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Anthony A. Akinwale, OP, "Conduct Your Affairs with Humility: Homily at St. Philip Neri Church, Waban, Massachusetts"

The current competitive spirit fostered by the Olympic Games calls for a careful reflection on the difference between arrogance and pride. The former is over-estimation of self-worth; the latter is justifiable celebration of hard-earned achievement. There are three means to cultivating the proper celebration of achievement: (1) seeing God as greatest while seeing the image of God in every man; (2) gratitude to God for achievement; and (3) using achievement to build up others in virtue. We must imitate Christ's own self-effacement.

Lauren Pristas, "The Collects at Sunday Mass: An Examination of the Revisions of Vatican II"

The collect is one of the most important prayers, yet scholars have paid little attention to the differences between the 1962 missal and the missal of 1970. Quantitative analysis reveals that the corpus of collects in each missal differs significantly. The differences involve the removal of traditional collects, their redistribution, or their modification. The editorial practices of the new missal tend to remove certain attitudes or themes and are generally discontinuous with the main current of tradition. Comparative analysis of the Advent Sunday subset reveals that the theology and posture of the missals' collects in this subset differs greatly. The goal of these comparisons is to begin to identify the place of the 1970 missal within the Western tradition.

J. L. A. West, "Nature, Specific Difference, and Degrees of Being: Metaphysical Background to Aquinas's Anti-Monophysite Arguments"

Aquinas's anti-monophysite arguments reveal a very explicit application of his concept of nature to Christology. "Nature" in Aquinas's metaphysics is clearly definitional rather than modal. Approaching the meaning of nature through etymology, Aquinas retains a truly philosophical and metaphysical meaning of nature as "specific difference" (derived from Aristotle and Boethius). His method, illustrated by different but broadly similar accounts of the union of natures in the *Sentences* commentary, the *Summa Contra Gentiles*, and the *Summa Theologiae*, reveals the genuinely philosophical character of metaphysical principles used to solve theological problems and Aquinas's concern to find natural analogues to establish such principles.

Nicanor Pier Giorgio Austriaco, OP, "On Reshaping Skulls and Unintelligible Intentions"

The Catholic moral tradition has conventionally distinguished between direct and indirect intention to address cases where actions lead to both good and bad effects. The difficulty of assessing "in the perspective of the acting person" whether an intention is direct or indirect leads Grisez, Finnis, and Boyle into subjectivism in the case of fetal craniotomy. MacIntyre's distinction between intelligible and unintelligible intentions, as

rooted in a narrative account of the act and of the agent helps to solve this difficulty. Three classic cases of double effect (the removal of a pregnant woman's diseased uterus, the administration of potentially dangerous narcotics to a dying patient, and self defense) reveal the utility of this approach and show that the position of Grisez, Finnis, and Boyle leads to an unintelligible intention.

Steven A. Long, "Response to Jensen on the Moral Object"

Steven Jensen's criticism of Long's account of moral species and object (*The Thomist*, October 2003) is flawed. The focal point is Aquinas's statement that the moral act does not receive its species from what is outside intention. Three crucial points must be made: (1) that the primary sense of the human act is one in which the moral object is *naturally* ordered to the end; (2) "species" in this context is derived from the end, by which the species derived from the object is defined; (3) "intention" refers primarily to the end, whereas "choice" refers to means—means are chosen because of the end. These points clarify Aquinas's statement and help explain that one should define the moral object of capital punishment to include killing as part of its definition. We must use these three points to appreciate the enduring value of Aquinas's remarks on capital punishment.

Romanus Cessario, OP, "Cardinal Cajetan and His Critics"

Today's theological waters for graduate students in Catholic theology are murky and confusing. Current disagreement among theologians combines with students' ignorance of Catholic heritage. To combat the confusion, recourse to a well-developed, comprehensive overview of the tradition is necessary. Rowland's book, a work within the ambit of *Communio* theology, provides a useful orientation—particularly through its list of authors. Its treatment of the nature / grace distinction is unfair, however, to Cajetan, who is a trustworthy guide to students and in a more authoritative position than de Lubac. Furthermore, the book itself says little about the Thomist tradition. As a result, the work risks misleading students with regard to Thomism.

Larry S. Chapp, "The Retrieval of *Gaudium et Spes*: A Comparison of Rowland and Balthasar"

Rowland's provocative critique of *Gaudium et Spes* argues that the Church has lacked a coherent theology for dealing with modern culture. According to Rowland, *Gaudium et Spes* is vague, lacks a coherent theological framework, and exhibits naiveté about the compatibility of modern culture with Catholicism. In contrast, von Balthasar, while critiquing theological liberalism after the Council, was more positive; he reads the document together with the other conciliar documents, with an eye for theological synthesis and on the basis of its unstated dogmatic presuppositions. The real problem is the "deplorable worldliness" of the Council's interpreters. Balthasar's analysis offers a more constructive way forward: a better account of the document's theology of nature and grace, as well as its overall framework.

David B. Burrell, CSC, "A Critique of Culture Showing How Faith and Reason Interact"

Rowland's trenchant cultural analysis is a welcome clarification of tangled and stereotyped issues, such as the "liberal / conservative" labels. Relying on critics such as Schindler and MacIntyre, she situates herself within the "Radical Orthodoxy" circle, providing an analysis that continues the work of de Lubac on the nature / grace distinction. A major concern is criticizing the "Whig Thomists" who attempt to harmonize the Thomist tradition with modernity. She concludes with a postmodern Augustinian development of Thomism and a discussion of new natural law theorists in order to try to return natural law to its original narrative tradition.

Matthew L. Lamb, "Nature is Normative for Culture"

Within the dialectic between the ancients and the moderns, Rowland's book fails to advert to certain modern inadequacies in her positions. Her treatment of *Gaudium et Spes* fails to notice the document's frequent linking of "nature" with "culture." It emphasizes how the nature and mission of the Church transcends particular cultures. Further, Rowland tends toward the modern view of nature as a cultural product. Her dependence on "tradition-constituted rationality" is indicative of this failure to view traditions as truly mediating a sapiential knowledge of God-given human nature and its operations. Instead, her tendency is toward cultural relativism, without adequate treatment of nature or metaphysics.

Francesca Aran Murphy, "The Perils of a Push-a-Button Weltanschauung"

Rowland's book diagnoses the post-conciliar desacralization of Catholic institutions as coming from (1) the unimaginative approval given to modernity by *Gaudium et Spes* and (2) failure to recognize that the theological virtues are at the root of the cardinal. She thus explains problems with both theologically liberal institutions and those more conservative. Unfortunately, her prescribed social and political solution is a less-than-adequate articulation of an intrinsicist approach, which misinterprets de Lubac's *Catholicisme*. Further, her four-part solution is generally problematic with regard to the understanding of the self or of self-consciousness. Nevertheless, her prognosis is hopeful because the various opposed theological camps she discusses are closer than not to synthesis.

Tracey Rowland, "Response to Burrell, Cessario, Chapp, Lamb, and Murphy"

Rowland seeks to clarify the issues of her book by marshalling the criticisms under three headings: (1) Thomist tradition, (2) Vatican II, and (3) her political theology and understanding of Catholic culture. First, she does not blame Cajetan for the whole process of secularization; in fact, the problem is broader than the question of nature and grace. She seeks to develop the Thomist tradition in order to address culture. She had presumed that Lamb's points about nature were not at issue. Second, the post-conciliar chaos is linked to the aforementioned lacuna in the Thomist tradition. She sought to explain how the accommodationist reading of *Gaudium et Spes* was possible. Third, Rowland did not attempt a comprehensive social and political theory, but to show that

Thomism and liberalism should not be combined. In the end, a major concern was that Catholic culture was diluted and abandoned in the name of *aggiornamento*. On a final note, she offers cautions about developing a theological account of human rights in the modern context.