

MINUTES OF THE CONVENTION

Monday, June 26, 1950:

THE fifth annual meeting of the Catholic Theological Society of America was held at the Hotel Washington, in Washington, D. C., from the evening of Monday, June 26, until the evening of Wednesday, June 28. The convention opened with a comparatively brief session, about 8:30 p. m. After the customary prayers, the members were addressed as follows by the President, the Rev. Gerald Kelly, S.J.:

The Constitution of our Society provides that the President "shall make a report of the activities of the Society at the annual meeting." In fulfillment of that provision I submit the following remarks for your information and consideration.

At the last annual meeting, the Society voted to launch two library projects: a duplicate exchange, the object of which is to bring about a better distribution of books; and a union catalogue, the purpose of which is to locate research material and make it available. His Eminence, Cardinal Spellman, graciously offered the facilities of St. Joseph's Seminary, Dunwoodie, for the handling of these projects. He has also granted an allocation of one thousand dollars a year to cover the expenses that will be entailed.

I confess that we were somewhat tardy in the actual launching of these projects. Nevertheless, on January 16, 1950, letters were sent to more than sixty libraries of major seminaries, and during the subsequent months the spirit of co-operation has been gratifying. We now have almost a thousand titles listed in the union catalogue, as well as the promise of a special file in the Library of Congress.

The meeting of the Board of Directors took place on November 18, 1949. The principal business to be settled concerned the time, place, and program for this convention. Early in the fall I had received from Father Ferdinand C. Wheeler, S.J., an invitation to hold our convention at Woodstock College, Woodstock, Maryland. Before mentioning Father Wheeler's invitation, I asked the Directors to discuss the desirability of meeting in a seminary. There was considerable discussion, and the only unanimity seemed to be on this conclusion: everyone would be satis-

fied with a hotel; many would prefer not to meet in a seminary. We decided to have the 1950 convention in a hotel and, on the occasion of the convention, to take some means of discovering the preferences of the members so that the Directors could be guided by those preferences in their subsequent decisions. It was only after this decision that I informed the Directors of Father Wheeler's invitation.

The Directors voted to hold the convention at Philadelphia or Washington. Upon inquiry at the Philadelphia Chancery office, I learned that His Eminence, Cardinal Dougherty, thought that a sufficient number of conventions had already been scheduled for Philadelphia. I accordingly wrote to His Excellency, the Most Reverend Patrick O'Boyle, D.D., and received from him a hearty welcome to Washington.

Archbishop O'Boyle himself suggested to me that I appoint someone in Washington to deal with the Chancery Office, in matters pertaining to the convention. Father Alfred C. Rush, C.S.S.R., of Holy Redeemer College, consented to act as our representative; and he has most devotedly and efficiently conducted our business, not only with the Chancery, but also with the Apostolic Delegate and with the hotel.

Without intending to anticipate the Treasurer's report, I believe that I should make brief reference here to three matters that concern our finances. The first of these is the introduction of advertising into the PROCEEDINGS. This was an innovation, a departure from precedent; yet it must be recalled that our precedents do not extend far into the past. As a matter of fact, we are still making precedents. The plain fact is that the dues of the members fall far short of covering our running expenses. We need other sources of income. The officers decided after much discussion that the acceptance of dignified advertising would be a worthy and welcome source of revenue. We suggest that, if this is to continue, the members of the Society should show a special interest in patronizing our advertisers.

Even with the receipts from the advertising we were far from meeting expenses with any margin of safety. Accordingly, as is clearly explained in the PROCEEDINGS, we approached a few friends for subsidy. The reason why this request was confined to the few was the limited time at our disposal, as well as the fact that the officers had undertaken the venture on their own initiative, without first referring it to the Board of Directors or to the general meeting. Another matter that had to be settled on our own initiative was the charging of a registration fee for everyone attending the convention. I feel sure that all the members will realize that this fee is necessary.

Up to the present time the Secretary, besides his other work, has been editing the PROCEEDINGS. This is indeed an extraordinary burden for one man. Discussing this question with reference to the provisions of our Constitution, the Board of Directors decided that the editing of the PROCEEDINGS should properly belong to the Committee on Research and Publications.

The report of the Committee on Current Problems which was referred to the Board of Directors stressed this important point: "We need more effective provision for 'continuing committees' that would do follow-up work on the problems discussed. We have 'started' a number of problems and then simply dropped them. Can the annual meeting be used as a time for the formulation of programs of research, writing, and so forth?" It is our hope that this year, or at least in the near future, some sound plan can be worked out for the progressive continuation of the discussions begun during the convention. Suggestions as to how this can be done will be welcomed.

In conclusion, I wish to express the gratitude of the Society to Cardinal Spellman for his continued interest in our work, to Archbishop O'Boyle for his gracious welcome, to Father Wheeler for the invitation to Woodstock, to Father Rush for his labors in preparing for this convention, to the Hotel Washington for its co-operation with Father Rush, and to the other officers and members who have helped in the progressive activity of the Society during the past year.

At the conclusion of his address, the President announced that His Excellency, Archbishop O'Boyle, the Most Reverend host to the convention, would celebrate the Pontifical Mass of the Holy Spirit at Saint Patrick's Church, the following morning, at 9 o'clock, and on that occasion would address the members of the Society. To the especial gratification of all, Father Kelly then made known the advent of the Apostolic Delegate, at 12:15, Monday noon. The names of the more recently deceased members of the Society were listed as follows: The Rev. Allan F. Duggan, S.J., who had died prior to the 1949 convention; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and host to our 1949 convention; and the Rev. John A. McHugh, O.P. The President then announced the membership of the Committee on Nominations: the Rev. Thomas W. Smiddy, chairman; the Rev. Alfred C. Rush, C.S.S.R., the Rev. Thomas A. Brophy, S.J. Finally, having convoked the customary

meeting of the Board of Directors, the President suggested a motion that this preliminary session adjourn. The motion was made, seconded, and carried.

As an aid to perspective, we embody here the program slated for the convention. It is noteworthy that, in planning the schedule for this fifth convention, the final discussion period, prior to the business meeting, was reserved for a summation of all the seminars. Thus, an opportunity was afforded to all the members to learn the salient features of the seminars which they were unable to attend personally.

Monday, June 26

8:00 P. M. GENERAL SESSION
8:30 P. M. COMMITTEE MEETINGS

Tuesday, June 27

9:00 A. M. PONTIFICAL MASS OF THE HOLY GHOST
10:00 A. M. — 12:30 P. M. GENERAL SESSION

A CRITICAL SURVEY OF RECENT THEORIES
OF DOCTRINAL DEVELOPMENT

The Reverend John J. Galvin, S.S.

2:30 — 5 P. M. ELECTIVE SEMINARS

THE STATUS OF THE CONSTITUTIONAL CONCEPT —
"RELIGION OF THE STATE" — IN CATHOLIC TEACHING

The Reverend Gentle Crowley, O.F.M.

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THE PREPARATION OF A LAY APOSTLE

The Reverend Walter Farrell, O.P.

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CURRENT MEDICO-MORAL PROBLEMS

The Reverend Thomas W. Smiddy

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CHRISTIAN MATURITY IN CLERICAL LIFE

The Reverend Augustine Paul Hennessy, C.P.

5:30 P. M. BUFFET SUPPER

Wednesday, June 28

- 10:00 A. M. GENERAL SESSION
THE NEW PSYCHOLOGY, MORAL RESPONSIBILITY
AND ALCOHOLISM
The Reverend John C. Ford, S.J.
- 2:30 — 3:45 P. M. GENERAL SESSION
SUMMATION OF SEMINARS
- 4:00 P. M. BUSINESS MEETING

Tuesday, June 27, 1950:

During the Pontifical Mass of the Holy Spirit, the Most Reverend Patrick A. O'Boyle was assisted by the Rev. Gerald Kelly, S.J., and the Rev. Thomas W. Smiddy, President and Vice-President, respectively. At the conclusion of the Mass, His Excellency addressed the members of the Society as follows:

As Ordinary of the Archdiocese of Washington, it has been my pleasurable duty to welcome the members of many conventions and meetings which have gathered for excellent and meritorious ends. None has been more welcome than this Theological Congress because none has had a more noble purpose or a more imperative need for our personal and national welfare.

The errors and tragic events of today, which are the realization of the false teaching of the past generation, have again illustrated the axiom that if theology, the study of God and His relations with men, is not the center of learning, that learning will destroy man rather than benefit him. The evils of our day are not the result of concupiscence of the flesh or the unruly baser passions of human nature, but the perversion of the intellect, the deliberate and cunning attempt to destroy man's regard for God. The evils which face us are not those created by men who succumbed to a particular sin, but those who have boldly attempted to abolish sin by abolishing all allegiance to the Creator.

It is a sad and dismaying situation when we reflect that this nation must protect itself and justifiably feels itself threatened by the intellectuals, by those whom it formerly considered its elite guard. Within the past year, those who have been apprehended and prosecuted for the most serious crimes against our security—which is now that of Christian civilization—have been, without exception, persons endowed with great intellectual abil-

ity and attainments. Their apprehension and prosecution was possible only by the resurgence and triumph of Christian values in those who had turned from their path of infamy. This trail of treason leads directly to those institutions of learning which dissociated all real knowledge from the source of truth, God, institutions which either disregarded theology as an outmoded myth or relegated it to a minor position among speculative studies.

The magnificent purpose of this convention is to restore theology to its sovereign position among the sciences and to apply its principles to the solution of the great and pressing problems of the day. For theology alone can offer the solution to our problems and render us the inspiration necessary to reconstruct a Christian civilization. Theology does not offer an opportunistic and easy escape—it offers the solution by remedying the causes of evils which lie in the consciences of men. Theology also offers to men the means whereby they may rise to the heights of their supernatural destiny and in so doing, lead their fellow men to the same exalted end. The constructive, supra-national concepts and aims of the great Catholic lay leaders in France, Germany, and Italy are proof of what applied Catholic theology can mean for the present and future of nations.

I, therefore, welcome you heartily to this Archdiocese and I join with you in beseeching God, Whose being and laws you study, to grant you strength and grace to give to us the direction in the service of God which alone can bring peace to the hearts of men and through them to the world.

About 10 a. m., the members reassembled at the hotel, for the general session of the day. This meeting featured a paper by the Rev. John J. Galvin, S.S., of St. Mary's Seminary, Roland Park, Baltimore, Md. The Rev. Eugene M. Burke, C.S.P., functioned as discussion leader, and the Rev. Edmond D. Benard as recording secretary. Father Galvin is to be the more commended for an excellent paper and for his conduct of this interesting session, in view of the critical illness of his father who died the following morning. (The text of Father Galvin's paper, coupled with the minutes of the recording secretary, are to be found from page 45 onward.)

The Most Reverend Amleto G. Cicognani, Apostolic Delegate to the United States of America, who was accompanied by Msgr. Donald M. Carroll of the Delegation staff, was presented to the assembly by the President who, as spokesman for the entire Society,

expressed both a cordial welcome and a deep appreciation of the honor to the Society inherent in the visit of the Delegate. His Excellency then addressed the gathering in the following words:

TO THE MEMBERS OF THE CATHOLIC THEOLOGICAL SOCIETY OF
AMERICA — JUNE 27, 1950

“GOODNESS”

BY THE APOSTOLIC DELEGATE

It is a sincere joy to greet you, the members of the Catholic Theological Society of America, gathered together here for your fifth annual meeting, in which you aim to make new strides toward your goal. This Theological Society deserves high commendation, as well for the excellence of its members, as for the signal benefit promised to both clergy and faithful through your competency and your zeal. It is in view of this that the Sovereign Pontiff has, by His Blessing, encouraged it from its very inception; this Blessing His Holiness now renews as a token of his paternal benevolence and a pledge of copious fruits from your endeavors.

St. Thomas Aquinas had in mind doctors in sacred sciences, and above all, teachers of theology, when as a youth of thirty-one, graced with the doctoral degree, he held the prescribed opening lecture at Paris. According to his custom before beginning his work, he had engaged in fervent prayer; and having recited, among other prayers, Psalm 103, “Benedic, anima mea, Domino,” he found inspiration in the thirteenth verse:

“Rigans montes de superioribus tuis:
de fructu operum tuorum satiabitur terra.”

The new Latin version puts it thus:

“Rigas montes de conclavibus tuis,
fructu operum tuorum satiatur terra.”

The term “conclavia” here is equivalent to “aquae superiores,” the fruitful waters of the heavens. St. Thomas commented upon this verse, applying it to doctors; briefly this is his thought:

The “mountains” which the Lord waters with His beneficent rains are the doctors. Mountains are lofty, raised up above the earth, close to heaven; they are the first to receive the sun’s

light and the welcome rains; solid and immovable they constitute a defense and bulwark for men and for cities.

So, too, the doctors, since they possess the science of theology, find themselves on high, near the boundaries of the universe as it were, orientated toward the vision of eternity, and upon them theology, the queenly science, radiates the light of divine wisdom. Theologians should enjoy a sense of deep security, for the eternal truths suffer no change, nor eternal laws undergo alteration. To these mountains is reserved an abundance of heavenly gifts, "de superioribus tuis" or "de conclavibus tuis"; and as the mountain waters, forming streams and rivers, fructify the valleys, so those mystic waters of theology through the work of the teachers, fructify the earth.

These thoughts apply also to your Theological Society, for St. Thomas had in mind all teachers of theology. You, therefore, are the "mountains"; dogmatic and moral theology are the "aquae superiores"; and the earth that is to drink in and be fructified by those waters is, in particular, the land whose name your Society bears: America. This is your mission—this your responsibility.

May this come to pass! May a great amount of good be spread through your teaching, lectures, writings, and the disciples you are forming! There is need of you, in the schools and outside the schools. There is need of diffusing the eternal truth, of teaching and instructing, of studying questions of faith and questions of morality, such for example as concern marriage, the family, and labor—questions which so preoccupy men today, in order to examine their new aspects and to point out the solution proper to the Catholic faith and the Catholic schools, helping men to realize that Jesus Christ is the same, yesterday and today and forever (Heb. 13:8).

There is need of you because secularism, skepticism, materialism and atheism are intensifying their violent assaults against all religious and moral truth. *In promoting sacred studies America already enjoys a position of distinction*; in all libraries we find, for instance, the *American Ecclesiastical Review*, the *Catholic Biblical Quarterly*, *Theological Studies*, the *Thomist*, and others. *A rich variety of studies in the ecclesiastical field is provided*, and the beauty of this variety is rendered more resplendent by the compact unity of the truth. Variety is likewise found among you inasmuch as some specialize in dogmatic, others in moral, and still others in mystical theology; some again follow more the scholastic method, others the historico-positive method; besides, you must be conversant with a variety of subsidiary sciences to treat the multiplicity of questions that present them-

selves. There is so much to accomplish, and we ought to thank God that the Church in America can glory in having priests well equipped and prepared to wield the arms of truth. It is, therefore, a profound joy to behold you thus united and pledged to achievement through the medium of this Theological Society.

I do not presume to propose norms or suggestions to you, renowned as you are in your field, but since you have requested that I address you, I offer you a brief message inspired by the ardent desire that the Theological Society of America continue its excellent work. It is a message about goodness, a goodness that will produce plentiful fruit, for "Every good tree bears good fruit" (Matt. 7:17), and on this thought I will pause.

Theology is the science of revelation, the revelation of the Old Testament and more particularly, that of Jesus Christ. In goodly part, therefore, it comes from Heaven, and in part it is formed and developed by man's contribution. The Fathers and the Doctors of the Church, by their studies and commentaries have established schools and traditions; teachers and writers continue this work, adding to the progress of theological studies by their teaching, commenting, and interpreting.

Now in order properly to study, teach, and write about theology, one must be equipped with a manifold goodness.

I. *Goodness in biblical background.* Theology is, so to speak, theandric, for the men who cultivate it base their study upon the Bible and divine tradition. This the theologian must ever keep before him as paramount in all his work. He must, consequently, be well acquainted with biblical studies, so advanced in our times, knowing how best to avail himself of them, never deviating from that norm, nor hazarding hypotheses that might give rise to conflict between the human and the divine, and thus detract from the reverence due to the word of God.

II. *Goodness in patristic knowledge.* You know the value of tradition, even merely human. The magnificent and incomparable work of the Fathers is renowned: God Himself stood by them. Guided by the monumental body of patristic writings, you will not be tempted to follow paths discordant with tradition. Usually the discovery of some isolated or obscure passage will not warrant abandoning a traditional position, "a fortiori" when the data under examination are complex and uncertain. Let all vanity and novelty be far from theologians, though they be ever prompt to welcome sound new knowledge, making use of "nova et vetera." Be resolved to reject whatever confuses the mind or beclouds revealed truths that appear clearly in the Sacred Scriptures and the Fathers. Abstruse and ungrounded studies edify neither intellectually nor spiritually.

III. *Goodness in philosophy*, in the manner of reasoning and the use of other subsidiary human means. Reasoning should be constructive, for in theology one constructs, as it were, in the divine, the theologian conjoining the human to the divine. "Almost all philosophical research is directed toward God," and "the peak of human knowledge consists in knowing God" (*Contra Gentes* I, 4). Elect, therefore, the best method of discussion, reasoning, and demonstration. For this reason the Church in her Code of Canon Law directs that "*Philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant*" (Can. 1366, § 2).

IV. *Goodness in method*, that is, in expositive method, never forgetting, even in apologetics and polemics, that what is presented, taught and defended is not human knowledge but divine—the truths of faith and the principles of morality, with the objective of making God known and of leading His creatures to Him. The method used by the great teachers is characterized by these qualities: "Firmness, Clarity, Serenity." Out of many examples we may cite two luminaries whom the Church has chosen as her Doctors, the one named the "Heavenly Patron of all Catholic Schools"—St. Thomas Aquinas; and the other, designated by Pope Pius XII in a recent Brief (April 26, 1950) as "Heavenly Patron of all Confessors and Moralists"—St. Alphonsus Liguori.

For seven centuries St. Thomas, "*praeclarum Christiani orbis decus et Ecclesiae lumen*," has been the teacher par excellence. The Fathers of the Council of Trent kept his *Summa Theologica* on the table before them during their deliberations together with the Holy Scriptures. St. Thomas will always remain modern, because he expounds the truth—with firmness, clarity, and serenity; he explains it as it appears in the light of revelation and of reason enlightened by faith, always careful to show due respect to both the rights of faith and those of reason.

In his time the schools were tempted by the sophisms of the Arabs, Jews, and Manicheans; some embraced the one extreme of excessive platonic idealism, others the extreme of pantheistic realism. St. Thomas confuted these errors and those of earlier centuries without giving offense to anyone, even without mentioning his opponents by name, indicating them merely by a simple "quidam," honoring them by setting down an exact exposition of their thought in his phrase "*Videtur quod . . .*," then refuting them by his "*Respondeo dicendum . . .*," in which he presents his doctrine with the clarity of sunlight. You are all

well acquainted with the *Summa*, and you have glimpsed that vision of Heaven, as it were, Heaven seen from earth.

In moral, ascetical, and pastoral theology St. Alphonsus proceeds "pari passu." Jansenism and regalism had distorted piety and disturbed consciences to the point of moral torture. Alphonsus Liguori, after long study scientifically conducted, and after assiduous practice in directing souls, hearing confessions, and preaching, set forth his method. A new method? No, simply that of the Good Shepherd, Jesus the Redeemer. His works on moral theology are simple and clear, as are his books of prayers and meditations.

St. Alphonsus, mildest among moralists, is nevertheless unswervingly firm in pronouncing grave that which is grave, and fearless in exposing evil. Unfortunately the world today tends to seek refuge in sophisms in order to minimize the gravity of certain moral abuses, and as a result falls prey to indifference and darkening of the moral sense. There is great need of imitating St. Alphonsus: that is the main significance of the already mentioned Apostolic Brief of the Holy Father regarding that great Saint and Teacher. Confessors and teachers of moral theology must be unflinching in declaring openly that Catholic morality is based on God's Commandments, and that no compromise is possible.

I have entitled this friendly talk a message about goodness, referring to the qualifications that should distinguish those engaged in your undertaking. But I would be remiss were I not to mention that goodness which has its roots in a priestly life, and draws select nourishment from the profession of a theologian.

Goodness of priestly life. Theology has produced in every age exemplary priests, endowed with burning zeal. It was not an exaggeration for St. Thomas to say that he learned more from Heaven than from books; in prayer and meditation he penetrated deep into the doctrine of Sacred Scripture and the Fathers, and in his colloquies with God he applied his admirable knowledge, becoming the most learned among the Saints, and the most saintly among the learned. To this goodness above all, applies the axiom: "Bonum est diffusivum sui ipsius." Yes, your sacerdotal virtues, your exemplary life will radiate powerfully in every area of your activity—school, pulpit, platform, books.

It is my earnest wish and prayer that "Deus scientiarum Dominus" will send down "de superioribus suis" abundant heavenly gifts and blessings upon the Theological Society of America, and that the fruit of the studies and labors of you cherished and distinguished priests, will prove a boon to your beloved country and an honor to the Church.

At the conclusion of the Apostolic Delegate's inspiring address, the President—having ascertained His Excellency's willingness—proposed that we elect Archbishop Cicognani an honorary member of the Society. The spontaneity of acclamation wherewith the proposal was greeted, evidenced a unanimous enthusiasm. Before taking his departure from the hotel, His Excellency paused in the lobby of our convention hall, and graciously greeted many members of the assembly.

The afternoon sessions, from 2:30 until 5 p. m., were devoted to four seminars which were held concurrently. Unfortunately, the manuscript of the summation of Father Crowley's seminar was not available for publication. The seminar conducted by the Rev. Walter Farrell, O.P., and summarized on the following day by the Rev. Sebastian Carlson, O.P., is to be found from page 152 onward. The discussions under the guidance of the Rev. Thomas W. Smiddy and recorded by the Rev. Kenneth B. Moore, O.Carm., are outlined commencing at page 157. For the seminar conducted by the Rev. Augustine Paul Hennessy, C.P., and recorded by the Rev. Eugene M. Burke, C.S.P., we refer the reader to page 159.

We are happy to recall that the evening social, which was held in the *aula magna* of the convention, was a memorable success. However, this period of relaxation was but an interlude for many of the theologians, who soon afterward assembled, in seminar rooms and elsewhere, for earnest follow-up discussions. Apropos of these symposia, we might mention here that a number of members remained in Washington, the day after the close of the convention, for still further discussion.

Wednesday, June 28, 1950:

On this morning, the annual Mass for deceased members was offered privately by the Reverend President. At 10 a. m., the membership convened for the presentation of a masterful paper by the Rev. John C. Ford, S.J., of Weston College, Weston, Mass. (p. 64). Father Ford's discussion leader was the Rev. Joseph A. Quigley.

We would like to take this occasion to emphasize the appreciation of the entire membership of the Society, to all and each of those who authored the material for the morning and afternoon discussions, and for their co-operation in circulating preview outlines of the convention material.

The first gathering of the afternoon was a general session, devoted to a summation of the seminar discussions of the previous afternoon. Upon the conclusion of this worthwhile session, the President proposed that, with a view to conserving time, the scheduled intermission be waived, and that the business meeting begin immediately. This motion was duly approved.

ADMINISTRATIVE REPORTS

It will be recalled that, on the occasion of the opening session of the convention, the President had made a preliminary report pertinent to the library projects. This activity is, of course, proper to the Committee on Research and Publication, and is under the care of the Rev. John H. Harrington. Since Father Harrington had to leave Washington before this business meeting, he had addressed the convention, briefly but thoroughly, at the close of the morning session.

The report of the Committee on Current Problems, under the chairmanship of the Rev. John C. Murray, S.J., had been submitted to the Board of Directors on the occasion of their November meeting at the headquarters of the Society—Holy Redeemer College, Washington, D. C. On that day, November 16, the Cardinal Spellman Award was bestowed personally by His Eminence upon the 1949 recipient—the Rev. Bernard J. Lonergan, S.J. Each member of the Society so honored, in addition to the Award, receives a commemorative diploma signed by His Eminence and by the President of the year. We take opportunity of this reference to the annual meeting of the Board of Directors to express the deep appreciation of the Society to the Very Rev. Francis J. Connell, C.S.S.R., who has been for the past several years, the faithful and gracious host to the Board of Directors.

During the course of the convention, prospective members who

had not as yet filed their applications, had been urged to report to the Reverend Secretary. The President now called upon the chairman of the Committee on Admissions to submit for the ratification of the assembled members, the list of candidates approved in committee. The Rev. Gentle Crowley, O.F.M., thereupon announced the names and ecclesiastical affiliations of the following applicants, all of whom were accepted unanimously.

Belanger, M., O.M.I., Oblate Scholasticate of St. Joseph, Ottawa, Canada.

Boyle, John P., Catholic University [St. John's Hall—221] [Cinci], Washington 17, D. C.

Brennan, James A., C.M., Vincentian Seminary, Northampton, Pa.

Brennan, William C., C.M., Kenrick Seminary, 7800 Kenrick Road, St. Louis, Mo.

Brown, Bonaventure, O.F.M., Christ the King Seminary, Bonaventure P. O., New York.

Burke, Walter, C.S.P., Paulist Preparatory Seminary, 605 South Chapel Gate Lane, Baltimore 29, Md.

Carney, Francis, St. Paul's College, Cleveland 14, Ohio.

Carr, Aidan, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N. Y.

Castelot, John J., S.S., St. John's Provincial Seminary, Plymouth, Mich.

Cerny, Edward A., S.S., St. Mary's Seminary, Roland Park, Baltimore 10, Md.

Connery, John R., S.J., West Baden College, West Baden Springs, Ind.

Connors, Charles, C.S.Sp., Holy Ghost Fathers, Ferndale, Norwalk, Conn.

Cortelyou, William T., C.M., Kenrick Seminary, St. Louis, Mo.

Cranny, Titus, S.A., Atonement Seminary, Washington 17, D. C.

Crossland, Edward F., St. Augustine's Seminary, Kingston Road, Toronto, Canada.

Cruikshank, Daniel, O.S.B., St. Bede Abbey, Peru, Ill.

Davish, William M., S.J., Loyola College, 4501 N. Charles, Baltimore 10, Md.

Devany, John, C.P., 1924 Newburg Rd., Louisville 5, Ky.

Dillon, Philip A., 136-06 87th Avenue, Richmond Hill 18, N. Y.

Donegan, Augustine, T.O.R., Mount Assisi Monastery, Loretto, Pa.

Fahey, John J., 1220 Catalpa Avenue, Chicago 40, Ill.

- Gales, Louis F., 147 East 5th Street, St. Paul 1, Minn.
Gallagher, Eugene, S.J., Georgetown University, Washington 7, D. C.
Genovese, Paul F., S.S., St. John's Provincial Seminary, Plymouth, Mich.
Glimm, Francis X., Immaculate Conception Seminary, Huntington, N. Y.
Grau, Albert F., S.J., Georgetown University, Washington 7, D. C.
Greene, William V., C.S.S.R., Mount St. Alphonsus, Esopus, N. Y.
- Herron, Matthew, T.O.R., Mount Assisi Monastery, Loretto, Pa.
Hill, William F., S.S., St. Mary's Seminary, Roland Park, Baltimore 10, Md.
Hogan, William F., Immaculate Conception Seminary, Darlington, N. J. [Ramsey P.O.]
Holden, Edgar, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N. Y.
Hughes, Dominic, O.P., 487 Michigan Avenue, N.E., Washington 17, D. C.
Hughes, William F., Catholic University, Washington 17, D. C.
- Koenig [Very Rev.] Harry C., St. Mary of Lake Seminary, Mundelein, Ill.
- Lang, Charles F., C.P., P.O. Box 24, Jamaica, N. Y.
Laubacher [Very Rev.] James A., S.S., St. Mary's Seminary, Roland Park, Baltimore 10, Md.
Law, Richard C., S.J., Georgetown University, Washington 7, D. C.
Lemieux, Ernest, Grand Seminaire, Laval University, Quebec, Canada.
Lombardo, Gregory, C.S.C., University of Notre Dame, Notre Dame, Ind.
Lynch, John J., S.J., Weston College, Weston 93, Mass.
- McDonough, Thomas, De Sales House, 5735 University Avenue, Chicago 37, Ill.
McGinley, James J., S.J., Ateneo de Manila, Manila, P. I.
McKeever, Paul E., Catholic University, Washington 17, D. C.
McLarney, J. J., O.P., St. Joseph's Priory, Somerset, Ohio.
- Mahoney, John F., 740 Cross Bay Blvd., Broad Channel, N. Y.
Manning, John J., O.F.M., St. Bernardine of Siena Friary, Loudonville, N. Y.
Micek, Adam A., St. John's Home Mission Seminary, Little Rock, Ark.

- Moffitt, Joseph M., S.J., Georgetown University, Washington 7, D. C.
 Morrisset, Bernard, Laval University, Quebec, P.Q., Canada.
 Mulhern, Philip F., O.P., 487 Michigan Avenue, N.E., Washington 17, D. C.
 O'Connor, John V., S.J., Weston College, Weston 93, Mass.
 Pater, Thomas, Mount St. Mary of the West, Norwood 12, Ohio.
 Reilly, Bartholomew M., S.S., St. Edward's Seminary, Kenmore, Washington.
 Schmitz, Walter, S.S., 401 Michigan Avenue, N.E., Washington 17, D. C.
 Shaughnessy, Patrick T., O.S.B., St. Meinrad Abbey, St. Meinrad, Ind.
 Sheerin, Francis L., S.J., Alma College, Alma, California.
 Smith, Ferrer, O.P., 487 Michigan Avenue, N.E., Washington 17, D. C.
 Spitzig, Joseph A., 1227 Ansel Road, Cleveland 8, Ohio.
 Stafford, Robert H., 260 State Street, Springfield, Mass.
 Staniszewski, Gregory J., C.P., 5700 N. Harlem Ave., Chicago 31, Ill.
 Temple [Right Rev.] Patrick J., 120 Division Street, New Rochelle, N. Y.
 Tobin [Very Rev.] Thomas J., 2053 S.W. 6th Avenue, Portland 1, Oregon.
 Vachon, Louis Albert, Laval University, Quebec P. Q., Canada.
 Veigle, Paul, T.O.R., Franciscan Friars, Loretto, Pa.
 Wise, John E., S.J., Georgetown University, Washington 7, D. C.
 Zenner, Edward, 1716 N.W. Davis Street, Portland 9, Oregon.

In January of 1950, the Reverend Secretary had sent to each member of the Society the following letter pertinent to an increase in membership:

January, 1950.

DEAR REVEREND FATHER:

In the 1949 issue of the PROCEEDINGS, there is a classified enumeration of our members, based upon the respective dioceses and communities to which members of the Society are accredited. This survey reveals both strength and weakness.

Several reasons suggest the desirability of an increase in our membership. There are still many representative theologians, who would find membership in the C.T.S.A. professionally worthwhile and congenial, and whose enrollment would be a credit to the Society. Then, too—an increase of membership bespeaks a more ample income.

Permit us to submit the following request: "May we count upon *you* to enlist *one* new member?" If each of the Fathers will do so, we shall double our membership!

To any prospective member, we shall be glad to mail a copy of the latest issue of the PROCEEDINGS. Please advise him to send in his application by May 31st, at the latest.

Thanking you for your kind consideration of this request, I am,

Cordially yours in JXP,
ALOYSIUS McDONOUGH, C.P.,
Secretary, C.T.S.A.

The Secretary echoes the appreciation of all in thanking those members to whom credit is due for the impressive increase in membership—a total of sixty-seven. A few deaths and a few resignations are more than counterbalanced by the response to the appeal of January, 1950.

The President then proposed to the consideration of the assembly that the Most Reverend host to the convention, Archbishop O'Boyle, be elected to honorary membership. The motion was duly seconded and carried.

The decision of the Cardinal Spellman Award Committee was then announced by the chairman, Msgr. James E. O'Connell, who emphasized the difficulty of selection in view of the many worthy of consideration. The Rev. John C. Murray, S.J., was designated as the 1950 recipient of the award. Just prior to the convention, Father Murray had left for Europe, on lecture assignment in Germany: however, he will have returned to the States in time for the presentation of the award on November 15, 1950.

Upon inquiry by the President, it was ascertained that a decided majority would prefer to hold the annual convention in a seminary, rather than a hotel. It seemed obvious that the modification of personal expense was the decisive factor in the preference expressed.

A proposition—mentioned in a preliminary way during the convention of 1949, in Cincinnati, and further discussed during the meeting of the Board of Directors in November of 1949—was submitted for approval. The PROCEEDINGS of the Foundation Meeting, of 1946, is practically out of stock. Since that issue embodies the Constitution and By-Laws of the Society, a reprint of our legal norms of procedure has become necessary. Hence, the proposition that the Society authorize such a reprint, coupled with biographical vignettes of all members. The proposal was made, seconded, and approved by an impressive majority.

The President then announced the personnel of standing committees for the 1950-51 period, as listed inside front cover. In accord with the unanimous agreement of the Board of Directors, the Secretary was relieved of the editorship of the annual PROCEEDINGS—a task assigned to the new chairman of the Committee on Research and Publications. Temporarily, the function of advertising manager of the PROCEEDINGS is being shared by the Editor, Treasurer, and Secretary. The Rev. Joseph M. O'Leary, C.P., was appointed a member of the Committee on the Cardinal Spellman Award. Owing to his assignment to Rome, his place has been filled by the Rev. Augustine Paul Hennessy, C.P., since appointed by the new President, Father Galvin, S.S.

The Reverend Treasurer then made a report as to the fiscal health of the Society, and explained with satisfactory detail the overhead involved in the printing of the PROCEEDINGS, the circulation of copies at parcel post rates; the expense entailed by the printing of other literature, the mailing of convention preview outlines and by many *et ceteras*. An itemized report of the fiscal year of 1950 is incorporated herein, beginning on page 180.

The Secretary spoke of the desirability of a prompt issue of the PROCEEDINGS, in the sense that each issue be published during the current, calendar year. For that reason, he appealed to the Reverend authors of material due for publication, to submit their copy as soon as feasible.

In connection with the new brochure just decided upon, and with a view to representative biographical information, the Secretary stated that the reverse side of the 1951 dues card would provide

space for up-to-date entries as to change of address, or assignment; for a listing of recently acquired degrees, recent publications, etc.

The Secretary reminded the members that during the preceding year, a complete set of the PROCEEDINGS had been sent to each of the hierarchy in this country; that during the past year, a copy of the 1949 issue had been sent to each bishop. He then read to the assembly the letter received through Archbishop O'Boyle, from the Sacred Congregation *De Seminariis et Studiorum Universitatibus* (pp. xx-xxi), and addressed to the Society on the occasion of our fifth anniversary.

Having announced that a member of the Committee on Research and Publications had been designated specifically as Archivist for the Society—namely, the Rev. Alfred C. Rush, C.S.S.R., the Reverend President then invited the Rev. Thomas W. Smiddy, as chairman of the Committee on Nominations, to submit the recommendations of the Committee. Father Smiddy explained that the Secretary and Treasurer were being nominated again for re-election, with a view to administrative continuity. All officers nominated, as well as the new members of the Board of Directors were endorsed by the general membership, as follows:

President—The Rev. John J. Galvin, S.S.

Vice-President—The Rev. Gerard Owens, C.S.S.R.

Secretary—The Rev. Aloysius McDonough, C.P.

Treasurer—The Rev. James E. Rea.

Board of Directors—The Rev. Gerald Kelly, S.J.; The Right Rev. Msgr. John M. A. Fearnis; The Rev. Martin J. Healy.

Having determined that there was no further unfinished or new business to be considered, the Rev. Gerald Kelly, S.J., asked for a motion that the 1950 convention adjourn. Since the President-elect was absent, the retiring President surrendered the closure of the convention to the Reverend Secretary who, however, deferred to Father Kelly. The final prayers were said and one of the most gratifying conventions of the Society was declared adjourned.

Promptly, after adjournment, telegrams were dispatched to Francis Cardinal Spellman, notifying His Eminence of the 1950

recipient of the Award; and to the Rev. John J. Galvin, S.S., notifying him of his election as President.

We wish to record our appreciation, for co-operation in the matter of Catholic press publicity, to Msgr. Matthew Smith, of *The Register*; to Mr. Frank Hall, of NCWC; to Mr. O'Gara, of RNS; to Mr. Patrick Scanlan, of *The Tablet* of Brooklyn; to Mr. Richard Reid, of *The Catholic News* of New York and New Jersey.

ALOYSIUS McDONOUGH, C.P.,
Secretary, C.T.S.A.