

## MINUTES OF THE MEETING

**Monday, June 28, 1948:**

THE third annual meeting of the Catholic Theological Society of America was held at the Hotel Knickerbocker, in Chicago, Illinois, from the evening of Monday, June 28, until the evening of Wednesday, June 30. The convention opened with a brief session, about 8:30 P. M. After the customary prayers, the members were welcomed by the President, the Right Rev. Msgr. James O'Connell, who spoke as follows:

We assemble this evening, on the Vigil of the Feast of Saints Peter and Paul, to convene the third annual meeting of the Catholic Theological Society of America. In the past two years, our Society has indeed flourished, because of its most learned membership, and particularly by its good fortune in having for its patrons successively His Eminence, Cardinal Spellman, Archbishop Cushing, and finally for this meeting His Eminence, Samuel Cardinal Stritch, the Archbishop of Chicago. We are indeed grateful to Almighty God and His Blessed Mother for the services Divine Providence has permitted us to render our Holy Church, and in a special way are we grateful for the approval of priests and bishops, and particularly the blessing of our Holy Father, Pope Pius XII.

The annual meeting, as provided by the Constitution of our Society, is a time when the President is called upon to give a report of the activities of the past year. The twelve months that have just elapsed have demanded considerable effort and cooperation on the part of all officers, and this has been generously given. The manifold activities of the organization have demanded on the part of your President, two trips to Washington and a like number to Chicago. Early last October it seemed advisable to me to confer with Dr. Connell, inasmuch as his guiding spirit has meant so much in establishing our Society during its formative days. His kindly advice has assisted me greatly in directing the destinies of our organization during the past year.

The Committee on Current Problems met in Curley Hall, Catholic University, December 11, 1947, and proposed several topics suitable for discussion at our coming meeting. A com-

plete report of this committee was submitted to me by Dr. Eugene Burke, C.S.P. The work of that committee was of invaluable assistance to the Board of Directors in formulating a program for this present meeting. The Board met on January 14, 1948, in the Redemptorist House of Studies at Washington, D. C. The Board decided it would be advisable to hold the third annual meeting in Chicago and thereby equalize, as much as possible, the distance members would have to travel.

Today we are present in this great Archdiocese through the kindness of His Eminence, Samuel Cardinal Stritch. His Eminence would have permitted us to use either St. Mary's Seminary at Mundelein or Quigley Preparatory Seminary here in the city, had the time of our meeting not been in conflict with previous arrangements. In spite of the Cardinal's heavy schedule, he will be with us for at least one of our sessions, and at that time contribute some stimulating thoughts to this Society which has been favored by his patronage.

Among the outstanding developments that have taken place during the present administration is the establishment of a five thousand dollar foundation by Cardinal Spellman, which will guarantee forever a monetary award to the outstanding theologian selected by this Society annually.

A great deal of publicity has been given this learned Society by direct advertising in theological publications, as well as articles appearing in Catholic magazines and papers throughout the country. In order to acquaint the new members of the hierarchy with the work of the Society, a congratulatory letter was forwarded to every Episcopal appointee during the past year. Furthermore, the Secretary of the Society is arranging to place in the hands of every Bishop in the nation, copies of the *Proceedings* which have been published. It is imperative that we continue to have the approval of the Ecclesia Docens, without which the Society could not long survive.

As the tasks of the Society increase, we must make every effort not to lose sight of our primary objective, which is to secure for theology, among Catholics, the place it deserves as Queen of the Sciences. In our effort to prosecute this endeavor, we must do everything in our power to make theology the living flame that illumines the beauty and glory of the Divinity, for those who seek the light to find the way to Ultimate Truth. As time goes on, no doubt our publications will increase, and cumbersome and scientific tomes will be credited to this Society. However, let us ever keep faith with the countless millions who are starved for the word of God. Therefore, at our opening

Mass tomorrow, on the feast of the first Vicar of Christ on earth and of the great Apostle of the Gentiles, we will petition God that he may guide our tongues and pens so that they will be devoted to the service of His children, rather than to the conceits of the intellect. May this ever be our prayer and may it always receive the Divine Benediction.

At the conclusion of his keynote address, Msgr. O'Connell suggested that this preliminary general meeting adjourn, with a view to affording opportunity for sessions by the Board of Directors and the several Committees. His suggestion was proposed in the form of a motion, seconded, and carried. The President then appointed the conventional Committee on Nominations, consisting of the following members: Rev. Kilian Healy, O.Carm., Rev. Joseph J. Bluett, S.J., Rev. Augustine P. Hennessy, C.P., and Rev. Richard Doherty.

**Tuesday, June 29, 1948:**

At 9 A. M., at the Cathedral of the Holy Name, the Right Reverend President celebrated the customary Mass in honor of the Holy Ghost. With Msgr. O'Connell presiding, the first session of the day began at 10:30 A. M. This general meeting featured a paper by the Rev. John Courtney Murray, S.J. Father Murray first presented a synopsis of his paper, the full text of which had been circulated previously among the membership, and then led the discussion which followed. As a problem of Church and State, Father Murray's topic was specified under the title: *Governmental Repression of Heresy*. His text and that of the Observations by the Rev. Francis J. Connell, C.S.S.R., will be found from page 26 onward. An animated discussion, in which many members took part, was highlighted by the contributions of Rev. Father Crowley, O.P., Rev. Father Wuenschel, C.S.S.R., Rev. Father Sweeney, S.J., Rev. Father Kleber, O.S.B., Rev. Father Lonergan, S.J., and Rev. Father Palmer, S.J.

The schedule of the afternoon session was advanced one hour, in order to provide time for the reception of Cardinal Stritch. His Eminence had accepted very graciously an invitation to address the assembly. He did so with an earnest eloquence that merited en-

thusiastic applause. The following text summarizes the Cardinal's memorable message to the Society.

I am very glad the organization of the Catholic Theological Society has been founded and is meeting here in Chicago. It is a reminder of the heavy responsibilities of the seminary teacher. His work is never done. He is a perpetual student, and it is gratifying to see that this Society is a step towards the development of deep thinkers in the field of Theology. It is evidence that the day has come when the Church in the United States will take its place beside the Church abroad in the field of theological scholarship. We have been considered merely practical men. The time has come when we need theologians who will make better students.

Many problems confronting us today are not only philosophical but also theological. For example, the whole idea of education is a theological problem. Modern educators show no evidence of understanding the supernatural. Consequently, it is our function to correct the humanistic and naturalistic concepts of education. Insidious error in this field must be attacked not only from the viewpoint of the educator, but also from the viewpoint of the theologian.

Another field in which there is room for theological guidance is the field of social work. The most serious attack being made on the Church in Chicago comes from social work as taught in Chicago universities. False patterns of life are imposed on those in need of social aid. And a great deal must be done to show the inadequacies of these false social fields. I am pointing out these two evidences of the need for theological thinking in an era of materialism, simply as samples of the work concerning the theologian. Deep thinkers are needed in the background, so that the popularizers might have their popularizations founded upon sound scholarship.

Many Bishops have found that when they put a man in Theology, it almost invariably means that he begins to fear to use his pen. This is a strange situation, for theological writing must guide the practical man. Consequently, this gathering is highly desirable as an opportunity wherein to urge that scholarship be deepened and theological output be encouraged. The Church in the United States looks to you as the ones who will give us deep treatises. Compromising will never solve our problems, but a clear understanding of our own doctrines, and a light thrown upon them, and upon contemporary problems will help



immeasurably. So it is with this thought in mind that I say God bless you and your undertaking.

After the departure of Cardinal Stritch, the time from 3:30 P. M., until 5:30 was devoted to two elective seminars, which ran concurrently. At the beginning of each seminar, the Reverend Moderator presented a synopsis of an outline text which had been made available to all members. Group discussions followed. A digest of the seminar on *Lay Participation in the Priesthood of Christ*, moderated by the Rev. James Rea, will be found on page 102. The Right Rev. Msgr. Thomas Riley led the discussion on *Spiritual Direction in the Confessional*, as reported on page 106.

### Wednesday, June 30, 1948:

At 9 A. M., at the Cathedral, the Right Reverend President celebrated the annual Mass for the deceased of the Society. About ten o'clock, the Rev. Philip Donnelly, S.J., introduced his discussion of *The Supernatural of P. Henri de Lubac, S.J.* After a summation of the salient features of his circulated text (see page 108) Father Donnelly conducted a very worthwhile discussion. Of the many who voiced opinions, mention should be made particularly of the Rev. Father O'Connor, Rev. Father Palmer, S.J., Rev. Father Connell, C.S.S.R., Rev. Father Lonergan, S.J., Rev. Father Phelan, Rev. Father Crowley, O.P., Rev. Father Owens, C.S.S.R., Rev. Father Murray, S.J., Rev. Father Wuenschel, C.S.S.R., Rev. Father Sweeney, S.J., and Rev. Father Kleber, O.S.B. This general session adjourned at 11:30, owing to the crowded schedule of the afternoon.

The elective seminars opened at 1:30 P. M., and continued until 3:30. The Rev. George Higgins and Mr. Godfrey Schmidt had accepted very obligingly the Society's invitation to conduct the seminar on *Industrial Problems in a Democracy*. As an exemplification of principle and practice, case problems were presented by Mr. Schmidt, and the corresponding solutions by Father Higgins. All who attended this seminar found it intensely interesting, and were deeply impressed by the ramifications and urgency of the industrial problem. A summary of the seminar, according to the impressions of Father Higgins and Mr. Schmidt, will be found on page 122.

The concurrent seminar, devoted to the subject *Mary—Co-Redemptrix and Mediatrix of All Graces*, was outlined and moderated by the Rev. Clement Fuerst, S.J. A synoptic report of this discussion is embodied on page 126.

At the conclusion of the seminars, a brief intermission followed, before the convocation of the final meeting of the convention. The members reassembled about 4 P. M., for a general session devoted to business matters, including the election of officers.

The Reverend Secretary read his report, emphasizing the endeavors that had been made to interest the theologians of the country in our Society. He then read the following communications, addressed to the convention:

VATICANCITY VIA MACKAY  
CARDINALI STRITCH  
ARCHIEPISCOPO CHGO.

GENERALI CATHOLICAE THEOLOGICAE AMERICANAЕ SOCIETATIS CONGRESSUI CUI EMINENTIA TUA SAPIENTER PRAEEST VEHEMENTER PLAUDIMUS DUM VOTIS PRECIBUSQUE AUSPICAMUR UT DIVINA REVELATIO ECCLESIAE PERPETUA TRADITIONE INFALLIBILIQUE MAGISTERIO SUFFULTA LATISSIME INDE AFFULGEAT.

CARDINALIS PIZZARDO.

A letter from His Excellency, Bishop Wright of Boston, expressing his keen regret that it was not feasible for him to attend the convention.

A message of cordial greeting from several members of the Society who were then traveling in Europe.

We embody here the texts of a letter received subsequently from His Eminence, Cardinal Stritch, and of a cablegram from His Holiness, Pope Pius XII.

July 1st, 1948.

MY DEAR MONSIGNOR O'CONNELL:

I am sending you a cablegram from the Vatican City for your Convention which came to me this morning.

Sincerely yours in Christ,

✠ CARDINAL STRITCH,

*Archbishop of Chicago.*

VATICANCITY VIA MACKAY  
CARDINAL STRITCH  
CHGO.

CORDIALLY FELICITATING CATHOLIC THEOLOGICAL SOCIETY AMERICA PAST ACHIEVEMENTS HOLY FATHER EXPRESSES PRAYERFUL HOPE GENERAL CONGRESS PRODUCTIVE MUCH FRUIT LOVINGLY IMPARTS ALL PARTICIPATING PATERNAL APOSTOLIC BENEDICTION.

MONTINI  
*Substitute.*

The Reverend Treasurer then made his report (page 128)), adding a brief comment on the financial status and problems of the Society.

As Chairman of the Committee on Admissions, the Right Rev. Msgr. Murray announced the approval of thirty-three applications for membership in the Society. The list of applicants was then read, and a motion for their acceptance was carried unanimously. Thereby, the following new members were inducted into the Society:

Bies, Rev. Stephen J., C.R.; St. Joseph's Novitiate, 2249 No. Lockwood Ave., Chicago 39, Ill.

Bierberg, Rev. Rudolph P., C.P.P.S.; St. Charles Seminary, Carthage, Ohio.

Blong, Rev. Flavian, O.F.M.Cap.; St. Anthony's Monastery, Marathon, Wisconsin.

Burghardt, Rev. Walter J., S.J.; Woodstock College, Woodstock, Md.

Coleman, Rev. Walter J., M.M.; Maryknoll Seminary, Maryknoll, N. Y.

Corcoran, Rev. Charles J., C.S.C.; Holy Cross College, 4001 Harewood Rd., N.E. Washington, D. C.

Crowley, Rev. Charles B., O.P.; Providence College, Providence, R. I.

Cunney, Rev. Louis I.; St. John's Seminary, Brighton 35, Mass.

Decker, Rev. Paul J.; De Mazenod Scholasticate, Rt. 10, Box 41, San Antonio 1, Texas.

Diekmann, Rev. Godfrey L., O.S.B.; St. John's Abbey, Collegeville, Minn.

Dirksen, Rev. Aloysius F., C.P.P.S.; Main Bldg., Room 115, Notre Dame, Indiana.

- Everett, Rev. Lawrence P., C.S.S.R.; Mt. St. Alphonsus, Esopus, N. Y.
- Farrell, Rev. Bertin, C.P.; Immaculate Conception Monastery, Jamaica, N. Y.
- Flower, Rev. Richard, O.S.B.; Portsmouth Priory, Portsmouth, R. I.
- Flynn, Rev. John A. (no address).
- Fuerst, Rev. Clement J., S.J.; St. Mary's College, St. Mary's, Kansas.
- Furlong, Rev. Francis P., S.J.; St. Mary's College, St. Mary's, Indiana.
- Hartigan, Rt. Rev. John J.; 148 Hamilton Ave., White Plains, N. Y.
- Janok, Rev. Joseph E.; St. Anthony's Rectory, 225 Park Ave., Monongahela, Pa.
- Johnston, Rev. Charles E.; 1909 So. Ashland Ave.; Chicago 8, Ill.
- Kelly, Rev. Gerald, S.J.; St. Mary's College, St. Mary's, Kansas.
- Kutihera, Rev. Alvin R.; 723 State St., Madison, Wisc.
- McCartney, Rev. Joseph J., C.S.C.; Holy Cross College, Washington 17, D. C.
- Maguire, Rev. Alban A., O.F.M.; Holy Name College, 16th and Shepherd Sts., N.E. Washington, D. C.
- Malone, Rev. Edward E., O.S.B.; Conception Abbey, Conception, Mo.
- Maher, Rev. Robert W., C.S.C.; Holy Cross College, Washington 17, D. C.
- Phelan, Rev. Gerard B.; Rm. 214, Administration Bldg., Notre Dame, Indiana.
- Reinhold, Rev. Hans A.; P. O. Box 750, Sunnyside, Washington.
- Riley, Rev. Harold W., C.S.C.; 4001 Harewood Rd., N.E. Washington 17, D. C.
- Rohling, Rev. Joseph H., C.P.P.S.; St. Charles Seminary, Cathagen, Ohio.
- Rook, Rev. Paul J.; All Saints Rectory, 410 South 6th Ave., Tucson, Arizona.
- Sweeney, Rev. Francis P., C.S.S.R.; Mt. St. Alphonsus, Esopus, N. Y.
- Vollert, Rev. Cyril, S.J.; Pontificia Universita Gregoriana, Piazza della Pilotta, Rome 101, Italy.

The Rev. Edmond D. Benard, Chairman of the Committee on Current Problems, then presented the report of his Committee, which had been submitted to the Board of Directors on the occasion of their January meeting, at Washington, D. C.



### **Committee on Current Problems**

The Committee on Current Problems met in Curley Hall (Catholic University of America) on December 11th, 1947. After considerable discussion the Committee agreed that the following topics represented problems of current importance to theology and ought to be placed before the members of the Society as topics for discussion.

#### *I. Theology for the Laity*

The Committee had in mind here the widespread discussion that this subject has received in the past few years. Since it looks to the instruction of a large number of Catholics in a field which is the special object of the Society itself, some clear ideas are called for and some real help may be given by the Society. As envisaged by the Committee the discussion centers around three points: aim, method, content. *Aim*: the relation between the living of the Christian life and the clear and exact understanding and grasp of Catholic doctrine. This looks to the determination of the validity of a modern distinction between religion and theology whereby theology is seen as a "non-vital" subject and therefore unsuited for educative purposes save in the Seminary. *Method*: a discussion of the method to be employed that will be adapted to the need without destroying its theological character. *Content*: a discussion of the extent and comprehensiveness of such a course.

It was the mind of the Committee that this discussion might well entail two papers: one on aim and another on practice, to be followed by a discussion that might lead up to the formation of a group to construct a syllabus and handbook on the subject for classroom use.

#### *II. The Distinction of Church and State in the United States*

The immediacy of the problem is quite obvious since it is a central point of attack by those opposed to the Church. It appears a constant problem not only for priests but for Catholic writers and teachers on all levels. The Committee was of the mind that it might best be treated in the following form:

1. The historical facts concerning this distinction:

- (a) Constitutional provisions and interpretation;
  - (b) The actual application of the provisions in the history of the country.
2. What are the speculative and theological principles which should govern our evaluation of these facts?
  3. What is the practical judgment to be made in the light of the principles and facts?

### III. *The Obligations of International Charity*

The problem was raised by Father Henneberry in view of the European relief problems and the effort of the United States to restore economic health to Europe through such measures as the Marshall Plan. It was the mind of the Committee that for the theologian the problems might be reduced to the following heads:

1. The obligations of charity as they exist between nations: a discussion of the validity of the notion of the state as a moral person and therefore the validity of arguing from the obligations of a human person to other persons by a parallel to the obligation of the state to other states.
2. To what extent does the *grave incommodum* excuse a nation from these obligations? In what would this *grave incommodum* consist?
3. The obligations of the citizens to support such a program when initiated by their government.
4. In the present state of world affairs can a state properly fulfill its function as seeking the common good of its citizens unless to some extent it seeks the common good of the citizens of other nations?

### IV. *Clarification of the Notions Involved in Mary's Titles As Mediatrix of All Graces and Co-Redemptrix*

The Committee presents this as a current problem because of the confusion that has arisen from a great deal of popular writing and preaching on these titles. It was felt that an accurate theological clarification would serve to protect Mariological teaching from erroneous presentations. The points decided on were the following:

1. The precise meaning of each title.
2. The doctrinal validity of each title.
3. The theological exposition of each title.

V. *The Present-Day European Controversy Over Man's Desire for the Beatific Vision*

This controversy concerns itself with fundamental problems in the teaching of theology. The following points were agreed upon:

1. A discussion of the various elements that have produced this controversy and the extent of the controversy.
2. A discussion of each of the positions held in the controversy:
  - (a) No natural desire exists;
  - (b) Such a desire exists, but it is conditioned and inefficacious; hence a state of pure nature is possible;
  - (c) The position of De Lubac that the desire is absolute and his consequent denial of the possibility of a state of pure nature.
3. The changes that De Lubac's position would introduce into theological teaching, if accepted.

In general, the Committee has prepared a *schema* for each problem in order to make its mind on the matter clear and with no intention of restricting the discussion to these points.

Respectfully yours in Christ,

REV. EUGENE P. BURKE, C.S.P.,  
Secretary.

As Chairman of a special committee, assigned to investigate *Catholic Action in Seminaries*, the Rev. Edward Wuenschel, C.S.S.R., read an interesting and encouraging report.

**Catholic Action in the Seminaries**

The task of this Committee was to prepare a report on the part that Catholic Action is actually playing in the major seminaries of the United States. It is eminently fitting that the Catholic Theological Society of America devote its attention to this topic. As a subject of study, Catholic Action involves fundamental theological principles which must be carefully elucidated; and it has many ramifications in the different disciplines of Sacred Theology with which it must be co-ordinated. Moreover, the practice of Catholic Action has become an integral part of the sacred ministry. While

it is essentially the apostolate of the laity, the priest has a highly important function as its guide and mentor. To the Argentine hierarchy Pope Pius XI addressed the forthright statement: "Catholic Action, although of its nature a work for the laity, can neither begin, nor prosper, nor produce its proper fruits, without the assiduous and diligent activity of the priests." And it was from his very deathbed that His Holiness wrote to the Bishops of the Philippines: ". . . in all countries the fate of Catholic Action lies in the hands of the clergy."

In the latter document the Pope stressed the obvious conclusion: "The members of the clergy, therefore, ought to know both the theory and the practice of this new form of the apostolate which is a part of the sacred ministry." He repeatedly stressed another obvious conclusion, namely, that there will be comparatively few priests equipped for their role in Catholic Action unless there be preparation for this work in the seminaries. "During the last years in the course of Theology," he says, "let classes on Catholic Action be held, in which the genuine mind of the Church in this matter should be explained. It is altogether necessary, even from the final years of the seminary, to prepare priests who know well the nature and the functions of Catholic Action."

Now the fact is that the study of Catholic Action in the seminaries of the United States is a relatively recent development, and it leaves much to be done. In 1932 there was a Catholic Action study group in only one of our seminaries. A few others were inaugurated in the following years, but most of those now in existence began after the outbreak of World War II, and partly because of that disaster. Many of these groups owe their inception to seminarians who were compelled to return from abroad, where they had come into contact with the Catholic Action movement as a living reality, especially as represented by the virile and competent JOC. Others developed spontaneously out of social study groups, or were inspired by priests, seminarians or lay leaders interested in Catholic Action.

A strong impetus to the study of Catholic Action in our seminaries resulted from two Catholic Action meetings held in 1942 and 1943 at Childerley, Illinois, under the direction of Msgr. Hillenbrand.

Since then there have been two other important meetings which have served to develop the Catholic Action movement in the seminaries. In the summer of 1946 seminarians from all over the United States met at the University of Notre Dame; and on June 23-28, 1947, forty major seminaries of Canada and thirty-two of the United States were well represented at an international Catholic Action meeting in Montreal.

The actual practice in the seminaries with regard to the teaching of the theory of Catholic Action and the training of clerical moderators is indicated by two surveys that have been made. The first, conducted by the Department of Catholic Action Study of the National Catholic Welfare Conference, covers sixty-six diocesan and religious seminaries of the United States. The other, completed early this year by Thomas Reese, presents reports from sixty seminaries, including thirty of those already canvassed in the earlier investigation. This gives us ninety-six of our major seminaries about which we have reliable information with regard to the teaching of Catholic Action.

A comparison of these two surveys, supplemented by additional data gleaned from other sources, shows a growing tendency to yield a larger place to Catholic Action in the life of the seminary. More time is given to it than heretofore. It is more generally recognized and sponsored by the authorities as a responsibility of the seminary. And it is being gradually co-ordinated with related subjects in the curriculum. In thirty-two of the seminaries the study of Catholic Action is a formal part of the curriculum. In nineteen of these Catholic Action is treated in a distinct course, ranging from two hours a week for six weeks in the second year of Philosophy to a more extensive course of one or two hours a week running through the third and fourth years of Theology. One scholasticate has a required course of thirty hours in the third and fourth years of Theology, and also an accredited elective seminar of fifteen hours.

Thirteen other seminaries, which have no distinct formal course in Catholic Action, treat Catholic Action explicitly in other courses with which it is appropriately integrated. These courses are reported as follows: Sociology, Social Philosophy, Catholic Social Principles, the Social Encyclicals, Economics, Apologetics, the trea-



tise on the Church, Pastoral, Liturgy, and Missiology. One seminary reports integration of Catholic Action with three different courses: Sociology, Dogmatic Theology, and Canon Law.

At least twenty seminaries, including some of those already mentioned, have voluntary Catholic Action study groups under the direction of a faculty moderator. Practically all the rest have at least voluntary groups under student leadership.

Many of the seminaries prepare their own study plans, mostly from the Papal documents concerned with Catholic Action and the social doctrine of the Church. Others follow standard texts, those most in use being the works of Civardi, Maguire, Lelotte, Freree, Charbonneau, Geissler, and Hessberg. A helpful by-product is the building up of a more or less extensive library of Catholic Action literature.

The material studied is primarily the nature, the functions, the aim and the technique of Catholic Action, and its philosophical and theological background. More attention is also being given to modern social problems, so as to bring into relief the need of Catholic Action and the solution Catholic Action can provide.

Apart from the technical knowledge acquired, a wholesome result of the study of Catholic Action is to make many seminarians more keenly aware of the vital importance of the work of the priest in the social field, beyond the strictly parochial ministry and the apostolate of the missions, and to inspire and foster the will to devote themselves to this work. Many a clerical student of Catholic Action also conceives the desire for a deeper spiritual formation as a prerequisite of the social apostolate. Some groups, in fact, make this one of their objectives. A few go further and make it paramount, aiming at formation for Catholic Action rather than information about it.

One may say, then, that we have made a good beginning towards fulfilling the desires and the directives of the Pope of Catholic Action, but it is only a beginning. The Holy Father really intended that the study of Catholic Action form part of the curriculum in every seminary. For example, there can be no doubt as to the import of a statement like this: "During the last years of the course of Theology let classes on Catholic Action be held, in which

the genuine mind of the Church in this matter should be explained." His Holiness also indicated more specifically that the study of Catholic Action "ought to be an integral part of the young clerics' studies in the seminary during their course in Pastoral Theology."

It would seem hardly sufficient, therefore, to confine the study of Catholic Action to voluntary extra-curricular groups, even though they be under the direction of a faculty moderator; and still less to confine it to voluntary groups entirely under student initiative and leadership, however stimulating and profitable the work of such groups may be.

There is, of course, the problem of introducing a new subject into a curriculum which may be already rather crowded. One solution that has been adopted in several seminaries is to conduct a comparatively brief course on the essentials of Catholic Action, and besides that to treat explicitly of Catholic Action in other courses where it is related to the subject matter.

In the Philosophy course, some consideration of Catholic Action is indicated in Sociology and Special Ethics. Attention to Catholic Action in these subjects will also serve to instil the Christian view of modern social problems and to keep our social thinking more surely on a supernatural level.

In Theology, the treatise on the Church offers excellent possibilities. Here an explicit treatment of Catholic Action will emphasize the fact that the laity is an essential part of the Church, and will bring into sharper relief the relationship between the laity and the hierarchy, between the *Ecclesia discens* and the *Ecclesia docens*, the *corpus fidelium* and the *corpus pastorum*—a divinely established relationship of which Catholic Action is the providential outgrowth, since it is nothing else than the cooperation of the laity, under episcopal mandate, in fulfilling the earthly mission of the Church. Thus, too, the student will acquire a clearer, more complete, more real, concept of the Church as the Mystical Body of Christ—the grand, comprehensive reality in which alone Catholic Action can be seen in true perspective.

In the different treatises on the sacraments there can be a more detailed exposition of the theological aspects of Catholic Action set

forth in the treatise on the Church. Sacramental incorporation into the Mystical Body through Baptism, the obligations and the social responsibilities arising from membership in the Church, the true nature and functions of the priesthood of the laity, the deputation publicly to profess and defend the Faith imparted by Confirmation and the character of a soldier impressed upon the recipient for the battle to restore all things in Christ, the sublime social implications of the Blessed Eucharist through active participation in the Holy Sacrifice and a living sacramental union with the Victim of Calvary—each one of these points is closely related to the very nature and scope of Catholic Action and can be a source of light and inspiration to its future guides.

Some of these topics appear again in Moral Theology in their practical applications to Christian life. In Moral there are also the richly suggestive subjects of Social Justice and Charity, with their intimate bearing on the aims of Catholic Action and the spirit that must animate the Catholic Actionist.

Canon Law has many points of contact with Catholic Action, particularly in the section *De Laicis*. The canonist must also consider the legislation and the instructions on Catholic Action issued by the Holy See since Pius XI promulgated the Magna Carta of the lay apostolate.

In the Liturgy course it is surely appropriate to refer to Catholic Action in treating of the Liturgy as corporate worship in, with and through Christ, as the medium of the Christ-life in the members of the Mystical Body, as the focus of the redeeming love of Christ which seeks an outlet through the zeal of the faithful. In the Liturgy, in fact, are concentrated the potent spiritual forces through which Catholic Action must attain its twofold aim: the sanctification of its members in view of the apostolate, and the leavening of the social order with the spirit of Christ.

In Church History we find the record of lay participation in the work of the Church, with its splendid achievements, but also with its hazards and abuses. The student of Catholic Action can learn much from this record—pitfalls to be avoided, effective means and methods to be adapted to current conditions. The experience of the past should be the wisdom of the present. It is also the task

of the Church historian to trace the development and the more definite orientation of the lay apostolate in the form of Catholic Action as an answer to the dominant social problems of the modern world.

Such treatment of Catholic Action in the classroom—a brief formal course and also inclusion of Catholic Action material in other courses—would not seem to add too great a burden to the curriculum, and it would have the advantage of integrating Catholic Action with the curriculum as a whole, in accordance with the very nature and scope of Catholic Action, which is as multiform and complex as human life itself. With such a plan, the seminaries would be apt to fulfill the directives of the Holy See in preparing their students for the noble and vital role of the priest as guide and moderator of this specialized form of the lay apostolate.

REV. EDWARD A. WUENSCHEL, C.SS.R.,  
Esopus, N. Y.

The Right Rev. Msgr. John M. Fearn, Chairman of the Committee on Research and Publications, then made the following report:

### **Report of Committee on Research and Publications**

YOUR Committee on Research and Publication last year sponsored two projects. In the first of these, services were offered to the Reverend Joseph C. Fenton in the compilation of his *Dictionary of Apologetics*. The second was the composition of *A Guide to the Literature of Theology*. It is with the second of these that this report is concerned because it is the purpose of the committee to enlist now the help of the members of the society in this work.

The purpose of the *Guide* is to list and to evaluate particularly works of reference and sources in the field of theology. The plan is to produce the *Guide* in sections so as to make room for the possibility of additions and emendations from the members of the society. In previous meetings the question arose "What precisely is a reference work?" Therefore it was decided to begin with some that are unmistakably so, encyclopedias. Future possibilities, the order to be designated later, are enchiridia, collections of Councils,

bibliographies. The *Guide* will not be for professors but for beginners in under graduate and post graduate levels, to present them with an evaluation of the books they will use.

The committee is in agreement that at first the work will be incomplete. Not all encyclopedias will be done immediately. If the evaluations of some are published the committee will wish to get opinions on the evaluations and further suggestions for listings. Therefore it will not be a matter of concern if a field has not been completely covered.

The procedure for the encyclopedias will be by fields of study. Because no one man can write an encyclopedia no one man can evaluate one. But this method need not necessarily be followed in the other sections. To begin with encyclopedias and proceed by fields of study was decided in last year's meeting. What procedure will be followed in the other parts will be determined as each part is planned. For the encyclopedias each man who will work on the project will be asked to do a few encyclopedias.

At this session we are distributing mimeographed sheets containing matter that will serve to guide the authors of the articles.

It is the purpose of the committee to get the lists started for some fields at this meeting so that by its conclusion we can report to the Society that we have some volunteers in some fields. We would therefore ask the members (a) to suggest fields (b) to suggest men to write in the given fields.

To serve as impetus the committee proposes these fields to begin with: De Ecclesia, pars apologetica and pars dogmatica; prolegomena theologiae; De Revelatione; De Sacramentis in genere; De Poenitentia; in moral theology, De Praeceptis Dei: De Praeceptis Ecclesiae: De Legibus.

From this point the membership must carry on. Specifically we request names for these fields and parts of these fields: and the answer to the question—Should other fields be added or are these sufficient to begin with? You are asked to give suggestions and names to the committee members today and tomorrow.

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A meeting of the committee was held subsequent to the reading of this first report. The meeting was attended by members of the



Society expert in the fields indicated. The decision was reached to limit further the fields indicated so that the following topics will be used: Miracles in General; Miracles of Christ, the Resurrection; Prophecies in General; Messianic Prophecies; the Prophecies of Christ; The Church, the Mystical Body; the Magisterium; the Inspiration of the Bible; Tradition; the Interpretation of the Bible.

The encyclopedias to be evaluated will be those listed in the article published on the subject in the *American Ecclesiastical Review*.

For all the above topics there are members of the Society who have volunteered to write.

To those who have promised to contribute and to those members who gave their time and talents so generously in their attendance at the meetings, the committee expresses its most sincere gratitude and acknowledges the value of their aid and advice without which these conclusions could not have been reached.

REV. JOHN M. FEARNs,  
*Dunwoodie, N. Y.*

Prior to the convention, and thanks to the industry of the Rev. John J. Harrington, mimeographed exemplars had been circulated among the members, apropos of the projects referred to in the above report.

The Right Rev. Msgr. Thomas Riley, Chairman of the Committee on the Cardinal Spellman Award, submitted the following recommendation, which was approved enthusiastically—that in consideration of outstanding accomplishment in the field of theology, among laity and clergy, by way of the written word as well as by teaching, and in consideration of a major share in the foundation of the Catholic Theological Society of America, the annual Cardinal Spellman Award be bestowed upon the Rev. Eugene Burke, C.S.P., of the staff of the Catholic University.

The Right Reverend President then reminded the assembly of the proposed amendments to the Society's Constitution, the text of which had been already circulated with a view to timely consideration. As an immediate prelude to discussion and voting, Msgr. O'Connell read the text of the proposed amendments:

1. I move to amend Art. II, Sec. 2 of the Constitution of the Catholic Theological Society of America which reads, "The annual dues for active members shall be five (\$5.00) dollars payable annually in advance on January 1st," by striking out the words, "January 1st," and inserting the words, "June 1st."

2. I move to amend Art. II, Sec. 2 of the Constitution of the Catholic Theological Society of America which reads, "The annual dues for associate members shall be three (\$3.00) dollars payable annually in advance on January 1st," by striking out the words, "January 1st," and inserting the words, "June 1st."

3. I move to amend Art. II, Sec. 2 of the Constitution of the Catholic Theological Society of America which reads, "The fiscal year of the Society shall end on the 31st day of December of each year," by striking out the word, "December," and inserting the word, "May."

4. I move to amend Art. III, Sec. 1 of the Constitution of the Catholic Theological Society of America which reads, "The regular annual meetings of the Society shall be held during the latter part of June each year, at a time and place to be designated by the Board of Directors," by striking out the words, "During the latter part of June," so that the Section shall read, "The regular annual meetings of the Society shall be held in each year, at a time and place to be designated by the Board of Directors."

Father Rea called attention to the fact that item No. 4, as expressed above, is so pivotal that, if approved, it would be needless and useless to vote on the three preceding items. Since a majority concurred in this opinion, the motion was made, seconded, and carried that, the Constitution be amended in Article III, Section 1, as submitted.

The President then announced the personnel of the several standing committees, as appointed for the coming year, and as listed on the second cover of this issue of *The PROCEEDINGS*.

The Committee on Nominations for this convention consisted of the following members: The Rev. Kilian Healy, O.Carm., Rev. Joseph J. Bluett, S.J., Rev. Richard Doherty, and Rev. Augustine Hennessy, C.P. As officers for the coming year, and new members of the Board of Directors, the President submitted to the general membership the following choices of the Committee on Nominations:

*President*—Rev. Eugene Burke, C.S.P., Catholic University, Washington, D. C.

*Vice-President*—Rev. Clement Fuerst, S.J., St. Mary's College, St. Mary's, Kansas.

*Secretary*—Rev. Aloysius McDonough, C.P., *The Sign*, Union City, N. J.

*Treasurer*—Rev. James Rea, St. Joseph's Seminary, Dunwoodie, N. Y.

*Board of Directors* (two years)—Right Rev. Msgr. James O'Connell, St. John's Home Missions Seminary, Little Rock, Ark.; Rev. Matthew A. Schumacher, C.S.C., St. Mary's College, Notre Dame, Ind.; Rev. John J. Galvin, S.S., St. Mary's Seminary, Baltimore, Md.

All names placed in nomination by the Committee were approved.

The motion was unanimously approved that, His Eminence, Samuel Cardinal Stritch, be elected to honorary life membership in the Society.

Msgr. O'Connell then expressed his appreciation to all who, during the past year, had cooperated so helpfully in the furtherance of the Society's purpose. He invited the new President, Father Burke, to assume the chair and direct the adjournment of the convention. Father Burke thanked the assembly for the honor accorded and for the confidence reposed in him, and about 6 P. M., in accordance with a motion duly carried, declared the convention of 1948 adjourned.