

salvation or *apokatastasis*, this is tempered by his insistence that freedom is constitutive of human being. God's gift of salvation must be received, and may be rejected, in human freedom. McEnroy focused her paper primarily on those issues she considers most problematic in relation to *apokatastasis*: evil, hell, freedom and hope. She finds the key to Rahner's approach to universal salvation in his theology of hope. We can have a "firm hope" of salvation but not a sure hope. Jesus' eschatological discourses do not negate this hope for universal salvation. Rahner deals with these discourses on hell by pointing out that, whatever conclusions exegetes come to about the origins and contexts of such texts, the possibility of hell does not necessarily imply the actual damnation of individuals. Nevertheless, there remains the *possibility* of human beings, in freedom, persisting in evil and so deserving the punishment of hell. For Rahner, however, this choice would be an absurd and contradictory use of human freedom. One must maintain the hope that evil can be conquered and that human beings will ultimately choose good over evil. This transformation has already begun in the death and resurrection of Jesus. McEnroy concluded her paper with a proposal to develop Rahner's thought beyond an individualistic approach to salvation by entering into dialogue with contemporary systemic models. The traditional categories of salvation and redemption, sin and evil need to be reimagined in the light of present experience. Systemic theories help unmask the evil imbedded in unexamined systems and point to the interconnectedness among human beings, which suggests that the salvation of one is implicated in the salvation of all. The two papers precipitated lively discussion.

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RENAISSANCE/MODERN THEOLOGY

DEVELOPMENT OF CATHOLIC THEOLOGY IN NORTH AMERICA IN THE FIRST FIFTY YEARS OF THE TWENTIETH CENTURY

Presenter: Gerald Fogarty, University of Virginia

The presentation opened with a statement of theological themes that were present and influential in the early nineteenth century and which later became

lost in North American Catholicism until well into the twentieth century. Specifically, these themes were: (1) the relation of bishops to the pope in the context of episcopal collegiality and the active role of the *collegium* in the development of tradition; (2) religious liberty in the context of a newly developing understanding of church-state relations; 3) biblical studies and the use of historical criticism.

Concerning the first, in early American Church history there was a strong sense that the *collegium* in union with the pope was the normal context in which to understand the role of the papacy. Given this, any formulation which seemed to isolate the pope from the *collegium* would appear as problematic. This would help us understand why some North Americans had difficulties with the teaching of Vatican I concerning papal infallibility since they seemed to understand the Council's formulation to involve such a separation. In the aftermath of Vatican I, the sense of collegiality went into decline until the work of the Second Vatican Council gave it a new birth.

The issue of religious liberty and church-state relations had a distinctive background in North America because of the history of the American understanding of church-state relations. Since this was not well understood in Europe, particularly in Rome, it led to problems such as those reflected in the cases of Gustav Weigel, S.J. and John Courtney Murray, S.J. This was a significant part of the background for the discussions at Vatican II which led to the Council's declaration on religious liberty.

The question of biblical studies can be seen to have certain parallels to the question of Americanism. If Americanism seemed problematic because of the way it spoke of "natural virtues," thus raising the question of the relation between nature and grace, historical criticism could be seen as applying purely natural means to investigate a "sacred text" tradition thus raising the question of nature and grace at the level of theological method.

The presentation closed with some personal reflections. The following points were emphasized. First, one can observe a change from a dynamic sense of tradition early in the nineteenth century of a more reified understanding in the years prior to Vatican II. Similarly one can detect a shift in the understanding of theology as a reflection on the data of revelation to a vision which saw theology to be charged with the task of upholding papal teaching. Finally, there has been a shift in the locale in which theology is done. Early in the century, theology was largely an affair of the seminaries. A gradual shift to include the university setting has had a dramatic impact on the understanding of the nature of theology and of theological method. This has involved a move from the sense that there is a uniform theology to the sense of diverse schools of theology, and from there to the present sense of an unprecedented theological pluralism.

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