

## EASTER MONDAY—LITURGICAL HOMILY

*Sperabamus!* There is something poignantly plaintive in this word we have sung. We were hoping! In that verb the travellers explained to the stranger why they were sad. We were hoping that it was he who should redeem Israel.

Before we join too readily in our Lord's rebuke, "O foolish ones and slow in heart to believe," we might reflect that we often share in their all too human condition. Whenever the prediction of the Passion fell on the unwilling ears of the disciples, they seemed to suffer a mental block so large that the words of the resultant resurrection went almost unheard.

As St. Paul said in another context, these things were written for our instruction. Have we never hoped for a merely temporal Messia who should redeem our personal and professional Israel? Have we never hoped for an untroubled life here and hereafter? Our dreams may be more sophisticated but doesn't St. Bernadette's mother in her peasant prudence strike a familiar chord in our earthly hearts? According to the story, when the little seer of Lourdes told her mother that the Lady would not promise happiness in this life, but only in the next, the quick, gruff response was "A little happiness here, a little there—spread it out evenly!"

Like these two disciples we may glibly repeat the kerygma, concerning Jesus of Nazareth, who was a prophet, mighty in word and work before God and all the people; and how our chief priests and rulers delivered him up to be sentenced to death, and crucified him. . . . Yes, and besides all this, today is the third day since these things came to pass. And moreover certain women of our company, who were at the tomb before it was light, astounded us, and not finding his body, they came, saying that they had also seen a vision of angels, who said that he is alive. So some of our company went to the tomb, and found it even as the women had said."

We might of course affirm more emphatically that He was

indeed risen, but in the application of Christ's personal life to the Church and to ourselves, we might not be so certain. If anyone asserts that he has no cross to carry, he is either very young or he is not really a serious follower of Christ. Our crosses and our nights may be relatively small affairs—our superiors are rightly cautious about permissions for sabbaticals in the desert. But we do have our disappointments—colds and stomach trouble, mountainous piles of exams in place of hair shirts and disciplines. And teaching itself often represents a great act of faith. When we would hope for saints and doctors sitting at our feet receiving the Word with joy and keeping it, we often find stony ground, brambles and birds of the air.

These you say are quite natural and to be expected. Yes, and that is just the trouble. Troubles are not really expected, except in a notional, unreal way. These disciples, so like us, had heard the Word, but they had not really understood. And the stranger puts finger on the difficulty. "Beginning then with Moses and with all the Prophets He interpreted to them the Scriptures." A seven-mile trip was too short for a complete course in Old Testament exegesis; the stranger goes to the heart of the matter. He opened their minds that they might *understand* under the words the meaning, under the symbol, the truth, and under the accidents, the substance. (II-II, 8, 1)

"Did not the Christ *have to* suffer these things (before) *and thus* (some texts—in order to) enter his glory?" And now to you, "Do not you, Christians, other Christs, have to suffer these things in order to enter his glory?"

But the best is yet to come. As this incident is told not to prove anything but to tell a story of heart-burning love, and good cheer and the peace of the resurrection, so the stranger does not give just the gift of understanding. He stayed with them, as He stays with us in the shades of evening. The entire accent of the lesson is not on the kerygma or even its understanding, but on the dramatic moment of encounter. "And he reclined at table with them . . . took the bread and blessed and broke and began handing it to them." Some interpreters write learned treatises on the question of the eucharistic character of

the breaking of the bread, but for us hearing this lesson in the liturgical assembly, as for Luke's readers, the breaking of the bread had a single significance.

"And their eyes were opened, and they *recognized* him." The Scriptures we daily teach lead to Christ; they testify that Jesus, dead and risen, is truly the Messia foretold by the prophets. But to understand the meaning of the Scriptures for Jesus and for ourselves we need the Eucharist. Here we truly recognize Jesus risen, living and present. Once this is achieved, Jesus disappears. Our crosses do not always disappear with Him, but we find a new courage to bear them. Was not our heart burning within us? We recognized Him in the breaking of the bread. We are nourished in our long, lonely wait in hope for His coming." The words of the lessons are comforting, but a greater comfort is the recognition of the Person of Jesus Himself. This is accomplished in the Eucharistic action we now perform.

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NOTE: For a more scholarly study of this pericope, cf. Jacques Dupont, O.S.B., "Le Repas d'Emmaüs," *Lumière et Vie*, Numéro XXXI (février 1957), pp. 77-92.

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## PRESIDENTIAL ADDRESS

### THE PRESENT STATE OF CHRISTIAN MORAL TEACHING

"The President shall," according to our Constitutions, "make a report of the activities of the Society at its annual convention."<sup>1</sup> Such a report on the state of the nation, or, in an ecclesial context, on the state of souls, is better deferred to our next convention which is dedicated to just such a reappraisal. One of our scholarly sister societies demands from its president an account of current theological scholarship.<sup>2</sup> Without setting our sights on such olympian, not to say utopian, heights, it may be possible to address ourselves to the present state of Christian moral teaching. For your comfort, my traffic on this stage is confined to twenty minutes. Too brief to fulfill my duty perhaps, but today no sacrifice seemed too great to make for a better hour for Christ's sacrifice. And tomorrow the Cardinal honors us by speaking at our luncheon. A lengthy peroration at this late hour is perilous, for, as our first President observed at the constitutional convention, clergy and religious might be tempted to vote down the Athanasian Creed to get home for supper.

Your very presence today indicates your conviction that our convention theme, the Christian life, had a rightful place in the Sacred Doctrine curriculum. A former President once cautioned us against leaving moral study exclusively to our friends, the philosophers.<sup>3</sup> I add: whatever help ethics may offer in a pluralistic society, whatever its propaedeutic value for moral theology, whatever problems a so-called Christian ethics pre-

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<sup>1</sup> *Constitutions of the Society of Catholic College Teachers of Sacred Doctrine*, Article V, section 2. Published in *Proceedings SCCTSD*, Vol. 8 (1962), p. 178.

<sup>2</sup> "The presidential address generally is to be a summary of the theological progress of the year, or a period of time, of recent theological developments and trends, a kind of general conspectus of the field." *Proceedings of the Catholic Theological Society of America*, 8 (1953), p. 174.

<sup>3</sup> T. C. Donlan, O.P., "Report of the National President," *Proceedings SCCTSD*, Vol. 4 (1958), p. 118.

sents, our meeting here seems to say we believe our students are to be instructed in all the Christian mysteries, including their own graced participation in those mysteries.

The Old Testament often seems more moral than doctrinal; the people of that Covenant were apparently more anxious about Yahweh's will than curious to inquire into the mystery of His Personality.<sup>4</sup> And, although the emphasis shifts a bit with the advent of a Person Who is Way and Life, as well as Truth, the early apostolic letters are rarely without their moral parenesis.<sup>5</sup> St. Paul's familiar lists of virtues and vices are but one facet of a well-crystallized moral teaching capable of application to new and different problems of conscience.<sup>6</sup> Moral instruction in the primitive church was as integral a part of the apostolic catechesis as salvation-history, dogma and liturgy.<sup>7</sup> The oldest Christian document outside the canonical Scriptures, the *Didache*, devotes its first section to a moral choice between the way of the devil and the way of God.<sup>8</sup> In fact, Christianity itself was often described as a "way" rather than a doctrine; St. Justin speaks of Christians not simply as "those who are persuaded of the truth of our doctrines" but likewise as "those who pledge themselves to live accordingly."<sup>9</sup> With the reiteration of our baptismal consecration fresh in our hearts from the Resurrection liturgy, we understand Justin, and even an enemy like Pliny the

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<sup>4</sup> Cf. Aelred Graham, O.S.B., *The Love of God* (Garden City: Image, 1959), p. 24.

<sup>5</sup> Rom. 12, 1-15, 13; I Cor. 7, 1-14, 40; Gal. 5, 1-6, 10; Eph. 4, 1-6, 20; Phil. 2, 27-2, 18; 3, 7-21; Col. 3, 1-25; I Thess. 4, 1-12; II Thess. 2, 13-3, 15. Although some of these divisions are somewhat arbitrary, one may say that the pastoral epistles are almost completely moral. Also cf. Heb. 10, 19-13, 19. The great bulk of Jas. and I Peter are exhortations to a Christian life; I and II Jn. are well known as eulogies of faith and charity.

<sup>6</sup> In regard to the lists of vices and virtues, cf. Fernand Prat, *The Theology of St. Paul* tr. John L. Stoddard (Westminster, Md: Newman, 1952) Vol. II, pp. 469-71. For cases of conscience cf. I Cor. 1, 10-17; 5, 1-13; 6, 1-11; 7, 1-40; 8, 1-11, 1 etc.

<sup>7</sup> Prat, *op. cit.*, Vol. II, p. 34.

<sup>8</sup> "The Teaching of the Twelve Apostles" tr. Francis X. Glimm, S.T.L. in *The Apostolic Fathers* (NY: Cima, 1946), pp. 171-184.

<sup>9</sup> *Apol.*, i, 61. Cited by Prat *op. cit.*, Vol. II, p. 35.

Younger who in 112 wrote that Christians took an oath not to commit adultery, theft, cheating and so forth.<sup>10</sup>

So much for the Biblical foundation. Still one might wish with Father John McKenzie<sup>11</sup> that our Scripture scholars would provide us with more and better studies of the source of Christian moral; works such as Spicq's<sup>12</sup> and Grossouw's<sup>13</sup> are too rare. What must now be taken into account is the evolution of moral study in the Church so we may be in a position to approach today's burning issues with sound principles. A new advance is hardly feasible without a knowledge of the history of a discipline, and contemporary approaches to moral are sensitive to the need of a good history of the development of moral theology.<sup>14</sup> The best moral thinkers rightly feel that they must be guided by a knowledge of the past, its failures as well as its triumphs, its abortive attempts to meet situations long forgotten as well as its permanent contributions. Those who will not remember the past, as Santayana observed, are condemned to repeat it.

What should be emphasized in any effort to understand the history of moral theology is that such effort should not only be objective but sympathetic. In my undergraduate days the "Chesterbelloc" told us the thirteenth was the greatest of centuries, though those of us who sneaked a look at Coulton had our doubts. Today the fashion has changed, and the impression given by some authors is that the Holy Spirit deserted His

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<sup>10</sup> *Epist.*, x, 96. *Ibid.*

<sup>11</sup> Father McKenzie's work was of course directed to the Old Testament, but what he says is somewhat the same for the New: "What is needed is a complete synthesis of the religious and spiritual values of the Old Testament; much as I should have liked to do this, I found that the task was beyond me." *The Two-Edged Sword* (Milwaukee; Bruce, 1956), p. vi.

<sup>12</sup> C. Spicq, O.P., *Vie Morale et Trinité Sainte selon Saint Paul* (Paris: Cerf, 1957). The magnificent work *Agapé dans le Nouveau Testament* (Paris: Gabaldi, 1958) has been translated by Sister M. Honoria, O.P. and Sister Marie Aquinas, O.P. and will be published by Herder and Herder this fall.

<sup>13</sup> W. K. Grossouw, *Spirituality of the New Testament* tr. Martin W. Schoenberg, O.S.C. (St. Louis: Herder, 1961).

<sup>14</sup> Cf. Note 25 in my "Contemporary Developments in Sacramental and Moral Theology" in *Proceedings SCCTSD*, Vol. 8 (1962), p. 132.

Church sometime in the patristic period to return only today. Even pastoral zeal hardly excuses the facile oversimplification that theology developed its scientific, rational character from "the necessity of giving answers to questions . . . raised by captious, critical reason . . . attacks by enemies."<sup>15</sup> A solid church historian such as Philip Hughes or a thorough patristic scholar like Johannes Quasten might take quite a different view.

Take as a concrete instance the situation of St. Clement and Origen in Alexandria. Was their school, the *Didascalion*, simply a Christian fortress buttressed against the pagan philosophers entrenched in the *Musaeion*? Was it merely as a polemic that St. Clement wove strands of Plotinianism into the tapestry he called the *Stromata*? From the better vantage point we enjoy today, the judgment passed may be that there was too much Plotinian *gnosis* and not enough Pauline *agape* in this moral doctrine, that the pure wine of the Gospel was a bit watered down by Greek philosophy.<sup>16</sup> Still we honor Clement and Origen not just for meeting the needs of their day, but for the very real victories they scored in their consecration of all they were and had, including the philosopher's toga, to the proclamation of the Word of God. These early Christian writers would certainly have wholeheartedly subscribed to the dictum of St. Ambrose: "It has not pleased God to save His people with dialectic," a

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<sup>15</sup> It would be more charitable—and thomistic—to identify this opinion with a *quidam dicunt*. However, because of the wide circulation still being given such impoverished notions of theology, it seems necessary to say that these are the words of a great liturgical scholar, Josef A. Jungmann, S.J. Actually written in 1936, the ensuing controversy on "kerygmatic theology" concluded with important qualifications by those who first proposed it. Still the original distrust of the scientific character of theology is being propagated. *The Good News Yesterday and Today* tr. William A. Huesman, S.J. (N.Y.: Sadlier, 1962). Something of a fuller and more recent appreciation of theology may be found in Kieran Conley, O.S.B., *A Theology of Wisdom* (Dubuque: Priory, 1963), especially on "The Wisdom of Theology" pp. 59-104.

<sup>16</sup> On the other hand, a theology using philosophy in the service of faith turns water into wine. "Unde illi (theologi) qui utuntur philosophicis documentis in sacra scriptura redigendo in obsequium fidei, non miscent aquam vino, sed convertunt aquam in vinum." S. Th. In Boet de Trin., q. 2, a. 3, ad 5um.

saying, incidentally, Newman placed at the head of his most subtle work, the *Grammar of Assent*.<sup>17</sup>

I wonder, as I read those authors who would reject the scientific character of moral theology, whether the great Alexandrians would not find the fideist trumpeting of Tertullian on a non-recognition policy for the too terrestrial Athens a bit extreme, and in reality a betrayal of God's own gift of reason. These Fathers knew, as we should know, that no system—I almost said "gimmick"—will infallibly provide a perfect instrument of study and communication for our Lord's timeless message to contemporary society. Yet they would try to forge the best means possible, knowing that even Greek reason did not escape the overshadowing wings of the Spirit Who broods over this bent world. As a Latin Father was to say, everything true, no matter who says it, is from the Holy Spirit,<sup>18</sup> surely an echo of the Pauline encouragement to embrace whatever things are true, honorable, just, holy, lovable, of good repute, any virtue, anything worthy of praise. (Phil. 4, 8)

One of our basic problems here is the problem of labels. The tradition is old; the future is vital, youthful, new. In an age of crisis and change, few care to be identified with what is *passé*, yet only a few dare to push to the front ranks of the *avant garde*. In the last year, in areas far wider than moral study, we have heard of conservatives and liberals, the right and the left, and even the closed door and the open mouth. These last labels are obviously the work of the respective oppositions. Since it would be impossible to please everyone in a forum such as this, the better part of valor suggests the adoption of a terminology which will please no one, i.e., let the labels be so unflattering as to

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<sup>17</sup> "Non in dialectica complacuit Deo saluum facere populum suum." John Henry Cardinal Newman, *An Essay in Aid of a Grammar of Assent* (N.Y.: Longmans, 1947). Title page.

<sup>18</sup> St. Ambrose, frequently quoted by St. Thomas. "Omne verum, a quocumque dicatur a Spiritu Sancto est." St. Paul puts it this way: "For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think on these things." CCD translation.



preclude the desire to align oneself on either side. I would then propose we adopt New Testament terminology, with an assist from Josephus, and speak of Pharisees and Saducees. Hans Küng identifies Saduceism with conformism, opportunism and modernism while Pharisaism represents confessionalism, immobility, traditionalism.<sup>19</sup> My students will testify to my use of the terminology before the publication of *The Council, Reform and Reunion*.

When one peruses Ricciotti's account of both parties<sup>20</sup> (we say nothing of the zealots, often knife-bearing, who were probably the first century equivalent of our angry young men) the temptation is to utter a plague on both your houses, depart for an Essene monastery to curl up for the night with a good Dead Sea scroll. This is only half in jest, for current moral literature reflects both Pharisaism and Saduceism, and worse, the honest soul-searcher can detect elements of one or the other in his own heart. Today we have the new Pharisee: static, oblivious of the ambient culture, living in a ghetto, refusing to do more than a mild adaptation of his ancient manuals. And if the world will not buy such apples, he retires in high dudgeon to his ivory tower. On the other side, the Saducee is avid for novelty, eagerly accepting the latest, not because it is always better, but because it is exciting. In his game of theological brinkmanship he courts disaster—the shipwreck of the faith. Please do not take this as a recommendation of either position, nor a comfortable middle-of-the-road policy. What I intend is a statement of our difficulties in the crisis of change.

The moral area is particularly critical for it is a central kingdom in which Bible and liturgy, revelation and daily life, dogma and practise, personal ascesis and the mysterious Spirit, all meet. For example, take not only our more scholarly understanding of the biblical foundation of Christian morality, but its

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<sup>19</sup> Hans Küng, *The Council, Reform and Reunion* tr. Cecily Hastings (N.Y.: Sheed & Ward, 1961), pp. 22-24.

<sup>20</sup> Cf. Josephus' *Antiquitates Judaeorum* as cited and explained by Msgr. G. Ricciotti, *Life of Christ* tr. Alba Zizzamia (Milwaukee: Bruce, 1949), p. 32.

liturgical expression. The first hint of things to come from the Council is the reported wish of the Fathers that "professors of other theological subjects, especially dogma and spiritual theology (should) lay sufficient emphasis, according to the requirements of each subject, on the mystery of Christ and the history of salvation so as to bring out spontaneously the relationship of each discipline with the liturgy, which is both summit and source of Christian activity."<sup>21</sup>

Here is work aplenty. Several years ago there was a great flurry between "liturgists" and "contemplatives" in the journals at home and abroad. Neither party really carried the day; what in fact became painfully obvious was that neither specialty understood the language of the other.<sup>22</sup> Now that a dialogue with our separated brethren has been initiated, it might be well if we could start a colloquium among ourselves to unite such varied specialties in a superior and harmonious synthesis.<sup>23</sup>

College teachers of sacred doctrine have their own peculiar problems. Happily released from the sin-study needed in the preparation of future confessors, the campus setting does not

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<sup>21</sup> First published in *L'Osservatore Romano* Dec. 8th, 1962, the substance of these liturgical principles was given in an NCWC release on Dec. 15th. Cf. "The Approved Chapter One" in *Worship*, XXXVII; III (Feb. 1963), pp. 153-163; Shawn G. Sheehan, "Synthesis of Christian Life." *Mediator*, XIV, 2 (Dec. 1962); *Emmanuel*, LXIX, 3 (March, 1963), pp. 107-110; "A Guide to the Congregations and the Projects," *The Pope Speaks*, 8, 3 (1963), pp. 305-314.

<sup>22</sup> Jacques and Raissa Maritain, *Liturgy and Contemplation* (N.Y.: Kenedy, 1960). Fr. William, O.C.D., "A Re-Examination of the Liturgical Movement," *Spiritual Life*, June, 1959 reprinted in *The Catholic Mind*, Sept.-Oct., 1959). Articles by Thomas Merton, Bernard Haring, C.S.S.R., Cypriano Vaggagini, O.S.B. in *Worship*, XXIV, 9 (Oct. 1960). Gregory Stevens, O.S.B., "Moral Theology and the Liturgy," *Yearbook of Liturgical Studies*, 1960. Articles by Louis Bouyer, C. Orat., M. Labourdette, O.P., B. Bro, O.P. in *La Vie Spirituelle*, April-July, 1960. B. Bro's article, "Private Prayer and Common Prayer" has been translated and will appear in the Council issue of *The Thomist*, July-Dec., 1963.

<sup>23</sup> For instance, the scholarly articles by Martimort *et al.* in *Liturgy and the Word of God* (Collegeville: St. John's Abbey, 1961) on the components of liturgy could easily be reconciled with an historical study of the terminology of mental prayer explained by Paul Philippe, O.P., "Mental Prayer in the Catholic Tradition" in *Mental Prayer and Modern Life* tr. F. C. Lehner, O.P. (N.Y.: Kenedy, 1950).

provide the liturgical and spiritual formation of novitiate and seminary.<sup>24</sup> Less sharply marked off from the seminary situation, but none the less real is the problem of what may be called moral's apologetic function. Our students seem to encounter not only Jehovah's Witness armed with bible on the front porch, but inside, at the cocktail party, the cultivated sophisticate armed with Fletcher's *Morals and Medicine*.<sup>25</sup> Many if not most objections to the Christian faith seem in the moral ambit.

In this connection, Charles Davis' recent *Theology for Today* has a passage which strikes a sympathetic chord.<sup>26</sup> The introduction expresses an exhilarating sense of fresh wonder at recent Biblical scholarship and the vital liturgical expression of contemporary theology. But then the warmth of optimism is dissipated by the cold, harsh reality of the modern world. This rude awakening from dogmatic slumber is dramatized by a twist Monsignor Davis gives to a familiar C. S. Lewis story in the *Screwtape Letters*. It seems an atheist was on a dangerous train of thought as he read in the British Museum. That the devil broke up by suggesting lunch. "Once he was in the street, I showed him a newsboy shouting the midday paper, and a Number 73 bus going by and . . . I got into him the unalterable conviction that, whatever odd ideas might come into a man's head when he was shut up with his books, a healthy dose of 'real life' (by which he meant the bus and the newsboy) was enough to show him 'all that sort of thing' just couldn't be true." Monsignor Davis points his special moral: much of our own thrilled excitement over liturgy and the word of God is simply irrelevant to the man in the street, to the intellectual of the times. A crying need is for a more genuinely speculative theology which does speak to the world outside.<sup>27</sup> Dom Aelred Graham in his recent

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<sup>24</sup> This serious problem of formation as opposed to mere information has hardly been faced except by some movements such as the *Cursillo*.

<sup>25</sup> Cf. my refutation in *The Thomist*, XVIII, 1 (Jan. 1955), pp. 89-101.

<sup>26</sup> Charles Davis, *Theology for Today* (N.Y.: Sheed & Ward, 1963). This can be generally recommended as a clear survey of recent work.

<sup>27</sup> And not just to the world outside. As Gustave Thils puts it: "Biblical theology . . . has . . . several aspects which can be confusing. When a Christian asks, 'What is holiness,' he wants to know what it is necessary to

study of Zen Buddhism shows that it is only at the deepest levels of Catholic thought that one comes in contact with what had appeared as hopelessly alien in our bible and liturgy.<sup>28</sup>

Ecumenical concern goes beyond Protestant and Jew to Hindu, Muslim and to all nations Christ commanded us to teach. The encounter with the nations, at least initially, must be on the common ground of human nature and human reason. This definitely does not mean serving up the stale crumbs of syllogistic conclusions we never thought but borrowed from dusty tomes. It does mean thinking through and anew the riches of a tradition we have hardly begun to realize. If someone quotes the present Pontiff's warm recommendation of Aquinas' moral teaching to students of all the arts and sciences, especially the young graduates enrolled in the various ranks of Catholic action, let the Saducee complete the quotation for the Pharisee: "We earnestly desire that this treasure . . . be *unearthed* in such a way that methods of procedure and choice of language should never be at odds with the temper and character of our day."<sup>29</sup>

To come to specifics: are we unearthing the treasure? Pius XII in his condemnation of the menace of situation ethics suggested "the still pertinent explanations of St. Thomas on the cardinal virtue of prudence."<sup>30</sup> Yet since then I find little serious

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be and to do to become a saint, rather than to know the precise doctrinal meaning of the term 'holy' in the Bible." *Christian Holiness* tr. John L. Farrand, S.J. (Tielt, Belgium: Lannoo, 1961), pp. 16-17.

<sup>28</sup> Dom Aelred Graham, O.S.B., *Zen Catholicism* (N.Y.: Harcourt, Brace and World, 1963). Cf. the sharp precisions in Third Supplementary Discussion on Anti-Thomism, pp. 183-196. Likewise the Postscript, "The Case of Walter Kaufman" is a model of incisive apologetic.

<sup>29</sup> Translated from the Latin text as printed in *L'Osservatore Romano* of September 18, 1960 and published in *Magister* V, 1 (December, 1960). Italic mine.

<sup>30</sup> To continue the quotation: "His treatise evidences a sense of personal activity which contains whatever true and positive there may be in 'ethics according to the situation' while avoiding its confusions and aberrations. Hence it will be sufficient for the modern moralist to continue along the same lines, if he wishes to make a thorough study of the new problems." *Acta Apostolicae Sedis* 44 (1952) p. 418. Eng. tr. *Irish Ecclesiastical Record* (1952), p. 141. Cited in William A. Wallace, O.P., *The Role of Demonstration in Moral Theology* (Washington: The Thomist Press, 1962), p. 3. This recent work has not received the attention it deserves.

work, at least in English, showing that the link between speculative moral and actual moral living is precisely through the development of a mature conscience by prudence.<sup>31</sup> There are, on the other hand, explicit denials of its value in the name of a nebulous morality still in process.<sup>32</sup>

All this comes to one thing—in moral, as in other areas of theology, hard and serious work is needed. One might sympathize with the groans of an overburdened student, but hardly with teachers. As recently as last week, the Holy Father in his new encyclical, *Pacem in terris*, has both heartened and shamed us.

It is Our opinion, too, that the above-mentioned inconsistency between the religious faith, in those who believe, and their activities in the temporal sphere, results—in great part, if not entirely—from the lack of a solid Christian education. Indeed it happens in many quarters and too often that there is no proportion between scientific training and religious instruction: the former continues and is extended until it reaches higher degrees, while the latter remains at an elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption: namely, that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too that they be instructed regarding the proper way to carry out their actual tasks.<sup>33</sup>

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<sup>31</sup> Cf. my "Contemporary Developments in Sacramental and Moral Theology" *Proceedings SCCTSD*, Vol. 8 (1962) pp. 136-7, notes 34-35. One important exception is J. R. Connery, S.J., "Prudence and Morality," *Theological Studies*, 13 (1952), pp. 564-582.

<sup>32</sup> Cf. the criticism of "existential ethics" by William A. Wallace, O.P., *op. cit.*, pp. 203-208.

<sup>33</sup> Pope John XXIII, *Pacem in Terris*, ed. William J. Gibbons, S.J. (N.Y.: Paulist Press, 1963) #153.

This challenge of the Pope has a familiar ring; in all reverence and proportion it sounds very like some of the stated purposes of this Society. But the study and teaching of the image of God in action, like other parts of theology, require hard work. As a recent commentator on Newman puts it, ". . . refined reasoning on moral matters is the ally, not the enemy of piety. It is a hard lesson even now, and few grasp it. . . . In problems of the mind, delicacy makes for durability."<sup>34</sup>

The magnitude of the task should be stimulus for action; its difficulty should not cause despair, for we have, as a great teacher of sacred doctrine said in beginning his work, confidence of the divine help. It is now generally admitted that the same St. Thomas made as his most original contribution a great moral theology.<sup>35</sup> In the contemporary approach to the theology of Christian life, such genius may be lacking, but the Church and her teachers are never without that divine help in Whom we place our confidence.

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<sup>34</sup> Garry Wills, "Newman," *The National Review*, Oct. 23, 1962, p. 320.

<sup>35</sup> M. D. Chenu, O.P., "Originality of St. Thomas" in *Man and His Happiness* ed. A. M. Henry, O.P. (Chicago: Fides, 1956) tr. Charles Milner, C.S.C., pp. xi-xv.