

MINUTES OF THE CONVENTION

Monday, June 23, 1952:

The seventh annual meeting of the Catholic Theological Society of America convened at The Morris Inn on the campus of Notre Dame University, Notre Dame, Indiana, from the evening of Monday, June 23, until the evening of Wednesday, June 25. The first general session was well attended and opened with the customary prayers, about 8:30 p. m. After preliminary announcements by the Secretary, the Rev. Edmond D. Benard voiced a cordial welcome to the Fathers, then keynoted the convention in the following presidential address, under the title

WHAT DO THE THEOLOGIANS DO?

At a meeting such as ours, there are many virtues a presidential address might have, but only one it cannot do without. That is brevity. So convinced am I of this that I shall not even spend the conventional several minutes describing just how brief I am going to be.

I have entitled these few words "What do the Theologians do?" The question in this precise form was suggested to me, not—I regret to say—by my discovery of a hitherto unknown work from the type of obscure theologian whose name looks so elegant in a footnote, but by a furtive re-reading of James Hilton's *Lost Horizon*. At Shangri-la, Miss Brinklow asks the serene Chang: "What do the lamas do?" (She is speaking, of course, of the "one L lama," not the "two L llama.")

"What do the lamas do?"

Chang answers: "They devote themselves, madam, to contemplation and to the pursuit of wisdom."

Miss Brinklow protests that "that isn't *doing* anything."

And Chang says: "Then, madam, they do nothing."

If we substitute, in this little scene, the words "Catholic theologians" for "lamas," neither Miss Brinklow's expressed puzzlement nor her implied attitude will be totally unfamiliar to us. Rare indeed, I am afraid, is the Catholic theologian who has never encountered the same attitude after he has—perhaps haltingly—answered the question "But what do you *do*?"

Now it is easy enough for us to disregard the Miss (and Mr.)

Brinklows of the world as simply incapable of understanding what theologians do. The Catholic theologian *is* by profession devoted to contemplation and to the pursuit of wisdom in a truer if less, shall we say, exotic manner than the lamas of Shangri-la. But the Brinklows are not entirely to blame for their baffled state. It is much to be doubted if the effects of the Catholic theologian's contemplation and pursuit of wisdom are—here and now in these United States—filtering down to the Brinklows through the *media* they are familiar with and in a manner they understand.

The trouble is that the Brinklows are being exposed to a great deal of theological or pseudo-theological matter, but it is not coming from Catholic theologians. For example, they read statements like the following: "There's no such thing as a universal ethic or a universal decency or a universal character. There's no common basis. . . . [Good is good and bad is bad] only to the one individual who makes the decision. . . . Morals . . . are what you yourself believe sincerely to be right and wrong." This is a quotation, not from an obscure relativist, but from a *Saturday Evening Post* serial by Clarence Buddington Kelland. The words are spoken by Mr. Kelland's hero (the same hero who appears in all Kelland serials) and they succeed in converting the perennial heroine to his point of view. The danger is that they might convert Mr. Kelland's readers also. This is "theology" that the Brinklows understand, and it comes to them with colored pictures and Norman Rockwell covers.

Perhaps even more unfortunately, what is presented as theology by Catholics who are not theologians is often a complete distortion. For instance, in one of the most highly publicized books of recent months, presented and advertised as written by a Catholic layman, Catholic truth and Catholic practice were presented with a cheap and glib journalistic malice worthy of a Paul Blanshard. And the essential revealed truth of the societal nature of the Church was dismissed in favor of a self-centered, completely solipsistic and pseudo-Eastern mysticism. One can almost hear Miss Brinklow rejoicing that here at last was a lama who was "doing" something.

I do not think it is necessary to pile up examples—to describe such phenomena as the *New York Times*' recent infatuation with the moralistic pronouncements of Bertrand Russell, or the Hearst newspapers' seemingly endless series on what "faith" means to a wide variety of prominent individuals. Every one of us, from his own reading and experience, can complete the induction for himself. The American people are receiving a great deal of what

would pass as "theology" to almost anyone but a theologian. And Catholic theologians as a group do not have the impact upon the popular mind that their training and numbers and devotion to their calling should achieve.

Let us not be led astray into extremism. Certainly much has been done and much is being done. It would be unfair and untrue to deny it. Our professional journals are of genuine excellence; information centers and services manned in part by priests are reaching ever-increasing numbers; and there has been no dereliction in what is the most important duty of most Catholic theologians—that of training seminarians and priests to bring the true doctrine of Christ to the people He died to save. But the members of the Catholic Theological Society of America do not gather each year to indulge in self-congratulation; we do not meet to review how much we have done, but what more we can do.

May I humbly submit for your consideration a few reflections on the achievements enumerated. First, our professional journals. They are of splendid quality, but unless I have been seriously misled on publication figures, they do not begin to reach, even all put together, the majority of priests in this country. And yet they contain information and reasoned thought that are of immense value to the priest as background for the apostolic work every priest is called upon to do. Is it possible that many priests have a mania for what they consider the immediately "practical"—in the sense of quotations that can be worked directly into a sermon or instruction? Is easy reading preferred to clarity? the striking half-truth to the solidly reasoned and carefully presented truth? (I was told several years ago by the editor of a magazine for priests that every time he used a German word six readers cancelled their subscriptions.)

Rhetorical questions aside, however, it is quite possible that for the immense amount of time we spend in research and thought, we do not give a fair amount of time to the actual writing of the material we produce. Theology can never be made easy reading; it can—but only by brutal effort and recognition of the demands of writing as a craft—be made clear and attractive. More than that; we can stop taking for granted the fact that the manifold vital applications of dogmatic and moral theological writing are immediately evident to every priest who reads it. We can make these applications clear, in a way that might even seem, to the theologian-by-profession, too obvious. Our professional journals will always—must always—contain material on the highest levels of research and thought; but those who teach theology, or who devote themselves to what in the science of

theology compares with basic research in the physical sciences, cannot afford to spend their time talking only to each other.

Second, our information services and centers. The priests and devoted lay people who take upon themselves this work seldom have time for independent research on the multitude of instant questions that political, social, and religious events propose. They must depend on the material they have; and that is not always adequate. Are those of us who enjoy the cool of academic shades quite as aware as we might be of the difficulties of those who sow and reap and glean under the hot sun? It would seem that we have a duty before Christ to hold ourselves always cheerfully available for any special duties we may be called to: whether of research on a particular question in the service of those who work more directly with the public, or of speaking or lecturing or preaching in their aid and on their request.

Three, the training we give to seminarians and priests. Generally in our graduate courses for priests, we are training specialists; of this training perhaps it need only be said that we are not measuring them for cloaks of invisibility, and we must impress this fact upon them. But the training of seminarians. Are we failing somewhere along the line? Let me put it explicitly: are we merely teaching them to memorize and reproduce theological formulae, or are we trying to train theologians who will not be satisfied unless they grow constantly in stature, unless they will as long as they live rejoice in reading and assimilating and putting to useful practice not only the treasures of traditional theologians but also the newer applications and insights provided in the theological works steadily produced here and abroad?

It is the virtue of a society like ours that any member may ask himself these questions, and may ask them of his colleagues, in the complete confidence that they will sympathize and understand. What are the theologians doing? Well, perhaps the Brinklows might not completely understand, but one thing we are doing is assembling each year in these meetings, to ask ourselves questions, to profit from and to criticize each other's answers, and to try to do better the work God has called us to do. This is a small part of our calling, granted. But it is a part. Tomorrow the really important sessions of our convention begin. May our Lord bless and watch over those who speak and those who listen. And may our Lady, high patroness of this great university in which we meet, be with us in our pursuit of wisdom that leads to the contemplation of the Almighty God.

Upon the conclusion of the address, the opening session adjourned. The Board of Directors then held their semi-annual, constitutional meeting. In addition to the selection of the locale for our 1953 convention, the volume of business was such that this meeting is on record as the longest ever held during convention time.

Tuesday, June 24, 1952:

To our disappointment, both Bishop Noll and his auxiliary had to decline our invitation to celebrate the customary Pontifical Mass of the Holy Ghost. Hence, the Mass was offered by the President of the Society, the Rev. Edmond D. Benard, at 9:15, in Sacred Heart Church on the campus. At 10 o'clock, the members assembled in the auditorium of the Law School for the general session of the day. As a panoramic reminder of convention procedure, we embody here a copy of the 1952 program.

Monday, June 23

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

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Tuesday, June 24

9:00 A. M. PONTIFICAL MASS OF THE HOLY GHOST
10:00 A. M. — 12:30 P. M. GENERAL SESSION
THE ESSENCE OF THE SACRIFICE OF THE MASS
The Reverend Emmanuel Doronzo, O.M.I.
3:00 — 5:00 P. M. ELECTIVE SEMINARS
THE PROBLEM OF THEOLOGY FOR THE LAITY
The Reverend Charles E. Sheedy, C.S.C.

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THE PHYSICIAN'S DUTY TO PRESERVE LIFE BY
EXTRAORDINARY MEANS
The Reverend John A. Goodwine

↑ ↑ ↑

THE CURRENT PROTESTANT CRITIQUE OF CATHOLICISM
IN THE UNITED STATES
The Very Reverend Monsignor Thomas J. McCarthy

5:30 P. M. DINNER
 8:00 P. M. INFORMAL GROUP DISCUSSIONS

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Wednesday, June 25

10:00 A. M. — 12:30 P. M. GENERAL SESSION
 THE COMMON GOOD AND THE SOCIO-ECONOMIC ORDER
The Reverend Gerald Kelly, S.J.
 2:30 P. M. GENERAL SESSION
 SUMMATION OF SEMINARS
 4:00 P. M. BUSINESS MEETING

The presentation and discussion of the first major paper was presided over by the Vice-President, the Rev. Sebastian Carlson, O.P. The Rev. Alfred C. Rush, C.S.S.R., served as recording secretary. During the Board of Directors' meeting of November, 1951, it had been decided to dispense with a supplementary paper authored by a discussion leader, in order to afford as much time as possible for discussion from the floor. The audience indicated their recognition of an excellent paper by the Rev. Emmanuel Doronzo, O.M.I., by their applause at the conclusion of both lecture and discussion. For the full text, we refer the reader to page 53 onward.

The afternoon sessions were devoted to three concurrent seminars. A fourth seminar, under the title, "The Vocation to the Single Life in the World," had been planned and was to have been moderated by the Rev. Francis P. LeBuffe, S.J. However, Father LeBuffe had to cancel this commitment because of ill health. The Rev. Eugene M. Burke, C.S.P., functioned as recording secretary for the seminar conducted by the Very Rev. Msgr. Thomas J. McCarthy. (Page 139.) For the discussion moderated by the Rev. Charles E. Sheedy, C.S.C., the Rev. Sebastian Carlson, O.P., was recording secretary. With a view to summing up tidily the divergent opinions expressed during the discussion, Father Carlson requested synoptic papers from the Rev. Eugene Gallagher, S.J., and the Rev. Thomas Donlon, O.P. (Page 111.) The seminar directed by the Rev. John A. Goodwine is recorded from page 125 onward.

Despite semi-tropical heat, the 1952 convention will be remem-

bered as one of the best. The annual dinner was served in the private dining room of The Morris Inn. Presiding as guest of honor was one of our episcopal members, the Most Rev. Vincent E. Waters, D.D., Bishop of Raleigh, N. C.

In response to the ever growing interest of the members in informal discussions "after hours," Father Benard arranged for the symposiums, as follows: Among other topics, under the heading of Fundamental Theology, the Rev. Gustave Weigel, S.J., led a discussion of what should and can be achieved by the apologetic argument, also the need of a new structure for apologetic ecclesiology. Moral topics, numerous and timely, were introduced by the Very Rev. Francis J. Connell, C.S.S.R., such as the absolute sum in theft, mixed marriages, juvenile company keeping, the Rhythm in married life, nurses' co-operation in illegal operations. The Right Rev. Msgr. William R. O'Connor presided over a follow-up discussion of the Eucharistic sacrifice, as well as vocational factors such as the "call of the bishop" and the influence of prior grace. The Rev. Charles E. Sheedy, C.S.C., led an animated continuation of his afternoon seminar, on the problem of theology for the laity.

Wednesday, June 25, 1952:

On this morning, Father Benard celebrated the Mass for our deceased members, including the late Rev. Walter Farrell, O.P. Shortly after the 1952 convention, we lost another member, in the person of the late Rev. Eugene T. McCloskey. R.I.P. We trust that our necrology notices will serve as a memorandum for continued suffrage.

At 10 o'clock, the membership assembled for the major paper to be presented by the Rev. Gerald Kelly, S.J. This general session was presided over by the Rev. Edmond D. Benard; the recording secretary was the Rev. John J. Lynch, S.J. For his masterful paper and his conduct of so practical a discussion, Father Kelly received not only the acclaim of the audience at large, but also the compliments of Bishop Waters. At the conclusion of the discussion, His Excellency addressed the assembly, expressing his gratification over the work being accomplished by the CTSA, and dwelling upon the problems peculiar to his diocese as so many examples of applied theology.

The first general session of the afternoon was given over to a summation of the concurrent seminars of Tuesday. The President then recommended that in view of railroad schedules, it would be best to waive the intermission and enter upon the business meeting without delay. In form of a motion, this recommendation was approved.

BUSINESS MEETING

Administrative Reports:

The President called upon the Rev. James E. Rea to represent the Chairman of the Committee on Research and Publications, the Rev. John H. Harrington. During the latter's assignment to Vatican City, Father Rea had supervised the Library Catalogue project.

Upon his return to this country, the Rev. John H. Harrington, chairman of the Committee on Research and Publications, reported that the work on the *International Union Catalog of Theological Source Materials* is progressing satisfactorily. At the end of the first year 510 titles have been circulated among 107 libraries representing 27 states in the U. S. and libraries in Canada and Europe. These co-operating libraries have reported 8,000 locations for the original 510 titles and nearly 3,000 variations.

The President then invited to the rostrum the Archivist of the Society, the Rev. Alfred C. Rush, C.S.S.R., who thanked the members for their valuable co-operation, and urged all to file with the Archivist a copy of any theological output authored in the past or future.

The President made known that, as Chairman of the Committee on Current Problems, the Rev. Walter J. Burghardt, S.J., had been invited to attend the November meeting of the Board of Directors, in connection with the selection of convention topics. Father Benard voiced the appreciation of all to Father Burghardt and the co-members of his committee for their painstaking work. Their annual report follows, in full.

It is my privilege to report that the Committee on Current Problems, of the Catholic Theological Society of America, met on October the 30th, 1951, at Woodstock College, Woodstock, Maryland. Present were the following members of the Committee:—

Fathers: Walter J. Burghardt, S.J., John J. Galvin, S.S. (substituting for Father Edward J. Hogan, S.S.), Bernard E. Ransing, C.S.C., and Ferrer Smith, O.P. The fifth member of the Committee, Father Kilian J. Healy, O.Carm., was absent in Rome. Father Albert Knight, of St. Mary's Seminary, Baltimore, Maryland, who accompanied Father Galvin to Woodstock, played an unofficial but helpful role in the proceedings. The meeting began at approximately 4:00 P. M., was temporarily suspended for dinner at 6:00 P. M., was resumed at 7:30 P. M., and adjourned at approximately 8:15 P. M. At the request of the Committee, I am forwarding to you, as President of the Society, the customary letter containing topics suggested for discussion at the next annual Convention. It is the hope of the Committee that you and the Board of Directors of the Society will find these suggestions of some value in your task of determining the program for the general meeting.

In the list that follows, each suggested topic is accompanied by a brief explanation summarizing the meaning and scope of the subject as developed in the discussion of the Committee.

FUNDAMENTAL THEOLOGY

(The Committee agreed that, in view of the fact that the majority of the principal papers in recent years have dealt with this section of theological thought, it might be wise to limit the discussion of Fundamental Theology in the 1952 Convention, or even to eliminate such discussion as far as possible. Since, however, the function of the Committee on Current Problems is simply advisory, the members of the Committee believe it advisable to continue to list a limited number of topics in Fundamental Theology, for the convenience of the Board.)

1. *The Deposit of Faith.* The problems in this connection, suggested mainly by Father Galvin, are: (a) What does the Deposit of Faith mean? (b) Who has the custodianship of the Deposit? (c) How was it entrusted to the Church? Suggested by Father Knight as appropriate reading in this connection was the recent article of Edmond Ortigues, "Ecritures et traditions apostoliques au Concile de Trente," *Recherches de science religieuse*, XXXVI (1949), 271-99.

2. *The Meaning and Scope of Passive Infallibility.* The topic was suggested by Father Ransing and the core of the problem seemed to be: (a) What guarantee do the faithful have that they are not in error? (b) What is their source of assurance?

3. *Modernism and Humani Generis.* Father Smith suggested that Modernism be discussed in its practical relationship to

Humani Generis and the propositions condemned therein. In connection with this topic, Father Smith thought that a timely topic would be the influence on Catholicism of the subjectivity of Protestantism and of modern philosophical thought; also, analysis of the ways in which this subjectivistic attitude manifests itself among Catholics.

4. *Protestant Theology in the United States.* This topic, originally suggested by Father Smith, gave way gradually, because of its complexity, to the problem of *Eirenism: true and false*. Among the aspects suggested were the recent tendency to whitewash Luther, and Karl Adam's proposals for union (cf. his *Una Sancta*, which was well received in France—well received, suggested Father Knight, because there is in France no genuine Protestant Problem).

5. *The Messianic Prophecy.* The problem is: (a) How to present the argument from prophecy in Fundamental Theology? (b) A suggested aspect was the definition of Messianism in the Old Testament and the sense in which the Messianic prophecies are fulfilled in Christ.

DOGMATIC AND ASCETICAL THEOLOGY

6. *The Essence of the Sacrifice of the Mass.* A suggested subject that elicited warm approval from all the members of the Committee was the Theology of the Mass, with the emphasis on the essence of the sacrifice. It was agreed that Masure's ideas on sacrifice call for discussion, particularly in connection with the encyclicals *Mediator Dei* and *Mystici corporis*. (I might add, on my own, that a brief starting point can be found in Father Edward Brueggeman's review of Eugène Masure's *Le Sacrifice Du Corps Mystique*, *Theological Studies*, XI [1950], 634-37.)

7. *The Theological Significance of History.* The topic was suggested by Father Burghardt. Despite a certain amount of hesitation, it was agreed that in this connection a clarification of concepts and issues is desirable, e.g., a distinction between the philosophy of history and the theology of history; a clear presentation of the problems involved in the theology of history and the solutions that have been offered. There was general agreement that, if this subject is chosen, it would be best to deal with it in a seminar.

8. *The Vocation to the Single Life in the World.* The subject was presented with commendable enthusiasm by Father Smith. He suggested, as nuclear problems: the concept of vocation in general; the relation of vocation to state of life; the difference between a way of life and a state of life; the essence of voca-

tion to single life in the world. A connected aspect of the problem is vocation to a secular institute and the signs of such a vocation. Bibliography material mentioned: (a) Paul Farrell, O.P., *The Theology of Religious Vocation*, published by Herder; (b) The Writings of Leclerc of Louvain; (c) The address of Pope Pius XII to single women. It was remarked that this topic does not deal with the vocations of women only. There was general agreement that this problem deserves to be treated in a full-length paper.

9. *The Divine Paternity*. This is essentially a problem of devotion to the Fatherhood of God. Problems involved are: the theology of the devotion; the relation of the gift of piety to such a devotion; the Motherhood of Mary in this connection; the divine paternity in Catholic life; the relation of the divine paternity to the distinction of persons; reasons why there is no feast of the divine paternity.

10. *Methodology in the Teaching of Grace*. It was suggested that the tract on Grace be linked more with soteriology and with the Resurrection; that the gift of the Holy Spirit, from which proceeds creative grace, be introduced; that the tract be de-philosophized; that grace be treated as something dynamic rather than static; that the beatific vision be brought into the treatise. References were made to Cardinal Newman's *Lectures on Justification*, ch. 8; Rondet's *De gratia Christi*; St. Thomas' treatment of grace under Moral Theology. It was agreed that such a topic could best be treated in a seminar.

11. *The Nature of Sin*. The subject would involve some dogmatic considerations of the inherent nature of sin, for example, the formal constituent of sin. Reference was made to a recent article on the question in the *Downside Review*.

12. *The State of Original Justice*. It was suggested that a seminar might well open up the implications of the problem. Aspects to be considered: is there such a state of original justice?; what perfections are included therein?; what are the relations of these perfections to the perfection of man in the supernatural order?; what were the consequences of original sin with respect to this state?; is there need of a new moral theology that will take into account the actual nature of man?

13. *The Acquired and Infused Virtues*. This subject merited only slight consideration, with emphasis on the relationship that obtains between the acquired and infused virtues.

14. *The Morality of Extra-Judicial Investigation*. The topic was suggested by Father Burghardt and has reference to the Senate and Legislative investigations of recent months. It in-

volves the mutual rights and obligations of the investigating committees and the individuals investigated.

15. *The Morality of Boxing.* In line with the recent article of Eugene Hillman, "The Morality of Boxing," (cf. Theological Studies, XII [1951], 301-19) a seminar might well consider the arguments in his article and his conclusion: "Boxing, as we have it today, is badly in need of an apologist."

16. *Moral Problems in the Economic Fields.* This general heading, which aroused a great deal of enthusiasm during the meeting, would involve, among other aspects: (a) the exact relationships between moral law and economic law; (b) human rights in the economic field and their relative priority; (c) the position of the state in economic life, as evidenced by nationalization, the Welfare State, etc.; (d) rights involved in seeking wage increases vs. the right of the public to just and lower prices, both related to the rights of stockholders; (e) the problem of strikes, strikes in general, secondary and jurisdictional strikes, the public utility.

The nub of the whole problem will be to determine the *political common good*, i. e., determine its meaning, its definition; to specify the end of positive law, the extension and restriction of positive law, etc.

17. *Ordinary and Extraordinary Means of Preserving Life.* This problem, which is of particular interest to those engaged in hospital work, has been nicely set up and discussed by Father Gerald Kelly in Theological Studies, XI (1950), 203-20.

18. *Association with Non-Catholics.* Some problems involved are: (a) keeping company with non-Catholics in the light of a consequent mixed marriage; (b) association with divorced persons.

19. *Separation of Married Couples with Permission of the Church.* The one particular aspect suggested under this heading was: Supernatural help offered to persons separated with Her permission.

20. *The Problem of the "Minus Malum."* This is essentially the well-known problem of advocating the lesser evil, choosing the lesser good, etc.

SPECIAL

A practical suggestion was made to the effect that a report might be made at the annual Convention on the state of theology, or on trends in theology, as manifested either in the year just prior to the Convention in question, or over a period of years.

SUMMARY

(1) It was generally agreed that two of the topics proposed, might well be presented as full-length papers at the 1952 Convention: (a) The Problem of Vocation to a Single Life and (b) the question of the Common Good and the Economic Order.

(2) It was generally agreed that two of the topics proposed would lend themselves to keen discussion in seminar fashion: (a) The Essence of the Sacrifice of the Mass, and (b) Methodology in the Treatise on Grace.

WALTER J. BURGHARDT, S.J.,
Chairman.

The President then requested the Secretary who is, *ex officio*, a member of the Committee on Admissions, to represent the absent Chairman, the Rev. Thomas W. Coyle, C.S.S.R. Father McDonough submitted to the approval of the house the following list of candidates for membership, all forty-four of whom were inducted into the CTSA.

- Alf, James E., S.J., Woodstock College, Woodstock, Md.
 Aumann, Russell J., O.P., St. Rose Priory, Ashbury Rd., Dubuque, Iowa.
 Bernard, George C., C.S.C., 4001 Harewood Rd., N.E., Washington 17, D. C.
 Brady, Edward E., 75 Greene Ave., Brooklyn 5, N. Y.
 Brosseau, Richard P., 2065 Sherbrooke, West, Montreal, P. Q., Canada.
 Campbell, Thomas L., C.S.C., Holy Cross College, Washington 17, D. C.
 Covetello, Joseph F. X., 91 West 23rd St., Bayonne, N. J.
 Desmond, John T., S.S., St. Edward's Seminary, Kenmore, Wash.
 Donohue, Cyril P., S.J., Marquette University, Milwaukee 3, Wis.
 Dorenkemper, Mark J., C.P.P.S., St. Charles' Seminary, Carthagena, Ohio.
 Duhamel, Joseph S., S.J., Woodstock College, Woodstock, Md.
 Duncan, Edward J., 604 E. Armory Ave., Champaign, Ill.
 Fernan, John J., S.J., 953 James St., Syracuse 3, N. Y.
 Figueroa, Gregory F., S.A., Atonement Seminary, Washington 17, D. C.
 Filas, Francis L., S.J., Loyola University, Chicago 26, Ill.
 Fleming, Right Rev. Msgr. John M., 452 Madison Ave., New York 22, N. Y.
 Gilligan, Francis J., St. Paul's Seminary, St. Paul 1, Minn.

- Hagedorn, Robert L., 5440 Moeller Ave., Norwood 12, O.
Hanrahan, Thomas S., 33 South St., Chicopee, Mass.
Herlihy, William V., S.J., University of Scranton, Scranton 3, Pa.
Kaiser, Edwin G., C.P.P.S., St. Joseph's College, Collegeville, Ind.
Kelly, Right Rev. Msgr. John S., (Col.-Ch.) EUCOM., APO 403,
c/o Postmaster, New York.
Knight, Henry A., S.S., St. Mary's Seminary, Baltimore 10, Md.
Larkin, Ernest E., O.Carm., 1600 Webster St., N.E., Washington
17, D. C.
Lovely, Edward McL., S.J., Xavier University, Cincinnati 7, O.
Lubely, George J., C.P.P.S., St. Charles Seminary, Carthagen, O.
McCarthy, Very Rev. Msgr. Thomas J., 1212 Massachusetts Ave.,
N.W., Washington, D. C.
Macken, Forrest J., C.P., 1924 Newburg Rd., Louisville 5, Ky.
Maloney, James R., O.P., St. Joseph's Priory, Somerset, O.
Mangan, Joseph T., S.J., St. Mary of the Lake Seminary, Mundelein,
Ill.
Mara, James A., S.J., Alma College, Alma, Calif.
Martin, Joseph L., S.J., Santa Clara University, Santa Clara, Calif.
Maziarz, Edward A., C.P.P.S., St. Joseph's College, Collegeville, Ind.
O'Reilly, Andrew J., 529 West 121st St., New York 27, N. Y.
Ostrander, Joseph J., C.S.S.R., Box 148, Oconomowoc, Wis.
Pierce, Thomas B., Our Lady of the Elms College, Chicopee, Mass.
Quinn, J. Richard, 15 Glendale Rd., Quincy 68, Mass.
Reine, Francis, Scheller Rd., Route 21, New Albany, Ind.
Sampietro, Vincent J., C.S.P., 2411 S.E. Tamarack St., Portland 14,
Oregon.
Shannon, William H., 4245 East Ave., Rochester 18, N. Y.
Schneider, Very Rev. Joseph J., 5440 Moeller Ave., Norwood 12, O.
Soniak, Louis G., S.J., 6363 St. Charles Ave., New Orleans 18, La.
Van Antwerp, Eugene I., S.S., St. Mary's Seminary, Baltimore 10,
Md.
Welsh, Robert J., O.S.A., 3900 Harewood Rd., N.E., Washington 17,
D. C.

The customary proposal was made by the President that, as episcopal host to the convention, the Most Rev. John J. Noll, Bishop of the Diocese of Fort Wayne, be elected an honorary member of the Society. The motion was duly carried, and official notification was sent to His Excellency.

The President called attention to the beautifully executed banner decorating the speakers' rostrum. On the banner the seal of the Society is painted in oils in full color against a white background. The President expressed the thanks of the membership to Sister

Marie David, C.S.J., who painted the banner, and to Miss Clare Fontanini, M.A., head of the Department of Art at The Catholic University of America, where the work was executed, for their generous contribution to the décor and decorum of the Society's meetings.

Next in order was the announcement of the standing committees for the year 1952-53, as published on page xxxii of this issue of our annual.

The President then announced a new *modus operandi* for the annual nomination of a recipient of the Cardinal Spellman Award. He explained that the officers of the Society had felt the desirability of having on record among the official documents of CTSA a clear statement of the factors to be considered in the nomination. "The distinguished theologians who have up to now been honored with the Award have preserved and contributed to its prestige," he said, "and it was felt that a written 'charter' of Award procedure would help to ensure the same most worthy choices in the future."

With this purpose in view, a suggested plan was drawn up and submitted to His Eminence, Francis Cardinal Spellman. In the letter sent to His Eminence with the tentative plan it was remarked that "the factors to be considered in the nomination of the Award recipient are those which have *de facto* been considered in the awards made up to now. They are the result of both theory and experience. Up to now, however, we have had no clear written statement of them that might act as a permanent guide."

On May 28, His Eminence Cardinal Spellman conveyed to the President of the Society his approval of the plan submitted. From now on, therefore, the President said, this plan will govern the Award procedure. He then read to the membership the complete *modus operandi* as approved by His Eminence. The document, in its entirety, is as follows:

The Cardinal Spellman Award

The Cardinal Spellman Award "for outstanding work in the science of Sacred Theology" is awarded annually through the generosity of His Eminence, Francis Cardinal Spellman, Archbishop of New York.

The recipient of the Award is nominated by an *ad hoc* com-

mittee of The Catholic Theological Society of America. This committee consists of three members:

Member 1: The current president of the Society (who serves as chairman of the Award committee).

Member 2: The predecessor of Member 1 as president of the Society.

Member 3: The predecessor of Member 2 as president of the Society.

Note: If for any reason any of the above-mentioned is unable to serve on the Award committee, his place shall be filled by the past president of the Society next in order. Further: should it be impossible, in a given year, that the Award committee be constituted entirely of past presidents of the Society, the current president shall fill up the committee membership by appointment from within the current Board of Directors of the Society.

The following factors are to be considered by the Award committee in nominating the recipient of the Award:

(1) Outstanding written contribution to the science of Sacred Theology during the calendar year preceding the annual meeting of the Society at which the Award is made.

(2) General outstanding service to the science of Sacred Theology (not necessarily during the preceding calendar year). While written contribution to the science is of prime consideration here also, other factors may be taken into account, such as a distinguished teaching career, or other accomplishments which, in the opinion of the Award committee, constitute genuine and important service to the science of Sacred Theology.

Note: While it is preferable that the nominee qualify for the Award under both factors (1) and (2), the Award committee may, after mature deliberation, nominate as most worthy of the Award a recipient who qualifies *only* under factor (1) *or* under factor (2).

The President announced the receipt of a communication from the Reverend Secretary of the American Catholic Philosophical Association, concerning the proposed formation of a Council of Catholic Societies, and asking that a representative of CTSA be present if possible at a meeting in Cleveland, Ohio, on April 15, 1952. At the request of the President, Father Joseph A. Spitzig attended this preliminary meeting on behalf of CTSA. The President expressed the gratitude of the Society to Father Spitzig for

his excellent representation of the Society at this meeting. Plans for the Council's activity as a liaison instrument for the better integration of the work of the various American Catholic learned societies were discussed at the Cleveland meeting, and another meeting was scheduled for next spring. As a result of Father Spitzig's report of the meeting, the Board of Directors of CTSA decided to cooperate, as far as lies in the Society's power, with the proposed Council. The President then announced that, with the approval of the Board of Directors, he was formally appointing Father Spitzig as CTSA's official representative on the Council.

Father Benard mentioned that all members of the Board of Directors had been present for the semi-annual meetings, and that the officers had held two meetings in New York City to plan convention *agenda*. In the name of all the membership present, he expressed our appreciation for the courtesies extended to us by the Holy Cross Fathers of Notre Dame. The President thanked also the convention speakers, and all who had throughout the past year done so much to further the interests of the CTSA.

The President voiced the grateful sentiments of all who, over the years, have been the guests of the Redemptorist Fathers during the annual meetings of the Board of Directors at Holy Redeemer College, Washington, D. C. That annual meeting has become the setting for the presentation of the Cardinal Spellman Award. The Award now includes, as a new feature, a gold medal bearing on the one side, the coat of arms of Cardinal Spellman, and on the other, the titles of the Society and of the Award, the name of the recipient and the date of bestowal.

The Treasurer of the Society, the Rev. James E. Rea, then commented on the finances of the current year. Father Rea noted that the balance amounted to some \$1,500, a fall of some \$200 from the previous year which was principally due to the expense involved in having the new seal of the Society cast. The largest items involving expenditure were the printing and shipping of the *Proceedings* (\$1,200) and the conduct of the annual convention at Notre Dame (\$1,100). In regard to the latter, some \$400 had to be taken from the general funds of the Society, in order to make up the difference between the actual costs and the amount collected

through registration fees. The third large expenditure, that of the Committee on Research and Publications, was fully covered by a generous grant from His Eminence Cardinal Spellman. Father Rea pointed out that, although some of the Society's revenue came from advertising in, and sale of the *Proceedings* (almost \$900), the chief source of revenue remained and would always remain the annual dues of the members (last year over \$1,450). He announced that a membership campaign was planned for the following year and urged all present to take active part in it. The full report of the Treasurer will be found on page 153.

The Secretary thanked those to whom credit is due for a substantial increase in our membership. Father McDonough expressed his appreciation also to the Rev. Theodore Foley, C.P., for his successful work as Advertising Manager for the *Proceedings*, as well as co-operation in the proof reading of manuscripts. In conclusion, the Secretary acknowledged the courteous co-operation of editors who had advertised our annual gratis—the Very Rev. Father Callan, O.P., editor of *The Homiletic and Pastoral Review*; the Blessed Sacrament Fathers, editors of *Emmanuel*; the editors of *The Voice* of St. Mary's Seminary of Baltimore, Md. For the record, he acknowledged also the unfailing courtesy of Richard Reid of *The Catholic News* of New York; of Patrick Scanlon of *The Tablet* of Brooklyn; of the editor of *Underscorings in America*; of Monsignor Matthew Smith of *The Register*; of the NCWC News Service and of RNS.

The Right Rev. Msgr. William R. O'Connor, as Chairman of the Committee on the Cardinal Spellman Award, was invited to the rostrum to announce the 1952 recipient—the Rev. Emmanuel Doronzo, O.M.I., who received a very spontaneous and enthusiastic ovation.

The President made known the personnel of the Committee on Nominations, as follows: The Right Rev. Msgr. Thomas J. Riley, Chairman; the Rev. John F. Sweeney, S.J., and the Rev. John Paul, C.S.P. Msgr. Riley was constrained to leave Notre Dame before the business meeting: in his absence, Father Sweeney observed that the nominations had been made "with a minimum of

skulduggery." He then submitted to the ratification of the house the following nominees:

President—The Right Reverend John M. A. Fearn, P.A.

Vice-President—The Reverend Edward F. Sheridan, S.J.

Secretary—The Reverend Aloysius McDonough, C.P.

Treasurer—The Reverend James E. Rea.

Board of Directors—The Reverend Edmond D. Benard, the Reverend George W. Shea, The Very Reverend J. J. McLarney, O.P.

Inquiry made it obvious that there was no unfinished or new business to be considered. Father Benard prompted a motion that the seventh annual convention be adjourned, and invited the new president, Monsignor Fearn, to lead the closing prayers.

ALOYSIUS McDONOUGH, C.P.,
Secretary, CTSA.