



CAMPION COLLEGE

UNIVERSITY OF REGINA
REGINA, CANADA
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June 15 to July 28, 1977

6605 Rivercrest Court
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18 May, 1977

I'm sure that you, like every other faithful Catholic, are dismayed by the deplorable confusion in moral theology. And you must realize that this confusion is worst in certain seminaries which ought to be forming the next generation of priests to hand on and develop the Church's sound tradition of moral formation.

Although my training is mainly in philosophy, I have edged more and more into moral theology since 1963. I have now decided to try to write a full-scale, systematic work in moral theology, primarily for the use of seminarians, but also for the instruction of priests who have been cheated in their seminary training. The project is outlined in the accompanying grant application.

To carry out this project, I need to teach moral theology in a seminary. I am seeking a position as Professor of Moral Theology in a Catholic seminary in the United States, to begin teaching in the fall of 1979. I need 1978-1979, when I shall be on sabbatical, to prepare to begin such teaching in a responsible manner.

Such a position will likely have a salary about one-half what I would earn in my present job. (Canada has not heard about the wall of separation between church and state.) I am prepared to accept such a salary cut. But my project also will carry heavy research expenses, especially because I will have to work with many helpers. No seminary with which I am in contact thus far can fund such expenses from its operating budget.

Therefore, I am seeking your firm pledge toward the endowment of that Catholic seminary in the United States in which I shall become a permanent Professor of Moral Theology beginning in the fall of 1979. I need your pledge of funds no later than early 1978. The actual payment would not have to be made until June of 1979.

You certainly realize that Catholic professors who have denied Catholic moral teaching and attacked the Magisterium have received substantial support from the large secular foundations and from institutions such as Planned Parenthood. Such sources will not support me.

Please read my application and contact the persons whose names I give as references. This project is not simply my work; it is the Church's work, and it is your work, as one called to teach Christ's saving Truth in His name.

Yours in Jesus,

Germain Grisez

GRANT APPLICATION

GERMAIN GRISEZ

My formal training is in philosophy. However, over the years my work has edged more and more into moral theology. I have now decided to undertake the writing of a full-scale treatment of moral theology, faithful to the Catholic Church's traditional moral teaching, but also creative enough to deal with contemporary theoretical and normative moral issues, in the manner called for by Vatican II (Optatam Totius, 16).

Anyone familiar with the current state of Catholic moral theology is aware of the great need for such a work. The trouble is that no one in the world has all the qualifications needed to do the job. I am sure I am not adequately qualified, especially insofar as I lack formal training in theology and lack knowledge of important tools such as Greek and German. However, I do have some very important qualifications: fidelity to the Church's moral teaching, knowledge of St. Thomas, acquaintance with the problematic of contemporary moral theology, a good control of ethical theory, and the ability to carry out projects which demand a large-scale effort of synthesis.

My plan is to undertake the work and to seek from others the help I need, due to my own limitations--first of all, of course, from God, who will supply everything necessary if He desires this work to be done. But also I have had a great deal of experience during the past ten years in various kinds of collaborative intellectual effort, as can be seen from my list of current and forthcoming publications. In the moral theology project, I expect to enlist more helpers than have ever before contributed to such an undertaking.

In 1978-1979, I will be on sabbatical. During that year I intend to prepare to write the first volume, Principles of Moral Theology, of the projected four-volume work. Beginning in September 1979 I wish to teach a year-long course on this subject matter in a Catholic seminary. As I teach the course the first time, I shall make a first draft of the volume. Subsequent drafts and work on other volumes will require many additional years. God willing, the whole work will be completed before I die.

There are several reasons for my wish to teach in a seminary. First, some helpers will be at hand in such an environment. Second, basically adequate library resources also will be handy. Third, the work will be intended primarily for seminarians and priests; writing it while teaching the intended audience should improve the practicality and effectiveness in communication of the work. Fourth, I write best when I write as I teach, and there is not likely to be any other place where I can teach extensive courses in moral theology except a seminary flexible enough to allow me to undertake to teach moral according to my own outline of it.

However, there are certain difficulties about teaching in a seminary. I shall have to accept a salary cut of approximately fifty percent. I can sustain that, since my children are grown and we are fairly comfortable financially. But I also shall have extensive costs for research--especially due to the extensive collaboration--and secretarial help. No seminary is organized to absorb such a project as part of its ordinary

operating budget. Moreover, on a substantially reduced salary, I shall not be in a position to absorb these expenses myself.

My estimate is that a guaranteed budget of \$10,000 per year would be sufficient to cover research expenses and some secretarial assistance. The expenses I envision would include: an extraordinary amount of copying, substantial expense for postage and telephone, and a certain amount of travel to get together with persons helping with various phases of the work. My wife has done all of my secretarial work connected with research; I would wish her to continue to do so, but on a modest salary; not more than \$3,600 out of the annual budget of \$10,000 will be paid to my wife as salary. (This arrangement would not begin to offset the salary cut I expect to take, roughly from about \$35,000 to about half that.)

I realize that I could seek the funds I need, \$10,000 per year, each year. However, I would like to be free of the need to carry on a continuing effort to raise the necessary funds.

Instead, my hope is to raise sufficient funds before I contract with any seminary to be able to offer the seminary which accepts me pledges toward permanent endowment of \$150,000 or more. At current rates, the interest on such a sum would provide for my needs and would leave the seminary with something for the future.

If possible, I want to make a contract no later than March 15, 1978, to begin teaching in September 1979. (If I can do this, I can move from my present location to a new permanent address before leaving for my sabbatical, which I expect to take at Oxford. My present employer, Campion College, perceives the value of my plans and is prepared to cooperate fully in the arrangement I propose.)

Thus, I need a pledge of a substantial contribution to endowment at some Catholic seminary, with the pledge conditional only upon my making a contract with the institution to begin teaching moral theology on a permanent, full-time basis in September 1979.

Date by which I require approval of grant: February 1, 1978.

Date by which pledge must be paid: July 1, 1979.

Seminary to which pledged funds will be paid as endowment: That seminary if any with which I make a contract to begin service as a Professor of Moral Theology in September 1979. The seminary will be a Catholic one in the United States.

Amount of grant requested: \$150,000 total, at a minimum. Any substantial part of this total need would be helpful. Unless the grantor establishes a condition to the contrary, any funds pledged in excess of the total minimally necessary will be used to build the endowment toward a fully endowed chair.

However, I pledge myself to accept permanently and to be content with a personal salary on the same scale as that paid to other professors in the seminary by which I am employed.

Attached are: a brief outline of the work I propose to write (p. 3), a curriculum vitae (p. 4), list of articles and books already published (pp. 5-7), publications forthcoming and in preparation (p. 8), a list of persons to whom inquiries about me may be addressed (pp. 9-10).

Description of Project

Although I would not teach in a seminary except to facilitate my work in moral theology, I am most aware of the responsibilities I shall assume toward seminarians and toward the faithful whom they will serve. While on sabbatical, 1978-1979, I will spend all my time preparing to teach the basic course for the first time. As I proceed, I will always have material reviewed and criticized by solid and competent theologians.

As I now project the summa theologiae moralis, it will be four books:

- I. Principles of Catholic Moral Theology
- II. Responsibilities Common to All Christians
- III. Responsibilities Related to Various Roles in Life
- IV. Responsibilities of Priests and Bishops

Since the potential subject matter of (III) is endless, only some of the more common, important, typical, and/or difficult matters will be treated. A whole volume (IV) will be devoted to the priestly life and ministry, because the work will be aimed especially toward seminarians.

The first book is the only one for which I have in mind the beginnings of a detailed outline. It will have six parts:

1. What is the Kingdom of God? It is a community of divine and human persons, sharing their proper goods with one another. The divine persons call created persons to adoption into divine family life. One of the divine persons, the Word, became man; He leads humankind in a struggle to overcome human evils, achieve human goods, and live as children of God.

2. How can humans help build the Kingdom of God? By original sin, humans missed their first chance to help. But by His redemptive act, one human, Jesus, provides the foundation and the framework for the Kingdom. By faith and baptism, human persons can unite themselves with Jesus, and help Him complete His work. In this way, everything good will be gathered up and restored to the Father through Christ Jesus.

3. How do Christians know what to do to help Jesus help build the Kingdom? Since Christian life is a special form of good human life, this question is partially answered by explaining how to live a good human life. The explanation will be a sound philosophical account of moral principles, moral reasoning, and moral judgment. But no sound philosophical account of these matters is actually given except the guiding light of faith.

4. Moreover, building the Kingdom is more than merely living a good human life. So Christians must learn from Jesus how to help Him. We hear what He commands in Scripture, through tradition, safeguarded and unfolded by the Magisterium of the Church. By faith we accept what Jesus teaches, put on His mind, judge all things by the sense of His loving heart.

5. What material have we to work with? Since a community is to be built, we must work with human persons, including ourselves, and institutions, such as they now exist. Here we must study the elements of Christian moral psychology and Christian moral sociology.

6. The material is damaged and recalcitrant. It must be prepared--elements of ascetical theology. Guided by the light of the Holy Spirit for which one must pray, each Christian must discern and put together his or her own part in the common work--the question of vocation. Finally, there must be a general strategy for living more and more intimately with Jesus--elements of spiritual and mystical theology.

Germain Grisez
219 Habkirk Drive
Regina, Saskatchewan
Canada S4S - 2X5
Telephone: 306-586-8628

Born: 30 September, 1929
University Heights, Ohio
United States Citizen
Married: 9 June, 1951, to Jeannette Selby
Four children, four grandchildren

Education

Cathedral Latin High School, Cleveland, Ohio, 1943-1947, completed College Preparatory Program with awards of excellence in English and history.
John Carroll University, University Heights, Ohio, 1947-1950, completed Bachelor of Arts, with major in philosophy and minors in history and Latin, A.B., magna cum laude, received 1951.
Dominican College of St. Thomas Aquinas, River Forest, Illinois, 1950-1951, completed Master of Arts and Pontifical Licentiate in Philosophy, M.A. and Ph.L., summa cum laude, received 1951.
University of Chicago, 1951-1957, completed doctorate in philosophy, dissertation, "Basic Oppositions in Logical Theory," mentored by Richard P. McKeon; Ph.D. received 1959.

Employment

1951-1956 Federal Reserve Bank, Chicago, Illinois, clerical work.
1957-1972 Georgetown University, Washington, D.C., advancing from an initial rank of Assistant Professor to Full Professor, undergraduate and graduate teaching, dissertation mentoring; advanced courses mainly in ethical theory and St. Thomas Aquinas (including the 1-2, Summa theologiae).
1961-1962 University of Virginia, Charlottesville, Virginia, Lecturer in Medieval Philosophy (a part-time appointment)
1968-1969 Archdiocese of Washington, assistant to Patrick Cardinal O'Boyle, Archbishop of Washington (leave-of-absence from Georgetown)
1969-1972 Archdiocese of Washington, consultant (a part-time appointment)
1972- Champion College, University of Regina, Professor of Philosophy, undergraduate teaching, research, and encouragement of research by other members of the faculty.

Awards and honors

University of Chicago: Asher Fellow, 1953-1954; University Fellow, 1954-1955; University Scholar, 1955-1956; Charles E. Merrill Fellow, 1956-1957.
Lilly Post-doctoral Fellow in Religion and Georgetown sabbatical, 1963-1964
Georgetown University: summer research grants, 1962 and 1968
Medora A. Feehan Charitable and Educational Trust: research grants, 1967, 1973, and 1975.
Champion College, University of Regina: research grants, 1974, 1975, 1976, and 1977.
Canada Council: international travel grant, 1974
Pro ecclesia et pontifice medal, 1972

Member of the American Philosophical Association, Metaphysical Society of America, and American Catholic Philosophical Association (Executive Council, 1968-1970).

LIST OF PUBLICATIONS

- "References to Beauty in St. Thomas," The Modern Schoolman, XXIX (1951), pp. 43-44.
- "Kant and Aquinas: Ethical Theory," The Thomist, XXI (January, 1958), pp. 44-78.
- "The Ethical and the Technical, and Freedom," Carroll Quarterly, II (Spring, 1958), pp. 36-39.
- Review Article: "Insight: A Study of Human Understanding, by Bernard J. F. Lonergan, S.J.," The Thomist, XXI (October, 1958), pp. 554-560.
- "Moral Objectivity and the Cold War," Ethics, LXX (July, 1960), pp. 291-305.
- Review Article: "Etienne Gilson, Elements of Christian Philosophy," The Thomist, XXIII (July, 1960), pp. 448-476.
- "Can Unconscious Factors Influence Every Judgment?" Proceedings of the American Catholic Philosophical Association, XXXV (1961), pp. 109-117.
- "The Four Meanings of 'Christian Philosophy'," The Journal of Religion, XLII (April, 1962), pp. 103-118.
- "A Tentative Problematic for a Philosophy of the Social Sciences," The Thomist, XXV (October, 1962), pp. 537-557.
- "The Logic of Moral Judgment," Proceedings of the American Catholic Philosophical Association, XXXVI (1962), pp. 67-76.
- "Toward a Metaphilosophy," Proceedings of the American Catholic Philosophical Association, XXXVII (1963), pp. 47-70.
- "Sketch of a Future Metaphysics," The New Scholasticism, XXXVIII (July, 1964), pp. 310-340.
- Contraception and the Natural Law (Milwaukee: The Bruce Publishing Co., 1964), pp. xiii+245.
- "The Concept of Appropriateness: Ethical Considerations in Persuasive Argument," Journal of the American Forensic Association, II (May, 1965), pp. 53-58.
- "The First Principle of Practical Reason: A Commentary on the Summa Theologiae, 1-2, Question 94, Article 2," Natural Law Forum, 10 (1965), pp. 168-201; reprinted in Modern Studies in Philosophy: Aquinas: A Collection of Critical Essays, ed. Anthony Kenny (Garden City, New York: Doubleday & Company, Inc., 1969), pp. 340-382.

Contraception. . . Is It Always Wrong? (Huntington, Indiana: Our Sunday Visitor, Inc., 1965), pp. 1-30.

"Reflections on the Contraception Controversy," The American Ecclesiastical Review, CLII (May, 1965), pp. 324-332. This article is also printed in the Proceedings of the American Catholic Philosophical Association, XXXIX (1965), pp. 176-183.

"Marriage: Reflections Based on St. Thomas and Vatican Council II," Catholic Mind, LXIV (June, 1966), pp. 4-19.

"The Christian Philosopher," in Christian Philosophy and Religious Renewal, ed. George F. McLean, O.M.I. (Washington: The Catholic University of America Press, 1966), pp. 20-36.

"A New Formulation of a Natural-Law Argument against Contraception," The Thomist, XXX (October, 1966), pp. 343-361.

"Man, Natural End of," The New Catholic Encyclopedia, vol. IX, pp. 132-138.

"Good, the Supreme," The New Catholic Encyclopedia, vol. VI, pp. 620-621.

"Methods of Ethical Inquiry," Proceedings of the American Catholic Philosophical Association, XLI (1967), pp. 160-168.

"Academic Freedom and Catholic Faith," The National Catholic Educational Association Bulletin, LXIV (November, 1967), pp. 15-20.

"Relevant Philosophical Distinctions," in L'Avortment: Actes du Xème Colloque International de Sexologie; Louvain, 10-12 mai 1968 (Louvain, Belgique; Center International Cardinal Suenens, 1968), pp. 121-125.

"Moral Basis of Law," The Thomist, XXXII (July, 1968), pp. 283-306.

"Abortion and Catholic Faith," The American Ecclesiastical Review, CLIX (August, 1968), pp. 96-115.

"The Right to be Educated--Philosophical Reflections," The Right to be Educated, ed. Robert F. Drinan, S.J. (Washington: Corpus Books, 1968), pp. 52-74.

"The Right of the Unborn to Life," Trends, I (March, 1969), pp. 12-13.

"The Relevance of Metaphysics to Contemporary Unrest," Metaphilosophy, I (January, 1970), pp. 75-79.

Abortion: the Myths, the Realities, and the Arguments (New York and Cleveland: Corpus Books, 1970), pp. ix+559. Spanish edition: El aborto: mitos, realidades, y argumentos, trans. Luis Bittini (Salamanca: Ediciones Sigueme, 1972), pp. 717.

- "Toward a Consistent Natural-Law Ethics of Killing," The American Journal of Jurisprudence, 15 (1970), pp. 64-96.
- "Determinism, Freedom, and Self-Referential Arguments," with Joseph M. Boyle, Jr. and Olaf Tollefsen, The Review of Metaphysics, XXVI (September, 1972), pp. 3-37.
- "The Value of a Life: a Sketch," Philosophy in Context, 2 (1973), pp. 7-15.
- "Unqualified Values and Ethical Decisions," Philosophy in Context, supplement to 2 (1973), pp. 5-11.
- "American Catholic Higher Education: the Experience Evaluated," in Why Should the Catholic University Survive? ed. George A. Kelly (New York: St. John's University Press, 1973), pp. 39-55.
- Beyond the New Morality: The Responsibilities of Freedom, with Russell Shaw (Notre Dame and London: University of Notre Dame Press, 1974), pp. vii+220.
- Beyond the New Theism: A Philosophy of Religion (Notre Dame and London: University of Notre Dame Press, 1975), pp. xiii+418.
- "Abortion: Ethical Arguments," reprinted from Abortion: the Myths, the Realities, and the Arguments, pp. 287-290, 304-307, 315-321, 331-334, 340-346, in Today's Moral Problems, ed. Richard Wasserstrom (London and New York: Macmillan Publishing Co., Inc., and Collier-Macmillan Publishers, Ltd., 1975), pp. 83-104.
- "The Roots of the New Morality," Homiletic and Pastoral Review, LXXV (June, 1975), pp. 20-32, 48.
- The Teaching of Christ: A Catholic Catechism for Adults, with sixteen coauthors, ed. Ronald Lawler, O.F.M.Cap., Donald W. Wuerl, and Thomas Comerford Lawler (Huntington, Indiana: Our Sunday Visitor, Inc., 1976), pp. 640.
- Free Choice: A Self-Referential Argument, with Joseph M. Boyle, Jr., and Olaf Tollefsen (Notre Dame and London: University of Notre Dame Press, 1976), pp. xi+207.

F O R T H C O M I N G

"Dualism and the New Morality," an invited paper presented at the Congress International VII Centenaire de S. Thomas d'Aquin, 23 Avril, 1974, to be published in the proceedings of the congress (in page proofs).

"Suicide and Euthanasia," a chapter in Death, Dying and Euthanasia, ed. Dennis J. Horan and David Mall (Washington, D.C.: University Publications, Inc., 1977), in press.

"Contraception and the Infallibility of the Ordinary Magisterium," with John C. Ford, S.J., accepted by Theological Studies (publication in 1978, probably June).

"Choice and Consequentialism," Proceedings of the American Catholic Philosophical Association, LI (1977), paper delivered at Detroit, 16 April, 1977.

"Against Consequentialism," a chapter in Doing Evil to Achieve Good, ed. Paul Ramsey and Richard A. McCormick, S.J., currently being considered for publication by Loyola University Press.

I N P R E P A R A T I O N

Euthanasia: Legal and Ethical Issues, a monograph in preparation, projected for publication in 1978 or 1979.

Into the Family of God: Being a Roman Catholic, with Russell Shaw, a work in apologetics, projected for publication in 1980.

Persons to Whom Inquiries about Me May Be Addressed

Prof. John M. Finnis
Chancellor College
P. O. Box 280
Zomba Malaŵi

Rev. John C. Ford, S.J.
Campion Center
319 Concord Road
Weston, Massachusetts 02193

Dr. Finnis, normally a Fellow and Praelector in Jurisprudence at University College, Oxford, and I worked together on several chapters of the catechism, The Teaching of Christ. He also is familiar with much of my philosophical work in ethical theory and normative ethics.

Father Ford made use of my assistance when he was a member (peritus) of Paul VI's Birth Control Commission, 1965-1966. We have collaborated on various projects since, including a major article recently completed: "Contraception and the Infallibility of the Ordinary Magisterium," which has been accepted for publication by Theological Studies.

Rev. John F. Harvey, O.S.F.S.
DeSales Hall School of Theology
5001 Eastern Avenue
Hyattsville, Maryland 20782

Most Rev. Edward J. Herrmann, D.D.
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Father Harvey and I became acquainted about ten years ago. He is familiar with some of my work, especially with that part of it having close bearings upon moral theology. We have discussed theological questions many times.

Bishop Herrmann was an auxiliary to Cardinal O'Boyle during the years, 1968-1972, I worked for the Cardinal. He can provide an independent view of my contributions and failings in that difficult situation.

Rev. Michael Hogan, Pastor
Christ the King Church
3239 Garnet Street
Regina, Saskatchewan

Rev. Msgr. George A. Kelly, Director
Institute for Catholic Doctrine
St. John's University
Jamaica, New York 11432

Father Hogan is the Pastor of the parish in which we have lived since 1972. He also has heard me lecture at conferences for priests of the Archdiocese.

Msgr. Kelly and I became acquainted when he was Family Life Director in New York in 1964. We have talked and corresponded many times over the years. We also have been associated in various projects.

Rev. Ronald Lawler, O.F.M.Cap.
Capuchin College
4121 Harewood Road, N.E.
Washington, D. C. 20017

Dr. William E. May
School of Theology
The Catholic University of America
Washington, D. C. 20017

Father Lawler and I met in 1969 when I gave a paper at St. Fidelis College. He was one of the editors of the catechism, The Teaching of Christ, and can estimate the extent and the quality of my contribution to that work.

Dr. May was editor of my first two books. Since 1970 we have often read and criticized each other's work in progress. He is a layman and a philosopher, writing and teaching in moral theology, as I wish to do.

Rev. E. Peter W. Nash, S.J., President
Campion College, University of Regina
Regina, Saskatchewan
Canada

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His Eminence,
Most Rev. Patrick Cardinal O'Boyle
4110 Warren Street, N.W.
Washington, D. C. 20016

Father Nash has been President of Campion during my years here, 1972-present. The Dean of Campion during this period died in 1976. Hence, Father Nash is in the best position to assess my work here. As Campion's contribution to my project, Father Nash has agreed to grant me the sabbatical in 1978-1979, even though I plan to resign from Campion at the end of the sabbatical.

Cardinal O'Boyle made use of my services full time during 1968-1969, and part-time to 1972. Much of the work which I did for him was of a sort which would ordinarily be done by a professional theologian. We have remained in friendly contact.

Dr. Rocco Porreco
Department of Philosophy
Georgetown University
Washington, D. C. 20007

Prof. Paul Ramsey
Department of Religion
Princeton University
Princeton, New Jersey 08540

Professor Porreco and I were colleagues during most of the years (1957-1972) I worked at Georgetown University. For much of this period, he was Dean of the Graduate School. We remain good friends.

Professor Ramsey and I have had a number of professional contacts since 1964. He is familiar with a good deal of my work, and in a position to assess its quality from the point of view of a Protestant moralist who is faithful to the common Christian tradition.

Mr. William Ryan
4509 Saul Road
Kensington, Maryland 20795

Mr. Russell Shaw
United States Catholic Conference
1312 Massachusetts Avenue, N.W.
Washington, D. C. 20005

Mr. Ryan was an undergraduate student of mine during my last years at Georgetown University. He is now a seminarian at Mount St. Mary's Seminary, Emmitsburg, Maryland.

Mr. Shaw and I have known each other since 1965. We have collaborated on many writing projects, including one book. He is familiar with my contributions to several projects of the NCCB. We are good friends.

His Eminence, John Cardinal Wright, Prefect
Sacred Congregation for the Clergy
No. 3, Piazza Pio XII
Vatican City State, Europe

Prof. John Ziegler
9610 S. Winchester Avenue
Chicago, Illinois 60643

Cardinal Wright has encouraged and patronized my work since 1964. He has read a good deal of it. We have met personally on only a few occasions. Professor Ziegler and I were graduate students together at the University of Chicago (1951-1957). He now teaches at St. Xavier College in Chicago. We have remained in touch over the years and are good friends.