishops intended to raise fundamental questions about the dynamic of the arms race and the direction of American nuclear strategy. We intended to criticize the rhetoric of the nuclear age and to expose the moral and political futility of a nuclear war. We wanted to provide a moral assessment of existing policy which would both set limits to political action and provide direction for a policy designed to lead us out of the dilemma of deterrence.

It is the lessons we can learn from the policy impact of the pastoral

which are valuable today. The principal conclusion is that the Church's social policy role is at least as important in *defining* key questions in the public debate as in *deciding* such questions. The impact of the pastoral was due in part to its specific positions and conclusions, but it was also due to the way it brought the entire nuclear debate under scrutiny.

The letter was written at a time it called a "new moment" in the nuclear age. The "new moment" is a mix of public perceptions and policy proposals. The public sense of the fragility of our security system is today a palpable reality. The interest in the TV showing of "The Day After" is an example of how the public is taken by the danger of our present condition. But the "new moment" is also a product of new ideas, or at least the shaking of the foundation under old ideas.

Another commentary generated during the drafting of the pastoral letter, this one from *The New Republic*, identified the policy characteristics of the "new moment": "The ground is not steady beneath the nuclear forces of the United States. The problem is not modes of basing but modes of thinking. The traditional strategy for our nuclear arsenal is shaken by a war of ideas about its purpose, perhaps the most decisive war of ideas in its history."

The significant fact to which this editorial points is that the "new moment" is an "open moment" in the strategic debate. Ideas are under scrutiny and established policies are open to criticism in a way we have not seen since the late 1950s. From the proposal of "no first use," through the debate about the MX, to the concept of a Nuclear Freeze, the nuclear policy question is open to reassessment and redirection. The potential contained in the "new moment" will not last forever; policies must be formulated, ideas will crystallize, and some consensus will be shaped. As yet, the content of the consensus is not clear.

The fundamental contribution of *The Challenge of Peace*, I believe, is that we have been part of a few central forces which have created the "new moment." We have helped to shape the debate; now we face the question of whether we can help to frame a new consensus concerning nuclear policy.

The "new moment" is filled with potential; it is also filled with danger. The dynamic of the nuclear relationship between the superpowers is not a stable one. It is urgent that a consensus be shaped which will move us beyond our present posture. The pastoral letter has opened space in the public debate for a consideration of the moral factor. How we use the moral questions, that is, how we relate them to the strategic and political elements, is the key to our contribution to the "new moment." I could spend the entire lecture on the moral dimension of the nuclear debate, but my purpose is rather to relate the experience we have had in dealing with the nuclear question to other issues. Without leaving the topic of the war and peace discussion, I will now try to show how our contribution to this issue is part of a larger potential which Catholic moral vision has in the public policy arena. This larger potential is to foster a consideration of a consistent ethic of life and its implications for us today.

## A Consistent Ethic of Life: A Catholic Perspective

*The Challenge of Peace* provides a starting point for developing a consistent ethic of life but it does not provide a fully articulated framework. The central idea in the letter is the sacredness of human life and the responsibility we have, personally and socially, to protect and preserve the sanctity of life.

Precisely because life is sacred, the taking of even one human life is a momentous event. Indeed, the sense that every human life has transcendent value has led a whole stream of the Christian tradition to argue that life may never be taken. That position is held by an increasing number of Catholics and is reflected in the pastoral letter, but it has not been the dominant view in Catholic teaching and it is not the principal moral position found in the pastoral letter. What is found in the letter is the traditional Catholic teaching that there should always be a presumption against taking human life, but in a limited world marked by the effects of sin there are some narrowly defined exceptions where life can be taken. This is the moral logic which produced the "Just War" ethic in Catholic theology.

While this style of moral reasoning retains its validity as a method of resolving extreme cases of conflict when fundamental rights are at stake, there has been a perceptible shift of emphasis in the teaching and pastoral practice of the Church in the last 30 years. To summarize the shift succinctly, the presumption against taking human life has been strengthened and the exceptions made ever more restrictive. Two examples, one at the level of principle, the other at the level of pastoral practice, illustrate the shift.

First, in a path-breaking article in 1959 in *Theological Studies*, John Courtney Murray, S.J., demonstrated that Pope Pius XII had reduced the traditional threefold justification for going to war (defense, recovery of property, and punishment) to the single reason of defending the innocent and protecting those values required for decent human existence. Second, in the case of capital punishment, there has been a shift at the level of pastoral practice. While not denying the classical position, found in the writing of Thomas Aquinas and other authors, that the state has the *right* to employ capital punishment, the action of Catholic bishops and Popes Paul VI and John Paul II has been directed against the *exercise* of that right by the state. The argument has been that more humane methods of defending the society exist and should be used. Such humanitarian concern lies behind the policy position of the National Conference of Catholic Bishops against capital punishment, the opposition expressed by individual bishops in their home states against reinstating the death penalty, and the extraordinary interventions of Pope John Paul II and the Florida bishops seeking to prevent the execution in Florida last week.

Rather than extend the specific analysis of this shift of emphasis at the levels of both principle and practice in Catholic thought, I wish to probe the rationale behind the shift and indicate what it teaches us about the need for

a consistent ethic of life. Fundamental to the shift is a more acute perception of the multiple ways in which life is threatened today. Obviously questions like war, aggression and capital punishment have been with us for centuries and are not new to us. What is new is the *context* in which these ancient questions arise, and the way in which a new context shapes the *content* of our ethic of life. Let me comment on the relationship of the context of our culture and the content of our ethic in terms of: 1) the *need* for a consistent ethic of life; 2) the *attitude* necessary to sustain it; and 3) the *principles* needed to shape it.

The dominant cultural fact, present in both modern warfare and modern medicine, which induces a sharper awareness of the fragility of human life is our technology. To live as we do in an age of careening development of technology is to face a qualitatively new range of moral problems. War has been a perennial threat to human life, but today the threat is qualitatively different due to nuclear weapons. We now threaten life on a scale previously unimaginable. As the pastoral letter put it, the dangers of nuclear war teach us to read the Book of Genesis with new eyes. From the inception of life to its decline, a rapidly expanding technology opens new opportunities for care but also poses new potential to threaten the sanctity of life.

The technological challenge is a pervasive concern of Pope John Paul II, expressed in his first encyclical, *Redemptor Hominis*, and continuing through his address to the Pontifical Academy of Science last month when he called scientists to direct their work toward the promotion of life, not the creation of instruments of death. The essential question in the technological challenge is this: in an age when we *can* do almost anything, how do we decide what we *ought* to do? The even more demanding question is: In a time when we can do anything technologically, how do we decide morally what *we never should do*?

Asking these questions along the spectrum of life from womb to tomb creates the need for a consistent ethic of life. For the spectrum of life cuts across the issues of genetics, abortion, capital punishment, modern warfare, and the care of the terminally ill. These are all distinct problems, enormously complicated, and deserving individual treatment. No single answer and no simple responses will solve them. My purpose, however, is to highlight the way in which we face new technological challenges in each one of these areas; this combination of challenges is what cries out for a consistent ethic of life.

Such an ethic will have to be finely honed and carefully structured on the basis of values, principles, rules and applications to specific cases. It is not my task today, nor within my competence as a bishop, to spell out all the details of such an ethic. It is to that task that philosophers and poets, theologians and technicians, scientists and strategists, political leaders and plain citizens are called. I would, however, highlight a basic issue: the need for an attitude or atmosphere in society which is the pre-condition for sustaining a consistent ethic of life. The development of such an atmosphere has been the primary concern of the "Respect Life" program of the

American bishops. We intend our opposition to abortion and our opposition to nuclear war to be seen as specific applications of this broader attitude. We have also opposed the death penalty because we do not think its use cultivates an attitude of respect for life in society. The purpose of proposing a consistent ethic of life is to argue that success on any one of the issues threatening life requires a concern for the broader attitude in society about respect for human life.

Attitude is the place to root an ethic of life, but ultimately ethics is about principles to guide the actions of individuals and institutions. It is therefore necessary to illustrate, at least by way of example, my proposition that an inner relationship does exist among several issues not only at the level of general attitude but at the more specific level of moral principles. Two examples will serve to indicate the point.

The first is contained in *The Challenge of Peace* in the connection drawn between Catholic teaching on war and Catholic teaching on abortion. Both, of course, must be seen in light of an attitude of respect for life. The more explicit connection is based on the principle which prohibits the directly intended taking of innocent human life. The principle is at the heart of Catholic teaching on abortion; it is because the fetus is judged to be both human and not an aggressor that Catholic teaching concludes that direct attack on fetal life is always wrong. This is also why we insist that legal protection be given to the unborn.

The same principle yields the most stringent, binding, and radical conclusion of the pastoral letter: that directly intended attacks on civilian centers are always wrong. The bishops seek to highlight the power of this conclusion by specifying its implications in two ways: first, such attacks would be wrong even if our cities had been hit first; second, anyone asked to execute such attacks should refuse orders. These two extensions of the principle cut directly into the policy debate on nuclear strategy and the personal decisions of citizens. James Reston referred to them as "an astonishing challenge to the power of the state."

The use of this principle exemplifies the meaning of a consistent ethic of life. The principle which structures both cases, war and abortion, needs to be upheld in both places. It cannot be successfully sustained on one count and simultaneously eroded in a similar situation. When one carries this principle into the public debate today, however, one meets significant opposition from very different places on the political and ideological spectrum. Some see clearly the application of the principle to abortion but contend that the bishops overstepped their bounds when they applied it to choices about national security. Others understand the power of the principle in the strategic debate, but find its application on abortion a violation of the realm of private choice. I contend that the viability of the principle depends upon the consistency of its application.

The issue of consistency is tested in a different way when we examine the relationship between the "right to life" and "quality of life" issues. I



must confess that I think the relationship of these categories is inadequately understood in the Catholic community itself. My point is that the Catholic position on abortion demands of us and of society that we seek to influence an heroic social ethic.

If one contends, as we do, that the right of every fetus to be born should be protected by civil law and supported by civil consensus, then our moral, political, and economic responsibilities do not stop at the moment of birth. Those who defend the right to life of the weakest among us must be equally visible in support of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker. Such a quality-of-life posture translates into specific political and economic positions on tax policy, employment generation, welfare policy, nutrition and feeding programs, and health care. Consistency means we cannot have it both ways: we cannot urge a compassionate society and vigorous public policy to protect the rights of the unborn and then argue that compassion and significant public programs on behalf of the needy undermine the moral fiber of the society or are beyond the proper scope of governmental responsibility.

Right to life and quality of life complement each other in domestic social policy. They are also complementary in foreign policy. *The Challenge of Peace* joined the question of how we prevent nuclear war to the question of how we build peace in an interdependent world. Today those who are admirably concerned with reversing the nuclear arms race must also be those who stand for a positive U. S. policy of building the peace. It is this linkage which has led the U. S. bishops not only to oppose the drive of the nuclear arms race, but to stand against the dynamic of a Central American policy which relies predominantly on the threat and the use of force, which is increasingly distancing itself from a concern for human rights in El Salvador and which fails to grasp the opportunity of a diplomatic solution to the Central American conflict.

The relationship of the spectrum of life issues is far more intricate than I can even sketch here. I have made the case in the broad strokes of a lecturer; the detailed balancing, distinguishing, and connecting of different aspects of a consistent ethic of life is precisely what this address calls the university community to investigate. Even as I leave this challenge before you, let me add to it some reflections on the task of communicating a consistent ethic of life in a pluralistic society.

## **Catholic Ethics and the American Ethos: The Challenge and the Opportunity**

A consistent ethic of life must be held by a constituency to be effective. The building of such a constituency is precisely the task before the Church and the nation. There are two distinct challenges but they are complementary.

We should begin with the honest recognition that the shaping of a consensus among Catholics on the spectrum of life issues is far from finished. We need the kind of dialogue on these issues which the pastoral letter generated on the nuclear question. We need the same searching intellectual exchange, the same degree of involvement of clergy, religious and laity, the same sustained attention in the Catholic press.

There is no better place to begin than by using the follow-through for the pastoral letter. Reversing the arms race, avoiding nuclear war and moving toward a world freed of the nuclear threat are profoundly “pro-life” issues. The Catholic Church is today seen as an institution and a community committed to these tasks. We should not lose this momentum; it provides a solid foundation to relate our concerns about war and peace to other “pro-life” questions. The agenda facing us involves our ideas and our institutions; it must be both educational and political; it requires attention to the way these several life issues are defined in the public debate and how they are decided in the policy process.

The shaping of a consensus in the Church must be joined to the larger task of sharing our vision with the wider society. Here two questions face us: the substance of our position and the style of our presence in the policy debate.

The substance of a Catholic position on a consistent ethic of life is rooted in a religious vision. But the citizenry of the United States is radically pluralistic in moral and religious conviction. So we face the challenge of stating our case, which is shaped in terms of our faith and our religious convictions, in non-religious terms which others of different faith convictions might find morally persuasive. Here again the war and peace debate should be a useful model. We have found support from individuals and groups who do not share our Catholic faith but who have found our moral analysis compelling.

In the public policy exchange, substance and style are closely related. The issues of war, abortion, and capital punishment are emotional and often divisive questions. As we seek to shape and share the vision of a consistent ethic of life, I suggest a style governed by the following rule: we should maintain and clearly articulate our religious convictions but also maintain our civil courtesy. We should be vigorous in stating a case and attentive in hearing another’s case; we should test everyone’s logic but not question his or her motives.

The proposal I have outlined today is a multi-dimensional challenge. It grows out of the experience I have had in the war and peace debate and the task I see ahead as Chairman of the Pro-Life Committee. But it also grows from a conviction that there is a new openness today in society to the role of moral argument and moral vision in our public affairs. I say this even though I find major aspects of our domestic and foreign policy in need of drastic change. Bringing about these changes is the challenge of a consistent ethic of life. The challenge is worth our energy, resources and commitment as a Church.