

variety of conclusions. In particular, Marshall noted that Quine was not a logical positivist; rather, Quine attacked the "dogmas of empiricism."

Responding to a question about whether our faith is inherently trinitarian, some wondered if ordinary Christians are really aware of the trinitarian structure of Christian faith. Marshall said this structure is central, though he also agreed that the identification of God as Father, Son and Spirit is not the same as the later doctrine of the trinity. With regard to a question about the role of Jesus in the concept of truth, Marshall reiterated that the Tarski-Davidson account of truth is inadequate, noting that the ability to say "Jesus is risen" depends on some divine enactment of this truth. Finally, it was suggested that such an account of truth also requires an adequate account of creation.

NANCY A. DALLAVALLE
Fairfield University
Fairfield, Connecticut

RENAISSANCE AND MODERN THEOLOGY

- Topic: Salvific Faith apart from Faith in Jesus Christ.
The Theology of the Salamanca School in the Sixteenth Century
and Its Resonance in the Twentieth Century
- Convener: William McConville, Siena College
- Presenter: Thomas O'Meara, University of Notre Dame

O'Meara argues that the theology of salvation outside of belief, baptism and belonging to the church was for the Salamancans in both hemispheres (Francisco Vitoria, Bartholome de Las Casas, and later, Domingo de Soto, Melchior Cano, Domingo Banez) a religious psychology of the encounter of two persons, of the two realms of the human and the reign of God; it was an exploration of how the person encounters God's saving presence; it was pneumatic rather than Christocentric. The early Salamancans were less rigid than the manualists (Billot and Tanqueray); and, strikingly, not particularly ecclesiastical. Why? Because they followed Aquinas who places the graced person in the *Summa theologiae* before Jesus Christ and who found faith and grace to be manifestations of a human participation in Trinitarian life and of a new law, both of which the church serves (institutions, laws, rites, creeds, even the New Testament are "dispositive to the grace of the Holy Spirit" [1-11, 106, 1]). Salvation is not first of all an adherence to biblical doctrines but a grace-enabled response to God's presence. In the twentieth century Karl Rahner's theology of the "anonymous Christian" (an unhappy phrase) represents a retrieval of the early Salamancans' creative and direct theology on this topic, rooted as it was in an exploration of the person and sin or virtue, as well as in an exploration of pneumatology and Christian anthropology.

From 1560 to 1960, in the discussion of this topic, O'Meara sees a movement from personality to church; from general principles of implicit faith and intentions to evermore complex analyses of modalities and possibilities of these opening to salvation; from Christ as the teacher about the reality of the kingdom of God to a Christological content of saving knowledge. In O'Meara judgment, to approach this topic through a variety of ways of belonging to the church or through a typology of relationships to Christ does not do justice to the long tradition of theology. Through the centuries Catholic dialogue with religions is not about comparative religion in words, ideas and forms, but is a searching phenomenology of actions and forms and beliefs in their relationship to the Gospel's teaching about the reign of God. Christ is an interpreter of reality, not a bringer of utterly new information. He interprets what is prior to and outside direct contact with him, while the church is for many—but by no means all—a sacrament and word of revelation.

WILLIAM E. MCCONVILLE

Siena College

Loudonville, New York

THOUGHT OF JOHN HENRY NEWMAN

- Topic: Foundations for Belief and Unbelief in Newman's Thought
 Conveners: Edward Jeremy Miller, Gwynedd-Mercy College
 Kevin Godfrey, Alvernia College
 Presenters: Edward Enright, Villanova University
 Robert Christie, DeVry Institute
 James Keating, Pontifical College Josephinum

The three presenters broached the Convention's theme from the angles of conscience, affectivity, and doctrine. Enright compared Newman's doctrine of justification, in his sermons on *Romans*, to the recent Roman Catholic/Lutheran *Joint Declaration on the Doctrine of Justification*. Christie examined how the affective relationship between Newman and his youngest brother Charles tempered Newman's observations to him on topics like conversion and revelation. Keating retrieved Newman's notion of consciences as God's voice for a grounding of Christian mission. A precis of each presentation follows.

Since the doctrine of justification is at the heart of the gospel of Jesus Christ, as the question "What must I do to be saved?" would suggest, it is no wonder that such a question would occupy such an important place in Newman's corpus of writings. Written while he was transitioning from a more evangelical view of Christianity to a more Anglo-Catholic view, Newman's *Sermons on the Letter to the Romans* would have no disagreement with the *Joint Declaration on the Doctrine of Justification*, except where Lutherans have criticized human cooperation. Newman would allow for human cooperation with God's grace,