

Barbara Andolson argued that the broader question standing behind the abortion issue is the question of social justice for women. Andolson argued that until social and economic programs are developed to provide psychological and financial support for pregnant women, abortion will persist. Also needed are positive role models for women and a reestablishment of the value of child care.

Thomas A. Shannon reviewed Cardinal Bernardin's teaching on the coherent ethics of reverence of life which attempts to relate issues of abortion, nuclear war, capital punishment, and euthanasia. Then Shannon put the teaching into historical context and argued that the emphasis which the Magisterial Church gives to a particular ethical teaching is a product of and must be understood in light of the social, political, and economic situation in which the Church speaks. Finally Shannon raised several issues including the high abortion rate in Poland, the difficulty of demonstrating philosophically the personhood of the fetus, and why in issues of sexuality the Magisterial Church expects unanimity but not on other issues: economics and nuclear war.

The discussion that followed was sharp and three members suggested that the panelists were hostile and unfair to the teaching of the Church. A response to this was to have Fr. John Connery present a summary of traditional Catholic teaching on abortion at the second meeting.

The issue of abortion was raised in an evaluative context with emphasis on the social issues surrounding abortion. Participants differed in their views on the morality of abortion and very difficult pastoral issues were raised and discussed. Repeating the traditional teaching did not seem to help resolve these problems.

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B. CATHOLIC SOCIAL JUSTICE AND THE AMERICAN ECONOMY: PROSPECTS FOR THE BISHOPS' PASTORAL

The working group heard from three panel members: Matthew Lamb, Marquette University; Joe Holland, The Center of Concern; and Daniel Rush Finn, St. John's University. Lamb presented an historical perspective on the notion of justice in the Catholic tradition and provided a brief overview of some of the work that Bernard Lonergan has been doing in the area of economics. Holland outlined a typology for interpreting the development of capitalism, and the Catholic Church's response to it, over the last two centuries. Finn addressed the notion of self-interest, both as it is employed overconfidently in the defense of capitalism and as it is eschewed in most of the Church's ethical reflection on the American economy. Discussion of each of these issues was energetic and each was related to the practical issues imbedded in the development of the

upcoming U.S. bishops' pastoral letter on the economy. A fairly regular reference was made to the "alternative" pastoral planned by Michael Novak, William Simon and others, and an animated debate on the intentions behind that alternative statement and its significance for the life of the Church ran through the discussions.

While very little information about the state of pastoral was at the time available, David Hollenbeck, on the faculty at Weston School of Theology and a staff member for the bishops' drafting committee, spoke to this topic to begin the second day's discussion. The first draft of the pastoral itself will be published in November, 1984, with a second draft out in May, 1985 and the final draft due for a vote by the national bishops' conference in November, 1985.

Discussion over the two sessions seemed to presume with little question that the economy and economic policy are appropriate matters for ethical deliberation and for episcopal consideration. The vast majority of CTSA members present seemed clearly to be critical of the free market mentality and its role currently in the development of economic policy in the United States. The group was clearest in its concern that the standards of justice should critique both the operation of the economies of the Third World and the interaction of the industrialized economies with their more dependent neighbors. If there was a frustration in the working group, it was that the topic for discussion was so broad that it was quite difficult to deal with any portion of it in detail. It was suggested that a follow-up session at next year's CTSA be organized to react to the pastoral. The group disbanded in hopes of gathering again in twelve months to carry on the conversation.

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C. THE ROLE OF THE AFFECTIVE IN THE MORAL LIFE

The group worked along lines that had emerged in last year's seminar on *Rethinking Virtue*. A starting point of that seminar had been John Boyle's reminder that for Thomas Aquinas the moral virtues constitute part of the moral personality. In the second session of that seminar, a variety of questions had been raised concerning the role of affect or emotion in moral virtues and in the moral life in general.

This year Giles Milhaven launched the seminar with a twenty-minute dialogue, read dramatically by Justin Kelly and himself, presenting what was for the most part Thomas Aquinas' view of the moral role of *passiones*, i.e., those human emotions that are not purely spiritual, but are movements of body and soul conjoined. The dialogue genre permitted not only dialectical articulation of Thomas' concepts and judgments, but also running exemplification through caricature of ordinary experience. "Joe"