

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,

while clearly stating that human beings do not earn their salvation. This point is fleshed out in his position on good works. The Holy Spirit is behind such good works; nevertheless, such works demonstrate both our cooperation and that our inner lives have changed as a result of justification. Newman would also agree with Roman Catholicism that we can trust in the power of God's mercy, but we cannot trust that we ourselves have been saved. This is left in the hands of God. On the other hand, Newman would be more sympathetic in these Sermons with the Lutheran position that we remain sinners, despite our justification, and that the purpose of the Law is to make demands and accuse us of wrongdoing.

Between 1822 and 1825, Newman engaged in an extraordinary exchange of correspondence with his youngest brother Charles who was, from all accounts, a lifelong tormented, and tormenting, soul, who constantly challenged his older brother's theological beliefs. The correspondence is extremely valuable, first, for its contribution to Newman research, second, for its theological significance, and last and most importantly, for evidence of the affective or interpersonalist ground of Newman's theology. Maisie Ward noted that after their father died, "His children became John's responsibility." In John's letters to Charles we discover that affection is the ground of knowledge. Three intersecting forces of affection motivated young John Henry. First, he was moved by his deep love for his recently deceased father, which led him to accept responsibility for his youngest brother. Secondly, he answered his mother's plea for help with Charles, since it is noteworthy that almost all of the major letters and themes were written after her plea for his help. Thirdly, he was also deeply moved by love for his brother, about whom he wrote: "He has ever shown himself upright, sensitively honest, generous, openhanded, and affectionate . . . (and possesses) gentleness and calmness of demeanor. . . ." What emerged from these three affectionate family relationships is a series of theologically rich letters, treating such topics as "temper," revelation, conversion, testimony, method, intuition, and scripture, and which teaches the fundamental lesson that, in Newman's life as in his theology, heart was the ground of head, or, put another way, love was the basis of truth.

Lastly, Professor Keating examined Newman's metaphor of conscience as the voice of God and the New Testament notion of mission, uncovering the missionary dimension of conscience and some implications for the missionary task of the laity to transform culture and society. "For the most part," S. A. Grave has written, "Newman's thought about conscience is not his best thought" (*Conscience*, p. 182). Granting that no systematic treatment of conscience is to be found in his corpus, one may take Newman's idea of the conscience as a 'voice.' This presents insightful possibilities in contemporary theology's quest to converse more explicitly with ethics. The 'voice' metaphor holds untapped implications for uncovering what may be called the missionary element in the reality of conscience. From this perspective, the church's missionary role is furthered through the judgment of conscience and a person's faithful execution of that same judgment in conduct. It is Newman's profound personalization of conscience as echoing the voice of God that gives us the opportunity to connect

conscience with mission. It can be argued that in Newman's metaphor of voice we have a basis for understanding the judgment of conscience as a divine 'sending forth.' It is in this 'sending' and the consequent execution of the demands of moral truth unto public witness that the church transforms culture. Whether the situation calls for personal transformation or the promotion of political or institutional change, all moral conversion begins by rapt attention to this internal 'voice.'

Discussion following the presentations revolved around two themes. First, conference participants pursued with enthusiasm the subject of affectivity in Newman's life and theology, regarding it as an area of Newman studies that should be given greater attention. Second, participants probed the significance of Newman's understanding of conscience, focusing particularly on the formation and boundaries of conscience.

KEVIN GODFREY

*Alvernia College
Reading, Pennsylvania*

CATHOLIC SOCIAL TEACHING

Topic: Catholic Social Teaching as *Missio ad Gentes*
Convener: Thomas J. Poundstone, St. Mary's College of California, Moraga
Moderator: Margaret R. Pfeil, St. Joseph's University, Philadelphia
Presenter: William P. George, Dominican University

William George invited the group to consider whether international law constitutes a neglected aspect of *Missio ad Gentes*. He began by situating the discussion against the background of the origins of modern international law. As European expansion into the "New World" unfolded, Francisco de Vitoria and other writers committed themselves to *theological* engagement of emerging questions in international law. By contrast, there is today quite a chasm separating theology and international law, witnessed by the fact that very few theologians pursue international law as an aspect of their research agendas.

George then provided an account of the "new world" of international law today, outlining six main categories. First, globalization is meeting localization in a process that might be understood as the universalization of the local. A second and related factor is that multicultural considerations present a challenge to the applicability and interpretation of international legal norms. Thirdly, the number of "subjects" of international law is gradually expanding beyond the sovereign state to include, by varying degrees, individuals, international organizations, business enterprises, and possibly even humankind as a whole. Fourthly, technology continues to spur development of international law in areas such as the environment and outer space; thus, theologians would be well advised to broaden their range of legal interest beyond simply human rights law. Fifthly,