

1. Bernhard Blankenhorn, O.P., “Balthasar’s Method of Divine Naming” (pp.245-268)

The author explores how Hans Urs von Balthasar predicates of God both traditional attributes, such as immutability, and non-traditional attributes such as death, surprise, faith, time, and becoming. At issue is von Balthasar’s understanding of analogy. After briefly surveying von Balthasar’s writings about “negative theology” and about the relationship of philosophy and theology, Blankenhorn concentrates upon expositing von Balthasar’s depiction of Christ as the concrete analogy of being who, precisely in the deeds of his humanity, illumines the mystery of the divine Trinitarian life. Blankenhorn concludes by examining certain of the attributes that von Balthasar predicates of God, and by raising questions about their suitability and about von Balthasar’s method.

2. Georges Cottier, O.P., “Metaphysics and Mysticism” (pp. 269-282)

Cardinal Cottier begins by pointing out that philosophical investigation into topics that are often described under the rubric of “metaphysics” frequently possesses (whether as the foundation or as the endpoint) a mystical dimension, especially in neo-Platonic and Eastern traditions of thought. Having argued that human knowing depends upon sensibles and thus is incapable of fully grasping Being in itself, Cottier compares the positions of Kant, Hegel, and St. Thomas, and finds that St. Thomas’s position occupies a salutary middle ground. Cottier then examines the relationship of knowing and loving insofar as they find their perfection in spiritual union with God and in light of the distinction between nature and grace. He concludes by drawing out both the distinction and the relationship between conceptual metaphysical knowledge and non-conceptual mystical “unknowing”—itself a kind of experiential knowledge—that is born of love.

3. Gilles Emery, O.P., “Reconciliation with the Church and Interior Penance: The Contribution of Thomas Aquinas on the Question of the *Res et Sacramentum* of Penance” (pp. 283-302)

The scholastics distinguished between the sacramental sign itself (*sacramentum tantum*), the intermediate effect brought about by the sacrament (*res et sacramentum*), and the ultimate effect or “fruit” of the sacrament (*res tantum*). Given this distinction, theologians have inquired as to the nature of the *res et sacramentum* of the sacrament of penance. Following Maurice de la Taille, Karl Rahner, and others who sought to emphasize the social dimension of the sacraments, most theologians today would identify the *res et sacramentum* of penance as reconciliation with the Church. In contrast, with St. Thomas Aquinas, Emery argues that the *res et sacramentum* of penance is “interior penance.” In Emery’s view, Aquinas’s contribution is to hold intimately together the personal and social dimensions of the sacrament of penance.

4. Jeremy Holmes, “Biblical Scholarship New and Old: Learning from the Past” (pp. 303-320)

Holmes argues that the bias in biblical studies against patristic and medieval commentaries is an example of intellectual provincialism. In order to foster a deeper dialogue, he compares and contrasts two influential commentaries on Ecclesiastes: St. Bonaventure's and Roland Murphy's. Holmes first explores Bonaventure's medieval method of using Aristotle's four causes—material, efficient, formal, and final—as a means of expositing Scripture. He finds that this method allows Bonaventure to meditate profoundly upon the goal that the author of Ecclesiastes had in mind in writing the book, and to illumine theologically the kinds of “vanity” and the diverse modes in which the author of Ecclesiastes speaks. Having thus introduced Bonaventure's approach, Holmes focuses on the particular theme of death and the afterlife in comparing Bonaventure's commentary with that of Roland Murphy. He concludes by arguing that contemporary exegetes should strive to unite the depth of Murphy's historical questioning with the depth of Bonaventure's theological questioning, especially with Bonaventure's concern to discover the *truth* that God intended to teach through the author of Ecclesiastes.

5. Antonio Livi, “The Philosophical Category of ‘Faith’ at the Origins of Modern Scepticism” (pp.321-340)

Developing the work of Richard Popkin, among others, Livi locates Cartesian thought firmly within the currents of theological fideism and philosophical skepticism that were widespread in the seventeenth century, and that were brought about by the epistemological crisis produced by the Reformation. He argues that this skepticism differs in kind from that of pre-Christian thinkers (the “Academics” or Skeptics of the ancient world). In a manner similar to Luther's emphasis on personal faith—an emphasis followed by numerous Catholic thinkers as well—Descartes places the ground of certitude in the thinking self, rather than in the realities outside the self. As an alternative to such fideism, Livi proposes a return to the metaphysical realism of the ancients and the medievals, guided by the intuitions of Pascal.

6. Servais Pinckaers, O.P., “An Unnoticed Symposium on Moral Theory” (pp. 341-358)

Pinckaers seeks to bring to light the significance for the development of both the *Catechism of the Catholic Church* and *Veritatis Splendor* of a theological conference organized by the late Cardinal Jean-Jérôme Hamer, O.P. and held March 22-28, 1981 in Rome. In response to the controversies following upon the publication of *Humanae Vitae* in 1968, this conference brought together leading moral theologians from among both those who agreed with the teachings of the encyclical and those who disagreed. The conference addressed the place in Catholic moral reasoning of Scripture, the Fathers and medievals, philosophy, the social sciences, and the Magisterium. In addition to inquiring into the sources of Catholic ethics, the conference sought to illumine the way in which the New Law of Christ, and thus Christian freedom, shapes Christian morality. By describing the key debates that emerged at the conference, Pinckaers shows the genesis of the path taken by *Veritatis Splendor* in particular.

7. C. Kavin Rowe, “The God of Israel and Jesus Christ: Luke, Marcion, and the Unity of the Canon” (pp. 359-380)

The 2<sup>nd</sup>-century heretic Marcion famously raised the question of whether the God of the Old Testament is actually the same as the God revealed in the New Testament. Interestingly, Marcion chose the Gospel of Luke as the Gospel that corresponded best to his theology of disjunction between Old and New Testaments. Modern scholarship, following Harnack, has emphasized Luke's Hellenism and thus may seem to accord with Marcion's judgment. Rowe points out, however, that Marcion omitted the first two chapters of Luke in their entirety, as well as most of chapters three and four. Rowe proceeds to demonstrate that these chapters, with their overriding concern for the unity of the "new" events with the "old," identify the God of Israel with Jesus Christ through Luke's repeated use of the Greek "ho kurios" or "the Lord," which Luke applies to both the Father and to the Messiah. Rowe also treats the use of "kurios" in Acts, in light of both the Roman and the Jewish context. In the process, Rowe challenges the assumption, held by such scholars as Martin Dibelius and Raymond Brown, that the birth-infancy narratives are later in origin than most of the remainder of Luke's Gospel.

8. Michele M. Schumacher, "An Inseparable Connection: The Fruitfulness of Conjugal Love and the Divine Norm" (pp. 381-402)

Since Christian love of God participates in the divine love, which is self-giving or Eucharistic as a divine "communion of Persons," Christian marriage must likewise be self-giving or Eucharistic. It follows that the acts that belong to Christian marriage should express the self-giving union of Christ and the Church (cf. Ephesians 5), a union that cannot be separated from its fruitfulness. Drawing out this thesis, Schumacher traces the development of the understanding of marriage as a sacrament. Aquinas, she argues, marks the transition point at which theological reflection upon the sacrament came fully to recognize that the grace given by the sacrament of marriage enfolds the spouses into the fruitful union of Christ and the Church. Schumacher then turns to the thought of Pope John Paul II and Hans Urs von Balthasar, and shows how the spouses' fruitful union is a participation in the fruitful communion of the divine Persons which overflows into creation and redemption. In particular, the Holy Spirit, who is Love and Gift, informs the spouses' loving (unitive) openness to the gift of new life, an openness which (as Eucharistic love) is expressed in the body. The unitive and the procreative thus cannot be separated in the conjugal act.

9. Michael Waldstein, "Dietrich von Hildebrand and St. Thomas Aquinas on Goodness and Happiness" (pp. 403-464)

Dietrich von Hildebrand is well known for his criticism of accounts of the good and happiness that, in his view, lock the human person in an immanent dynamism of appetites or urges rooted in human nature, and thereby rule out the possibility of free self-transcendence. While von Hildebrand did not identify this position with Thomas Aquinas by name, nonetheless his followers have generally associated the position that von Hildebrand criticizes with that of Aquinas, and it seems likely that von Hildebrand had Aquinas in mind. Waldstein first describes in detail both von Hildebrand's own position and the criticisms that von Hildebrand launches against the position associated

with Aquinas. Through an exhaustive textual analysis, Waldstein then argues that Hildebrand's own position is in fact not opposed to the true view of Aquinas himself, but rather stands in opposition to the early 20<sup>th</sup>-century Thomistic philosophy influenced by Immanuel Kant and Hans Driesch.