

and Orthodox Christology. He focused upon the ecumenical repercussions of the recently discussed Catholic proposal to consider a papal dogmatic statement proclaiming Mary as "Co-Redemptrix, Mediatrix of All Graces and Advocate of the People of God." Turcescu finds Congar to be a reliable Catholic voice in supporting a distinction made by Orthodox writers between theology and dogma, on the one hand, and devotion, on the other. This unwelcome proposal confuses dogma and devotion, resulting in an obscuring of Revelation, and, thus, hampering ecumenical unity.

Following the responses, Jelly answered Christie's questions by opening the floor to other Congar experts. Several participants who had written on Congar concurred that he could be placed on the soteriology continuum as "inclusivist." Although he rejects Rahner's term of "anonymous Christian," due to its technical baggage, he accepts the idea of implicit faith for non-Christians who faithfully follow their consciences. The unique salvation of Christ does not extend, though, to whole non-Christian religious bodies as such.

Also in response to Christie, the issue was raised about sin vis-à-vis the corporate Church. Congar certainly acknowledges the sin of individual members of the Church, but he also pointed out the corporate culpability of the Church.

The *Josephinum Journal of Theology* will publish the full texts of all three papers.

MARK E. GINTER

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Topic: Theological Anthropology, the Material Universe, and the Moral Order

Moderator: John R. T. Berkman

Presenter: Mark F. Johnson, Marquette University

Respondent: Lisa Sowle Cahill, Boston College

There were twenty-three persons present for this session, the purpose of which was to examine the importance of theological anthropology (understood by the presenter as the discipline that studies the action and direction of human persons) for moral theology. Generally speaking, Johnson wished to provide a theological metaethics for defending the possibility of there being intrinsically bad actions regarding the human body, whereas Lisa Cahill thought that such a position, at least as developed by Johnson, had a number of problems.

In a paper focusing largely on Aquinas's *Summa Theologiae*, Mark Johnson argued that the central organizing principle of Aquinas's ethics is his notion of human beings as being in the "image of God." Since for Aquinas what it means for a human to be in the image of God is (a) to possess and act with intellect and will, and since (b) a human being is functioning most perfectly as the image of

God when she is actually seeing and loving God face-to-face in the beatific vision, Aquinas thus will not separate what it means to live "according to reason" with the pursuit of the vision of God.

Johnson then examined two examples from Aquinas: on lying and on the vice against nature. Since Aquinas's theological anthropology dictates that for humans to act in the image of God requires them to act according to their intellectual natures, Aquinas concludes that lying and the vice against nature are sinful because they are violations of human reason and, as such, must result in the infliction of self-damage.

Lisa Cahill followed with an appreciative response, but challenged Johnson on two points. First, Cahill argued that Johnson's account of what it is to act according to nature (one's intellectual nature?) was not sufficiently specified, and second, that Johnson's appropriation of Aquinas's analysis of the vice against nature did not sufficiently appropriate the development of Church teaching on the goods of marriage and sexuality.

At this point discussion opened to the floor, and the questions directed towards Johnson and Cahill included further discussion of the issue of the historical evolution of the notion of "nature," to what extent the moral theologian has to be attuned to such historical developments, and the limits of such development. There was also considerable discussion of how moral theologians might critically appropriate work in various sciences. Participants in the discussion period included Jack Bonsor, Lawrence Dewan, Benedict Guevin, Edwin Lisson, and Norbert Rigali. All who wished were able to raise questions and make comments, contributing to a spirited and engaging discussion.

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Topic: *Koinonia* Ecclesiology Reflected in Interchurch Marriage and Family Life

Moderator: George A. Kilcourse, Jr., Bellarmine College

Presenters: Margaret O'Gara, University of St. Michael's College, Toronto

Michael G. Lawler, Creighton University

Philippe Thibodeau, Director, Canadian Centre for Ecumenism

This group analyzed recent significant developments in ecclesiology and Roman Catholic pastoral practice as applied to the increasingly frequent phenomenon of interchurch marriages. Michael Lawler presented a preliminary report on data from the Lilly Foundation-sponsored research of 1512 women and men interviewed by the Creighton Center for Marriage and Family. Key findings of this study include: (1) interchurch couples consistently score lower than same church couples on the survey's ten-point "religiosity" scale; (2) interchurch