

Maryvale Institute



*International Catholic Distance-Learning College
in Theology, Philosophy, Catechetics and Religious
Education*

**Bulletin of Research and
Academic Development**

2009-2010

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Very Rev Msgr Paul J. Watson: Introduction

I am pleased to be able to introduce this fifth issue of the *Bulletin of Research and Academic Development*. We would like those in the Church and Higher Education to be kept abreast of the range and scope of research, academic enquiry and creative work taking place among the more than 120 staff and 300 Higher Education students of Maryvale. This Bulletin offers a flavour of this work, highlighting some of the staff publications and research and a selection of the research work of students.

Do contact me if you would like to know more about this work.

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Francis Etheredge on developing the Research Bulletin

Francis Etheredge, BA (Hons), MA, PGCert, PGCE, Assistant Editor

In this, the fifth issue of the *Bulletin of Research and Academic Development*, we are beginning to see that there is an increasingly wide range of material relevant to this Research Bulletin; indeed, that there are several strands to *Maryvale's Research Ethos*, all of which pertain to the cultivation of a mentality to which research belongs and from which various kinds of work flow.

Research occurs at a number of levels across the Institute, from BA research projects, through MA theses, to PhDs. Furthermore, with forty students beginning any one of seven pathways on the MA in Catholic Pastoral and Educational Studies Programme, each of which culminates with a 20,000 word dissertation, there is, potentially, an enormous range of research 'in the wings'.

We have a substantial number of doctoral research students who, as you will see, range over a number of subject areas: Bioethics; Mediaeval Studies; Lonergan Studies; Catechetics; Scripture; Metaphysics; Spirituality; History of Religious Orders; Anthropology, Moral Theology, Sacramental Theology and many others. As a part of that development, there is an increasingly wide range of contacts with experts in a variety of fields, some of whose work is reflected in the section on supervisors and in other parts of the Bulletin.

On the other hand, we have a number of items on various aspects of research, ranging from two pieces on the PhD *viva* itself to a variety of articles on research in Dogmatic Theology, Ecclesiology, Lonergan Studies, Aquinas and Wittgenstein, reflections on the 'Research Bug', 'Thinking with the Church', and more.

In conclusion, I would like to express our gratitude to the many people who have contributed to this edition of the Research Bulletin. Furthermore, the development of the *Bulletin* owes a particular debt to Dr. Petroc Willey who was willing to grant a considerable degree of creative freedom to his assistant editor in the development of the last two editions. Reflecting on the number of conversations which have been translated into contributions to this edition, makes one realise how the relationship of one to another and each to the whole, really brings to life the concept of the person as a 'dialogical being'¹.

¹ Cf. Cardinal Ratzinger, now Pope Benedict XVI, 'Concerning the notion of person in theology', *Communio: International Catholic Review*, 17 (Fall, 1990): pp. 459, 441-2 of pp. 439-454; indeed, the concept of 'Person in relation' has probably still to be properly understood in terms of the human person. Nevertheless, Pope John Paul II concept '*communio personarum*' (*General Audience*, 11/14/79) is exploring the interconnection between person and relationship. In terms of Ratzinger's article, however, it has to be said, he acknowledges the Scripture as a source for the conception of God as a dialogical being.

PART I. Research across the Maryvale Institute

Dr. Caroline Farey on research in the BA (Hons) in Applied Theology, Catechist Pathway

Students of the BA in Applied Theology programme have a research dissertation to complete in year five, the final year of the programme. The work involves an empirical research element for the sake of parish strategy. For this students are asked to reflect on an area of parish life that could be enhanced or developed, to undertake some empirical research in that area and to analyse the data in order to be able to make concrete proposals for parish strategy.

The kinds of research that have been undertaken are small but extremely interesting. Currently, one student has interviewed altar-servers to find out how their training might be focused in such a way that it deepens their understanding of their relationship with Christ. The results are of such value that a new training package for alter-servers for parishes could well be developed from the findings.

Another piece of BA research this year is concerned with the work of those parishioners who visit the very sick and how equipped they are to speak of the Christian hopes and beliefs about death. Again the research is very revealing both from the point of view of those visiting and those being visited, as to their needs and concerns.

In 2010 a BA research project sought to find out the reasons why young people's prayer groups, linked and promoted by Youth 2000, folded. By asking the young people, unexpected as well as expected reasons became apparent. This research was undertaken in order to support the prayer groups at those weak points and help maintain them.

A second research project in 2010 sought to ascertain whether appropriate music, when used in the context of adult catechesis, made a difference to the degree of receptivity of the faith. The data group was small but the results indicated a much greater impact than expected. The research followed a similar project with regard to the use of sacred art in catechesis that was carried out by another student of the programme some years earlier. Here again the results indicated a far greater depth of appreciation and understanding than might usually be envisaged.

Although the projects are small, 10,000 words (plus appendices), the results are very rewarding and the students are equipped early for more sophisticated research at the next level.

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Presentation of the Edward Hulmes prize for Research

Congratulations to Anne Quirk MA (2010) for her research on ‘CAFOD and Climate Change – a Theological Exploration’

The Edward Hulmes Prize is awarded annually in honour of a Fellow of the Institute and is given for what is judged to be the most significant piece of research produced during the year. (Account is taken of the academic level at which the research piece was produced in order to enable bachelors and masters level research to be considered for this prize, alongside doctoral research).

2009: No prize awarded

2008: Awarded to Christine Moore MA

2007: Awarded to Bernard Farrell-Roberts MA

2006: Awarded to Sr. Eleanor Gibson MA

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MA Level research

The Course Director of the MA in Catholic Pastoral and Educational Studies is Stephen Yates, BA, PGCE, MEd, PhD (pending)

Stephen oversees an MA programme with a number of pathways. This year, 40 students, began with the first residential of the course on 7th January, 2011.

Anyone interested in knowing more should contact Stephen Yates at Maryvale on ma@maryvale.ac.uk. Two of these pathways also have their own contact: Mary Killeen, who is the Course Director for *Marriage and Family*, at: marriageandfamily@maryvale.ac.uk and Rev Dr John Redford, who is the Course Director for *Apologetics*, at: mact@maryvale.ac.uk.

Each MA concludes with a 20,000 word dissertation.

Name of specialisations within the award(s) conferred of Postgraduate Certificate/Diploma/Master of Arts in Catholic Pastoral and Educational Studies:

1. Personal, Moral and Spiritual Development
2. Religious Education and Catechesis
3. Spiritual Formation

4. Educational Leadership for Schools
5. Chaplaincy for Schools
6. Marriage and Family
7. Apologetics

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Mr. Stephen Yates on research at MA Level

Students of the MA in Catholic Pastoral and Educational Studies have a 20,000 word dissertation to complete in year three, the final year of the programme. This piece of work constitutes a sustained investigation into some theoretical issue within the fields of theology, catechesis, spirituality, anthropology, education, apologetics or marriage and family which has a bearing on an aspect of pastoral or educational practice in the student’s setting or cultural context.

The kinds of research undertaken are wide-ranging. Successful pieces submitted in 2010, for example, include:

- An analysis of secondary school pupils’ beliefs and responses regarding the moral argument for God’s existence
- A critical examination of the doctrinal and ethical issues underpinning CAFOD’s educational/promotional materials on Climate Change and Climate Justice
- The role of catechesis in awakening the desire for God, with a particular analysis of the approach taken to catechesis of the Institute of Notre Dame de Vie

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Mary Killeen on the MA in Marriage and Family

Mary Killeen STL, Course Director MA in Marriage and Family, on the course and the research opportunities which flow from it.

The new MA in Marriage and Family commenced 7-9th January 2011 with a total of 17 students from England, Ireland, the USA and Singapore. This postgraduate degree is confirmation of Maryvale’s long-standing commitment to marriage and family. During the development phase of the course, this commitment was highlighted by the decision to seek and enter into academic collaboration with the John Paul II Institute for Marriage and Family in Rome. Thanks to the generous response to Maryvale by Mons. Livio Melina, President of the John Paul II Institute, Professor Gilfredo Marengo became a member of the ‘Course Development Team’ and as such participated in each of the development meetings. With the MA now underway,

Maryvale looks to the continuation of this fruitful relationship with the John Paul II Institute as we continue to develop our service to the good of marriage and family.

In keeping with the vision of John Paul II, at the heart of the MA in Marriage and Family lies the articulation of an *adequate* anthropology, that is, an anthropology that responds to the full truth about who man is. This anthropology is articulated and analyzed through a multidisciplinary approach that embraces the contribution of philosophy, theology and the human sciences. In this way the mystery of the human person is afforded the fullest consideration in a credible and indeed necessary encounter between reason and revelation. At the same time, such a multidisciplinary approach opens up a diversity of research opportunities. These are reflected in the course modules themselves: Marriage and Family in Sacred Scripture, Philosophical and Theological Anthropology, Moral Theology, Sacramental Theology, Psychology of the Couple and Family, the Socio-Political Consideration of Family and the Theology of the Body.

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Maryvale's Centre for Marriage and the Family has also co-published with Family Publications a number of volumes:

Peter Bristow, *Christian Ethics and the Human Person*, Oxford: Family Publications and the Maryvale Institute, 2009

Francis Selman, *The Sacraments and the Mystery of Christ*, Oxford: Family Publications and the Maryvale Institute, 2009

George Woodall, *Humanae Vitae, Forty Years On: A New Commentary*, 2008

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To mark the inauguration of the MA in Marriage and Family, the annual Francis Clark Lecture will this year address the following theme: *Love: at the heart of the mystery of marriage and the family – the vision of John Paul II and Benedict XVI*. The keynote speaker is His Lordship, Bishop Jean Laffitte, Secretary, The Pontifical Council for the Family. We are grateful to His Lordship for his generous support for our work. The day conference will take place at Maryvale on Saturday June 18th. The conference fee is £20 including lunch and refreshments. All enquiries should be directed to marriageandfamily@maryvale.ac.uk

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Congratulations to the following students who have obtained their MA in Catholic Pastoral and Educational Studies in 2009-2010:

Sr. Hyacinthe Defos du Rau. Dissertation: 'How Can Catechesis Awaken Desire for God?' (Specialisation in Religious Education and Catechesis)

Anthony MacPherson. Dissertation: 'Teaching the Moral Argument to Senior School Pupils' (Specialisation in Personal, Moral and Spiritual Development)

Anne Quirk. Dissertation: 'CAFOD and Climate Change – a Theological Exploration' (Specialisation in Personal, Moral and Spiritual Development)

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Congratulations to the following student who has obtained her MA in Catholic Theology in 2009-2010:

Karen Andrews. Dissertation: 'The Moses Interpolation in the Letter to the Hebrews'

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A sample of student and alumni appointments and publications

We are always delighted to receive news of student and alumni appointment and publications. Please send us sufficient information e.g. date of publication and publisher. Where possible, please type your contribution. We will endeavour to publish a sample of these communications.

Please address your contribution: Research Bulletin 2011-2012, Assistant Editor, Maryvale Institute, Maryvale House, Old Oscott Hill, Kingstanding, Birmingham, B44 9AG. ENGLAND or by email to: research@maryvale.ac.uk

Brian Pizzalato, *research student and associate lecturer of the Maryvale Institute*, gave a paper on the philosophy of religion, 'Religious Experience and It's Metaphysical Foundations', given at the American Academy of Religion/Society of Biblical Literature Regional Meeting (Saturday, 28th March, 2009).

Edna Hunneysett, a past Maryvale MA student (1998), has had published *Pastoral Care Mental Health*, Chipmunkpublishing Ltd., 2009, 254pp.

Congratulations to Dr Donald Graham on the news that his doctoral thesis, *From Eastertide to Ecclesia. John Henry Newman, the Holy Spirit and the Church.* is to be published by Marquette University Press later this year.

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Maryvale's Academic Forum and Day Conferences

The Academic Forum is an opportunity for ongoing formation

Are you a member of Maryvale's permanent staff, associate staff or are you on Maryvale's M Phil or PhD research programmes? If you are, you are invited to the meetings of Maryvale's Academic Forum; they are usually on a Thursday, 10: 45 – 12: 30, in the Small Lecture Room at the Maryvale Institute. Please contact our Dean of Research, Dr. Petroc Willey, to register your interest and obtain any papers for the seminar: deputydirector@maryvale.ac.uk

Academic Forum: 2009

29th January

Mr Francis Etheredge: *Dignitatis Personae* and the 'mysterious instant of ... conception'

19th March

Rev Dr Richard Conrad OP: The Seven Gifts of the Holy Spirit; their distinctive place in Thomist moral theology and in Confirmation catechesis

7th May

Miss Anna Schafer: Christopher Dawson and his Contribution for Today

4th June

Dr. Derek McTravers, of the Open University, on the Peer Review of Tutors and Lecturers

17th September

Dr Andrew Beards: MacIntyre on Humans and Animals

22nd October

Mr Michael Hodgetts: The Philosophy of History

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Academic Forum: 2010

18th March

Mgr Paul Watson: The Fourfold Sense of Scripture

12th May

Rev Dr Peter Stravinskis: Eastern Catholic Rites

4th November 2010

Rev Dr Pawel Mokosa SMA: Catechetics in Poland

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Day Conferences: 2011

10th February, 2011: 10am – 3pm, Main Lecture Hall

Day Conference on the significance of Blessed John Henry Newman for the mission and work of Maryvale, led by Dr. Sheridan Gilley and Fr. Guy Nicholls, Cong.Orat

14th May, 2011, Day Conference on the New Translation of the Liturgy

Mgr. Andrew Wadsworth, Executive Director of ICEL

25th June 2011

Day Conference on Love: At the Heart of Marriage and the Family – the Vision of John Paul II in the light of *Deus Caritas Est*. Speakers include Bishop Laffitte, Pontifical Council for the Family, and Prof. Gilfredo Marengo, John Paul II Institute, Rome

27th October, 2011: 10am-3pm, Day Conference on Pope Benedict XVI's *Verbum Domini*

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PART II: Student Doctoral Awards

Congratulations to Sylvia Hoskins, who passed her PhD in 2010

The Meaning of Euthanasia: Catholic Teaching and Nurses' Practice in the Care of the Dying (Open University doctoral award)

Abstract

This research study has contributed to the body of knowledge in applying Christian and Catholic moral and theological principles to how nurses make end-of-life decisions and the possibility of how they could be involved were euthanasia to be legalised and how this could impact on the Christian nurse's role in caring for the patient. In addition the study has contributed new information on the experiences of one group of nurses working in care homes and how they make end-of-life decisions. The study also confirms research previously undertaken on end-of-life decision-making and the experiences of other nurses in the United Kingdom as well as other countries.

Using a qualitative design framework, an investigation was undertaken to explore the experiences of eleven qualified nurses from care homes within one geographical area in the north of Scotland, and how they made decisions on end-of-life care. A review of nursing and moral philosophy and moral theology literature was undertaken to place the empirical study within the context of contemporary definitions of euthanasia, current legislation and key debates. The empirical research was evaluated to determine how any legalisation of euthanasia in the United Kingdom could impact on Christian nurses' decision-making and their roles in caring for the patient, in the light of Christian moral principles.

The originality of the research lies in the exploration of the phenomenon with a particular group of nurses and the relation of the study findings to Christian moral principles.

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Congratulations to Mr. Anthony Williams, who passed his PhD in 2011

The Impact of Ockham's 'Nominalism' on His Understanding of Human Nature and the 'Imago Dei' in Man, in Comparison to Aquinas, Bonaventure and Scotus (Open University doctoral award)

Abstract

This thesis focuses on the consequences for an understanding of human nature in theology and philosophy arising from the 'necessitarian crisis' of the 13th century. This was caused by official reaction to the misappropriation of Aristotle by some philosophers and theologians, resulting in the Paris 'Condemnations' of 1270 and

1277. Flourishing before the crisis came to a head, Aquinas and Bonaventure made use of Aristotle's eudaemonism (happiness-oriented ethics) and natural finality to produce their own accounts of the teleological 'ordering' of human nature to its ultimate perfection and goal in God. Scotus and Ockham represent progressive stages in the subsequent eclipse and loss of the teleological perspective and natural finality, and its replacement by a more voluntarist, juridical and legalistic outlook, with consequences for the understanding of human nature.

An assessment is made of the impact of the resurgence of philosophical nominalism in the person of its principal 14th century exponent, William of Ockham. Each chapter charts the change in outlook from Aquinas to Ockham, under the respective headings of 'nature', 'freedom', 'grace' and the *imago Dei*. The focus is particularly on the effects of Ockham's logic and semantics on his own account of these realities.

The research provides evidence that Scotus and, especially, Ockham can be seen as contributors to the devaluation of nature. It is suggested that there is in Ockham's accounts of nature, grace and freedom a diminution of the sense of 'receptivity' to the divine which would mark the disposition of a soul being sanctified. It is shown that this receptivity has its source in the Trinitarian relations, where being is both given and received. In spite of his nominalist account of the category of 'relation', Ockham's portrayal of the *imago Dei* accurately reflects the intra-divine relations.

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Maryvale-Open University students submitting their PhD theses for examination in 2011

Mrs Philippa Bellows: A Theological Analysis of the Seal of the Holy Spirit within the context of Confirmation Catechesis

Rev Eamonn Corduff: Bioethics: the debate on elderly, dying and incapacitated persons, with a critical examination of the significance of *Evangelium Vitae*

Mr. Paul Dixon: The Absolute Proscription of Lying: a Moral and Theological Analysis and Application to Social Practice

Mr. Ronald Page: A consideration of the anthropology of Germain Grisez's *The Way of the Lord Jesus*, Volume 1

Maryvale-Liverpool Hope University – A New Beginning

Prof. Mary Mills, Professor of Biblical Studies, Liverpool Hope University

Liverpool Hope University has had research interests for a number of years, especially within the Theology, Religious Studies and Philosophy Department. Theology has entered the Research Assessment Exercise organised by the UK Funding Council across a number of rounds and has made steady improvements in its profile, as well as

gaining government money to support research activity. In the 2008 RAE the department had 75% of its output graded at international levels. Alongside this senior activity the department established provision for a growing number of research students, providing supervision and training in skills development. There has been a steady run of successful completions of doctoral research – largely in the areas of Christian Theology, Pastoral Theology and Spirituality.

There is now a large department with staff expertise in biblical studies, systematic theology, contextual theology, spirituality, pastoral theology, world Christianity, comparative religion, philosophy and ethics. There are three main groups of research students in the department: in African and Asian Christianity, Pastoral Studies, Spirituality, Exegesis and Education. Each group has a seminar programme for the year and this includes work in progress papers from the doctoral students as well as papers from senior researchers in the field. The profile of staff and students reflects the ecumenical nature of the department as part of a foundation which is openly Christian and linked with the Anglican and Catholic communities in Merseyside. Maryvale Institute has likewise been developing a portfolio of postgraduate research students, through the Open University. This has been in the area of Catholic Studies and there have been a number of successful completions of study. But the Open University, having carried out a survey of research activity decided its internal focus would be on Religious Studies and Maryvale approached Liverpool Hope University as a possible new accreditor.

Hope was in the middle of the application process for RDAP and could not give an immediate response. The period of audit by the QAA before Research Degree Awarding Powers would be granted was long and slow. The main stage was carried out over an academic year's cycle of events and meetings, with auditors attending meetings, meeting students and examining documentation. On their findings hung the second stage, a report to the Quality Assurance Agency. If this was positive the Agency would hopefully make a proposal to the Privy Council for the award of research degree powers to the university. After some nail-biting moments and long silences a letter came from the Privy Council giving the all-important go-ahead for Liverpool Hope to move out from the University of Liverpool and award MPhils and PhDs in its own name.

It was now possible to work with Maryvale. Hope conducted its own explorations of Maryvale's systems and this led to the signing of an agreement between the two institutions to allow Maryvale students registration with Liverpool Hope University for research degrees. In 2009 Dr Willey visited the summer school for Hope TRS off-site PGR students and in 2010 the first cohort of Maryvale students came to that same event. In their stay they were able to meet Hope staff, to share sessions on skills and on world Christianity, to socialise with the other (American and Canadian) students and to worship in the newly re-furbished chapel. This summer event will provide a key point of contact for Maryvale students with Hope university, which looks forward to getting to know two cohorts of students in June 2011.

It is always important to maintain proper channels of communication between parties in collaboration and it is hoped that this can be achieved by ensuring that staff from each institution attend research related meetings in the other institute. Dr Willey has the task of attending Research Degree Sub-Committee meetings and Award and Progression Board meetings at Hope and Professor Mills currently attends research meetings at Maryvale. Professor Mills' role is that of Moderator on behalf of Liverpool Hope, working with Dr Willey to make sure that the collaboration established by the formal agreement works smoothly with regard to regulatory frameworks. Maryvale continues to operate its in-house structures for managing research and these sit alongside those operating at Hope, with Dr Willey and Professor Mills providing a bridge between the two.

At the moment the relationship is in its early stages and practical issues are the focus. As time moves on, however, there may well be room for a wider engagement at research level which could include collaboration with regard to conferences or seminars in the field of Catholic Studies. Liverpool Hope has international links with Catholic universities such as L'Universite Catholique de l'Ouest in Angers, France and there is a regular Colloquium on the nature of a Christian university attended by representatives from the linked institutions.

So we have new beginnings from which it is hoped that the profile of research student provision at Maryvale institute will continue to flourish and to develop. Hope University looks forward to welcoming Maryvale students to its physical home in Liverpool South next summer and to accompanying students in their endeavour to explore new ideas and to push forward the borders of scholarship in the field of the Catholic tradition.

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Cohort 1 (2009) of Maryvale-Liverpool Hope research students

Mr. Brad Colvis: Adult Formation and the Theology of Sunday

Research Summary

The title of this research topic is 'Catechesis and Sunday: A critical analysis of the Catholic vision of lifelong catechetical formation as it relates to the theology of *Dies Domini*'. The aim is to introduce the theology of *Dies Domini* to the Catholic emphasis on lifelong catechetical formation, to see whether a comprehensive synthesis and model for parish discipleship can be envisaged which answers aspects of the difficulties and discontinuity of current theory and practice.

After referring to the significance of Pope John Paul II's Apostolic Letter *Dies Domini* and its importance for the Christian community, Pope Benedict XVI in *Sacramentum Caritatis* 73 writes,

‘Sunday thus appears as the primordial holy day, when all believers, wherever they are found, can become heralds and guardians of the true meaning of time. It gives rise to the Christian meaning of life and a new way of experiencing time, relationships, work, life, and death. On the Lord’s Day, then, it is fitting that Church groups should organize, around Sunday Mass, the activities of the Christian community: social gatherings, programs for the faith formation of children, young people and adults, pilgrimages, charitable works, and different moments of prayer.’

While the importance of adult and lifelong catechetical formation has been emphasized by ecclesial documents, including *Catechesi Tradendae*, the *General Directory for Catechesis* and the USCCB’s *Our Hearts Were Burning Within Us*, its consistent application and implementation in the parish has typically fallen short. Though several factors could be identified as contributing to this difficulty, one significant aspect stands out among others- timing. When is the theological and pragmatic time for engaging in intentional catechetical formation that enables continuity with the rhythms of parish and family life? What is the best context to incorporate the call to discipleship which implies an ongoing catechetical dimension? This thesis hopes to be able to argue convincingly that the Lord’s Day, centered around Sunday Mass, provides a natural time for Catholics of all ages to continue this crucial component of discipleship for the faith formation of children, young people and adults.

* * * * *

Sr. Agnes Cousins: The Universal and the Particular in Catechesis

Research Summary

The central focus for this research is the ‘symphonic’ Relationship between Catechisms for the Universal Church and Catechisms for Particular Churches with a special focus on the relationship between the *Catechism of the Catholic Church* and the United States *Catholic Catechism for Adults*.

There is evidence in the documents of the Catholic Church published since the conclusion of the Second Vatican Council in 1965 that a 'symphony of faith', as discussed by Pope John Paul II already exists between the 'universal church' and the 'particular church'. It is the purpose of this thesis to analyse what the relationship between the universal and particular Church is and discuss whether a symphony exists between the *Catechism of the Catholic Church* and the United States *Catholic Catechism for Adults*. Is the *Catechism of the Catholic Church* already sufficient to cover the particularity of regional interpretations of the Faith, and what more does the United States *Catholic Catechism for Adults* provide for the regional interpretation of the Faith?

The *Catechism of the Catholic Church*, 1994, and the *General Directory of Catechesis*, 1997, along with other ecclesial documents will be examined together with the documents of the United States *Catholic Catechism for Adults*, 1996, and the *National Directory of Catechesis*, 2005.

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Sr. Mary Michael Fox OP: Orthodoxy and Orthopraxis in Catechesis

Research Summary

In the field of catechetics, during the years before and after the Second Vatican Council, there developed a polarization between two essential elements of catechesis: orthodoxy and orthopraxis. In response to this polarization, Pope John Paul II argues in the Apostolic Exhortation *Catechesi Tradendae*, 1979 that it is, ‘useless to play off orthopraxis against orthodoxy: Christianity is inseparably both.’ ‘Firm and well-thought-out convictions,’ he continues, ‘lead to courageous and upright action’. ‘Serious and orderly study of the message of Christ’ can not be abandoned in the name of ‘method concentrating on life experience.’ John Paul II further adds that there is ‘no opposition between a catechesis taking life as its point of departure and a traditional doctrinal and systematic catechesis.’ My research is an examination of the Ecclesial understanding of this ‘inseparable nature’ as it applies to catechetical pedagogy.

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Mrs Bethany Mulvey: The Son of Man in the Gospel of Matthew

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Fr. John Orr: Reason in John Paul II

Research Summary

The title of this thesis is ‘An investigation of reason with special reference to the writings of Karol Wojtyla in relation to the past, present and future.’ By the year 2006 more than 230 doctoral dissertations had been written with some bearing on John Paul II (Karol Wojtyla) but none focusing on ‘reason’ *per se* in his writings.

Fides et ratio has been identified as the ‘interpretive key’ in the writings of John Paul II, and by examining two other major philosophical works of Wojtyla, *The Acting Person* and *Person and Community*, together with *Fides et ratio* more than 400 references to ‘reason’ have been isolated. It is proposed that these passages can be related to six different branches of learning: Anthropology, Metaphysics, Epistemology, Ethics, Philology, Theology. These passages have mostly been restated in my own words to establish my relation to them and arranged according to the six various fields mentioned above.

The aim of the study is to ascertain: What does Wojtyla/John Paul II mean when using the term ‘reason’? What are the convergences or divergences with other notions of ‘reason’?

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Mr. Brian Pizzalato: The Human Person and Oral Teaching: A Philosophical Study

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Dr. Robert Sungenis: A Critical Study of the Interpretation of Romans 11:25-29

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Sr. Mary Treacy fma: History of the Salesian Sisters in England 1902-1946

Research Summary

Research into the problems and challenges of inculturating a religious charism – the Salesian Sisters’ experience in England 1902-1946.

This research has had a long gestation and is now coming slowly to birth through the midwifery of Maryvale and Liverpool-Hope!

The Salesian Sisters institute is an international religious congregation founded in 1872 by St. John Bosco and St. Mary Mazzarello in northern Italy. Since then it has spread throughout the world and outside Europe it continues to open new communities. It is, therefore, of vital concern that the charism of the Institute be preserved and developed in the various new contexts in which the Institute is called to serve. My research aims to contribute in a small but significant way to this process by showing how in the first half of the last century, a very Italianate congregation sought to send down English roots particularly in the field of formal and informal education in schools, hostels, homes for deprived children, parish catechism and leisure activities. It will investigate the problems and challenges the early Sisters faced as they came to terms with living and developing the Salesian spirit in a very different environment from the one in which it was born.

In UK academia there is an exciting growth in research on female religious congregations but before a comprehensive overview can be produced the history of many more individual congregations has to be investigated. This research is a small contribution, a tessera in the mosaic or a piece of the jigsaw, which I am thoroughly looking forward to working on.

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Mr. Stephen Yates: Between Death and Resurrection: A Critical Evaluation of Traditional Catholic Teaching Concerning the Intermediate State

This thesis surveys the literature associated with a debate concerning the moment of resurrection which has been conducted within the Catholic theological community since the late 1960s and identifies a number of key lacunae in the dialogue. It attempts to bring the various parties in the debate into a more effective dialogue, forging a synthesis which preserves their insights while identifying areas for further research. The areas covered include: a critical examination of the Scriptural foundations for the traditional teaching compared with alternative models, post-mortem temporality, philosophical and theological analysis of the *anima separata*, and the Assumption of Our Lady.

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Cohort 2 (2010) of Maryvale Liverpool Hope research students

Mr Jose Ambrozic: A Critical Study of the Contribution of the Understanding of Human Ecology in the Thought of John Paul II and Benedict XVI to the Debate on Social and Economic Development and the Environment

Sr. Janet Arrowsmith: A Critical Study of the Founding Charism of the Congregation of the Sisters of St Joseph of the Apparition and its Expression in the contemporary World

Rev Daniel Cardo: The Cross as Sign of the Centrality of the Sacrificial Value of the Mass

Miss Francesca Fell: An Analysis of the Use of the Old Testament in the Catechism of the Catholic Church

Mr Christopher Friel: Re-evaluating the significance of Hildebrand for Lonergan's Fourth Level of Consciousness

Mr Ryan Hanning: The Continuity between the 15th-17th century Catechetical Approaches in the East and West as demonstrated by the respective Catechetical Works of Jean Gerson and Peter Moglia

Dr Morris Jevons: The Trinitarian Spirituality of Blessed Elizabeth of the Trinity

Sr Thomas More, OP: The Imagination and the Intellect in the Reception of Faith in the Anthropology of St Thomas

Mr Marc Tumeinski: Pacifism, Liturgy and Christian Community: Nonviolence and the Promotion of Peace in Modern Catholic Social Teaching and its implications for the notion of Active Participation in the Eucharist

Mr Timothy Walker: A study of the relevance of Lonergan's epistemology for the teaching of the Science-Religion debate in Catholic Secondary Schools

Rev Anthony Wild: The Spiritual Writings of Thomas More

PART III: Maryvale

Rev. Dr. Michael Cullinan: Research Profile 2009–2010

While research itself should be impersonal, everyone's research profile necessarily contains, however implicitly, some biographical element. Since I am new to full-time Maryvale Staff, I have been asked to provide an introductory paragraph on myself.

I come from Torquay in Devon, of Irish parents, and became a University lecturer in mathematics, having read maths at Balliol College, Oxford from 1975 to 1978, and having done a Ph.D. in numerical analysis at Cambridge. I entered Allen Hall Seminary in 1988 and was ordained to the priesthood for the Diocese of Westminster in 1995. After five years in parish ministry I went to Rome in 2000 to do a Licence in Moral Theology at the Angelicum, followed in 2002 by embarking on a Doctorate at the Alphonsianum. Since then I have spoken at the Society of Biblical Literature International Meeting (Edinburgh 2006), lectured at the International Theological Institute in Austria, and written some theological magazine articles.

I suppose the roots of my interest in scriptural ethics and the study of St Paul in particular come from my experience of being bombarded by texts from St Paul by zealous evangelicals when I was a maths undergraduate. Much later on, as a seminarian, I was torn between scripture and morals when deciding on what to do my final year paper in for the STB degree and compromised by doing a paper on the sources of Paul's ethical teaching. I was then encouraged to keep to the same subject for my Licence dissertation.

My research centres on the ethical teaching of St Paul, more from the point of view of Catholic moral theology than pure scriptural exegesis. My doctorate involved an examination of the works of Victor Furnish, an American Methodist Scripture scholar (and so also has an ecumenical dimension). Furnish was chosen because he wrote an excellent book on Pauline ethics in 1968 and his ideas kept coming up in discussions with my doctoral supervisor. There is no comparable recent work from the Catholic tradition and so it seemed worth presenting his ideas to the Catholic world. The Methodist tradition is more ecclesial than some other Protestant approaches and Furnish's interest in Bultmann seemed to serve as a bridge to the important German Lutheran tradition of scripture study. This presentation therefore has significant ecumenical implications, particularly in this area where the Catholic tradition of moral theology and the Protestant tradition of exegesis are so rich and potentially complementary.

My dissertation was published as *Victor Paul Furnish's Theology of Ethics in Saint Paul* (Tesi Academiae Alfonsianae, 3; Rome: Editiones Academiae Alfonsianae, 2007) and has recently been reviewed by Nicholas King S.J. in the *Journal of Theological Studies*. Since then I have been looking into the question of how Catholic moral theology could be more based on St Paul, and specifically at how the idea of a command or norm might be found in St Paul. This has involved preparing an article

on 1 Thessalonians 4:1–12, a text which has been studied by Catholic scholars such as Tom Deidun and Jerome Murphy-O'Connor.

The last year has not allowed much time for research because of taking up the post of Course Leader of the B.A. (Divinity) Programme. I have developed the research element of this programme by expanding the range of subjects the students can choose for their final year long essays. I have also introduced the exegesis of prepared texts into many of the scripture courses.

I have, however, also been able to spend some time keeping up with progress in my field through attendance at conferences and discussion with other scholars. I have kept in touch with moral theology by attending two meetings of the Association of Teachers of Moral Theology in Leeds. I have also attended two meetings of the Society of Biblical Literature. This is a non-denominational society of biblical scholars based in the USA.

The first SBL meeting was especially significant for Catholics since it took place in Rome to mark the centenary of the Pontifical Biblical Institute. This century has seen both the modernist crisis and the introduction into Catholic biblical study of the historical-critical method of scriptural exegesis. This method looks behind the vocabulary and history of the texts to the questions of what might be the sources of a text (for example earlier oral traditions), what kind of text it is (for example a historical account or a parable) and how the final text was edited.

In Rome we heard an account of the history of the use of this method in the Catholic Church, including the disputes that it provoked between scholars and the Magisterium. I shall remember a moving contribution by a Jewish professor at Harvard pointing out how Judaism also sometimes struggles with similar problems, commending the Church for maintaining the Biblical Institute through difficult times, and also suggesting that we need to view texts more in the light of their traditional interpretation. This is the way Jewish scholars read the Hebrew Bible. Clearly our own Old Testament study should be aware of how the texts were and are interpreted in Israel, but there is also another lesson we can learn from the Jews. We should not allow the historical-critical method to be used to the exclusion of the tradition of our own patristic and medieval interpretation, or we shall run the risk of replacing the literal interpretation of a text, which is valid and important, by the dissection of a dead letter. One problem with the historical-critical method lies in separating out its many powerful applications to learning more about texts from its origin and evolution in a modern, Enlightenment world view which is now being increasingly questioned.

The second SBL Meeting was in New Orleans and gave me the delightful opportunity to meet Victor Furnish again. There were very interesting critiques of the historical-critical method and of false antitheses between Israel's election and universalism, as well as some much more questionable ideas that Gentiles do not participate in the New Covenant in the same way as Jews do. There was also, incidentally, a session on distance learning, largely by Internet, but not without relevance for Maryvale.

I have also made and maintained contacts with English New Testament scholars. My current research involves examining the use of St Paul in the *Summa* of St Thomas Aquinas.

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Staff Awards: Dr Andrew Beards: PhD Lateran

Andrew Beards, BA, MA, PhD, PhL, PhD (Lateran), is the Reader in Philosophy at the Maryvale Institute. He is the course director of the Maryvale BA (Hons) in Philosophy and the Catholic Tradition. Andrew obtained a doctorate in philosophy in June, 2009, from the Lateran. This is his second doctorate in philosophy.

The conclusion to the research: Naming, Reference and Metaphysics: Lonergan and Analytical Philosophy

This work has explored what contributions Bernard Lonergan's philosophy can make to the renaissance in metaphysics underway in Anglo-American philosophy. It has been argued that Lonergan's methodical development of a metaphysics based upon a critical realist epistemology provides a way forward for those concerned with foundational issues pertaining to how metaphysics is to be elaborated. Lonergan's critical realism proves effective, I believe, in resolving issues of metaphysical method arising from current debates over realism and anti-realism, for it shows the way beyond impasses created by the Kantian tradition in epistemology. The upshot of Lonergan's view is that we are not so much faced with the inevitability of subjectivism as with the inevitability of realism. There is no escape, no exit from realism, since statements about our minds, their relation to reality, the limitations of our minds and the contingent dependence of knowledge upon myriad social, historical, cultural, physical and psychological factors are all demonstrably truth claims about the real.

It was argued above, then, that Lonergan's cognitional theory provides counter-arguments to epistemological scepticism such as to defend the realism inherent in our common-sense intelligent and reasonable assessment of the world around us and ourselves. Such realism, always defended and expounded by the Aristotelian-Thomist tradition, to which Lonergan belongs, also opens upon a realist metaphysics. It was seen in this work that the very welcome new wave of metaphysics in analytical philosophy also involves questions as to basic method in metaphysics and it was argued that this methodical issue was also one with which Lonergan was preoccupied. Moving into the area of specific debates in philosophy of language and metaphysics I then concentrated on two, related issues: that of reference to individuals and that of talk of natural kinds. Both areas of debate touch upon the work initiated by Kripke and Putnam as they challenged the older view of reference seen in the analytical

tradition in the work of such philosophers as Mill, Frege and Russell. It was also seen that this work in the philosophy of language had opened out, in a fully conscious way, upon areas of metaphysics; touching upon themes such as possible worlds, identity of individuals and the reality of general essences.

Lonergan's possible contributions to such debates were then outlined and a protracted discussion of the various issues in the current debates was entered into. I will now, then, summarize the principal points argued for in the work and, where appropriate, add one or two further comments by way of elucidation.

Firstly, I made a case for saying that Lonergan's three-phased account of cognition can throw light upon issues at stake in the debates surrounding Kripke's theories of reference across possible worlds; his theory of rigid designators. A key point here was that, given Lonergan's account, one can see that 'reference' to an individual is, in a certain sense, 'multiple'. If we come to know through attention to data, intelligent insight into data which grasps a form (a 'what') and reasonable affirmation that our theory is true of reality, then we 'refer', as our knowing develops, to the metaphysical constituents of a person or thing: we 'refer' to their material instantiation, to their intelligible form ('what') and to their actual existence. In a primary sense, of course, our judgment regarding their existence is the key point, for it is the point where knowledge of reality is arrived at. But nevertheless the references to the other constituent metaphysical aspects are intrinsic to the process.

Thus the cognitional acts refer to the metaphysical constituents, and this line can be extended. Thus, we differentiate an individual via the 'differentiae', via the 'accidents' of their actions or the states they undergo. But in referring to these accidents we at once refer to the substance, the individual of which the accident is an intelligible aspect. In light of this it was seen how there are deficiencies in the accounts on offer in current debates. The Aristotelian-Thomist metaphysical principle of materiality or potency was seen to be absent from Kripkean discussions of reference to counter-factual scenarios involving persons and things. Thus, when we say x or y might not have done z we may not be simply referring to the abstract possibility of other possible worlds but to the 'concrete' possibility of this world at an earlier time in world-process; thus referring to the 'real' potential of the world at that time for the coming about of one set of consequences, rather than another. A further problem in the Kripkean account was seen to be the undervaluation of the revisable nature of scientific theories. While some theories in science are far less likely to be revised than others, it remains the case that one cannot develop a system of rigid designators for essences which seems to ignore the fact that human knowledge of essences in nature, as this occurs in science, is 'on the way'. A little more will be said on this issue below.

On the other hand, those who are influenced by Kripke but who also look to the medieval Scotist notion of 'thisness' make the mistake of elevating a demonstrative, or indexical for a differentiating essence. If moving an object around a room changes its 'thisness' to now a 'thatness' and later to 'an otherness', as it is placed among

different objects in our purview, then this only goes to show that such terms are relative demonstratives and not intrinsic essences. Such demonstratives do refer to the metaphysical counterpart of materiality in each case, but to know one thing as different from another we need the full complement of knowledge of both, and then have evidence for their difference. Thus in knowing A and in knowing B I have to experience, understand and reasonably affirm each one to exist, thus referring to the material, formal and actual existential components of each. And then, if I have sufficient evidence for difference, go on to affirm that A is, B is, and that A is not B. The discussions in the literature of reference, taken as a judgment that a person or thing exists, or that an act occurs, was also seen to be highly problematic. Thus empiricist myths of knowing the world by some sub-rational ‘bumping into it’ abound. On such views this is all that is indicated by way of explaining how my intelligible concept of the form or essence of an x is more than a mere idea, but rather is instantiated in reality. But the Thomist position, as expressed by Lonergan, shows this to be lame indeed. Reference via reasonable judgment is through the rational grasp of sufficient evidence in answer to our conscious, reasonable question ‘does it exist’? And existence is grasped as contingent, as opposed to necessary: such open-eyed, conscious reasonable reference is anything but dumb ‘pointing at’. In addition, one may also need to distinguish further acts of reference in which I use intelligence and reason to communicate to others that to which I wish to refer, via gestures, sounds, linguistic indicators and the like.

Secondly, the debate concerning reference to natural kinds was seen to draw in a number of philosophical issues. But perhaps the central one which was highlighted was that of the importance for the debate of reference via heuristic concepts. In mathematics we may say that we know something about a given x and then use procedures, such as factoring in equations, to work out further properties of x. In mathematics and science, then, the heuristic concept involves not a complete unknown, in terms of the x, but a ‘known unknown’, or a partially known whose further properties we implicitly ‘refer’ to as ‘the rest to be discovered via this procedure or that’. Lonergan indicates the presence of such heuristic notions in grounding the continuity in scientific advance. Thus, in the history of theories of what constitutes fire the data on fire and what it does, the descriptive predicates used in common-sense judgments, constitute the known part of the ‘x’, and the unknown aspects are labelled ‘the nature of...’ Theories have been different and divergent over time: fire is at one time taken to be one of the four elements, later it is ‘de-phlogistonated air’ or, latterly, a process of oxidization. However, the discontinuity is underpinned by a continuity of a heuristic concept which is a combination of the common-sense, true (not illusory!) descriptive accounts of how fire appears and behaves, plus the ‘known unknown of the ‘nature of...’ to be determined as best as possible through scientific investigation and advance.

St Thomas Aquinas’ own thinking indicates this point about reference. Thus it is a grave mistake to think that St Thomas had no place in his thinking for the kind of ongoing scientific development we value today, or that he simply substituted ‘metaphysical facts’ for what he did not know in his own day. Nothing could be

further from the truth, for St Thomas affirms that in investigation sometimes nature reveals its secrets to us only after great labour, if at all. And in another place he asserts that often we have to be content with knowledge of only attributes of a thing, only accidents rather than the essence of a given substance. That point is a very important one because it shows St Thomas' knowledge of the heuristic concept of which Lonergan writes. In other words St Thomas is saying there is an x which is unknown. But it is not completely unknown, for we can specify it as an 'essence', a 'what' of a substance in which the given accidents inhere: thus it is a to-be-discovered 'known unknown'.

The reader of what was said above in the chapter on 'Natural Kinds' could very reasonably end up by asking: 'does our reference really get to the thing itself'? We argued that there are real natures in reality to which we refer. For instance our own knowing selves are realities the existence of which we cannot deny, for the process of denial shows the existence of the intelligent and reasonable 'denier'. And we have plenty of evidence in common sense and in science to show there are 'kinds' throughout reality. However, with regard to science we have to be careful, since, as noted above, while some theories in science are far less likely to be revised than others, scientific theories are at best probable; they are probably true of reality but a better theory could come along. The parables of the twin-earth, then, raise the question about the continuity between reference of common-sense, truly descriptive predicates and the would-be explanatory predicates of science in many cases. The question of our questioner regards such cases.

And the dilemma he highlights is a real one. For it would seem that if I don't know something then I cannot refer to it. If I don't know that 'water' on planet y refers to (the scientific nature) 3H1 then how can I refer to it?

To answer the question, and to bring into focus here what was said in the chapter on natural kinds, we can, I believe, extend Lonergan's and Aquinas' point about 'heuristic conceptual reference' further beyond scientific and mathematical cases into common-sense language. Thus, I think it is true of our common-sense reference that we very often include in an implicit way a 'heuristic', open-ended reference to realities when we speak of persons and things. That is, in our very reference to a person we know that there is always much we do not know in any precise and detailed way about that person, but given what we do know we 'vaguely refer' to 'all that', to the 'etc.etc.' that regards that person's character, achievements and history. One can imagine two old soldiers speaking of a friend who has perhaps recently died. One says to the other 'Did you know about his exploits on such and such a day in the Battle of Monte Cassino?' The other replies, 'No, but I'm not surprised. I know he had a very active service record and that he was there throughout that Battle in the thick of the action'. So to the question: 'Did you know that x did such and such?' One might have to reply, 'No'. But one could go on to qualify that 'No' by saying, 'but I knew that he did all kinds of things like that.'

What, then, is the answer to the questioner above, who asks whether both the scientist and the ordinary person refer to the same thing, and, further, whether someone refers to the ‘same thing’ even if his scientific account of it is quite wrong, whereas his descriptive account is correct. It is in terms of the heuristic notion, indicated by Lonergan and Aquinas, and its extension into ordinary, common-sense thinking. True, if we do not know something we cannot refer to it as known. But in ordinary discourse we often include an implicit reference to the ‘known unknown’; to the ‘more’ that we actually expect could be known about such and such a person or thing. Thirdly, we saw Scott Soames’ incisive exposition and analysis of the truly remarkable contribution of Saul Kripke. Soames’ chapters on Kripke help to bring out for us the modal and metaphysical implications of Kripke’s philosophy of language, and stress the novelty, for analytical philosophy, of his notions of the necessary aposteriori and the contingent apriori. As was affirmed towards the end of the last chapter, this work of Kripke is in its own way a recovery of the conditional necessity adumbrated by Aquinas and, following him, Lonergan. That is, the contingent, aposteriori necessity of conditional fact: if Peter sits then necessarily he sits, but he does not sit necessarily. However, as we saw above, Kripke’s attempt to combine this form of necessity with cases in which we strive to know the inner constitution of things, in scientific research, in empirically acquired knowledge creates problems for his account. There are facts which we can definitively know, as argued in this work. For instance, to deny that I am a knower is to use my conscious noetic acts and thus shows that, definitively, I am a knower. However, when we come to scientific theories regarding essences we come up against degrees of revisability, as Aquinas recognised long ago when he affirmed how difficult it is to acquire knowledge beyond accidents. Thus, the proviso of the ‘if’, in ‘if x then necessarily x’ reminds us that in such cases the affirmation of x itself, dependent upon tentative empirical investigation, may only entitle us to affirm ‘this theory is probably true of reality, not certainly true’. Kripke’s and Soames’ treatments of the apriori in language and metaphysics, however, do draw attention to a very important area of discussion in the new metaphysics. In *Fides et Ratio* Pope John Paul II affirms the presence in our common sense knowledge of a number of implicit principles, which philosophy may strive to rend more explicit. Among these are metaphysical principles, such as ‘causality’ and ‘finality’. Lonergan’s philosophy is certainly at one with what the Pope affirms here, for he argues that there are principles operative in our intelligent and reasonable investigation of the world. One of these would be that of intelligibility: reality is that which is to be known through the use of our intelligence and reasonable judgment, therefore it, being, is intelligible. Indeed the attempt to deny this principle leads to self-contradiction: for one is using intelligence and reason to try to establish or deny that the principle is such and is true of the reality of one’s knowing. This topic, of the apriori in metaphysical knowledge, however, is a large and fascinating one, and leads us beyond the confines of what can be treated here in the present work.

A further significance of Kripke’s notion of rigid designators across possible worlds has been brought out by G. Basti. Basti argues that given the difficulty of specifying continuity in scientific laws across all periods of the history of the cosmos, since current theory denies such universality across time, Kripke’s rigid designators enable

us to refer to continuity in such diversity. They allow us, as Basti insists, to speak of causally related parallel series, across possible worlds. This has implications for natural theology and cosmology, as Basti further urges. For on this view we can mount an argument for God as correlating such parallel and correlative series designated by rigid designators.

A number of philosophers, including Antonio Livi, Philip Larrey and Roberto di Ceglie, have stressed the importance of identifying a *philosophia perennis* of common sense in opposition to the self-defeating strategies of postmodern scepticism in philosophy. In criticising Richard Rorty's caricature of such a philosophical position, which Rorty holds would seek to baptise every bit of 'old wives' tale' opinion evident in the various brands of common sense, Philip Larrey writes:

'Common sense (in the common sense philosophy tradition) starts with affirmations such as: 'there exist objects independently of myself,' 'I myself exist,' 'other people exist,' etc. Common sense knowledge arises from affirmations of this sort, affirmations so fundamental that they are held by all people (rational agents), in all times, in all places.'

While Lonergan would not share precisely the approach of all the philosophers of common sense mentioned above, I believe his philosophy entails that he is close to the position Larrey takes. Thus in the chapter on self-affirmation in *Insight* (chapter 11) Lonergan identifies such commonsense judgments as those highlighted above by Larrey and sees them as expressions of our inherent intelligence and reasonableness. I hope to have shown in this work that Lonergan too points to the fundamental importance of these 'higher' or more deeply embedded aspects of common sense. Firstly, I would point out that Lonergan's view is that '...in its judgments ...common sense tends to be profoundly sane.' Secondly, Lonergan's philosophy stresses the way that the conscious cognitional activities of intelligence and reason, used by us in the knowing the world, are embedded in the common sense we all have from childhood, and which remain as a fundamentum. Thirdly, some of the epistemological and metaphysical views embedded in common sense, which Larrey identifies, can be defended from sceptical attack by pointing out that the attempt to deny them is self-destructive, since one uses them in denying them. Fourthly, much of this study has been concerned with the issue of Natural Kinds. In our discussions of this we have seen how Lonergan's approach to metaphysics attempts to show how scientific and common sense ordinary language are not, or need not be, at loggerheads, but that each is needed to complement in the other in our metaphysical picture of reality; for Lonergan's method in metaphysics calls for an integration of the positive results of common sense and those of science.

In his great encyclical *Fides et Ratio* His Holiness Pope John Paul II identified, in a passage which has now become famous, some of the universal metaphysical and ethical elements which are embedded in common sense:

‘Although times change and knowledge increases, it is possible to discern a core of philosophical insight within the history of thought as a whole. Consider, for example, the principles of non-contradiction, finality and causality, as well as the concept of the person as a free and intelligent subject, with the capacity to know God, truth and goodness. Consider as well certain fundamental moral norms which are shared by all. These are among the indications that, beyond different schools of thought, there exists a body of knowledge which may be judged a kind of spiritual heritage of humanity.’
(*Fides et Ratio* 4)

I believe that it is precisely the Thomist tradition which most ably helps us to focus in a clear and analytical way upon these core elements in common sense, so that we can draw out their implications. Lonergan attempts to work within that tradition in formulating his method for approaching metaphysics. I believe this approach can be most fruitful in dialogue with the new generation of analytical philosophers involved in metaphysics. That there are now so many philosophers engaged in the renewal of metaphysics is a most encouraging sign for the future of philosophy.

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Staff Awards: Dr Petroc Willey: PhD Lateran

Petroc Willey, BD, PhD, STL, PhD (Lateran) is the Deputy Director of the Maryvale Institute and the Maryvale Dean of Research. Petroc passed his viva voce examination earlier in the year and received his second doctorate in philosophy

Philosophical Foundations for Catechesis in the Light of the Pedagogy of God

The thesis aimed to make a modest contribution to educational philosophy through a close study and analysis of the concept of the ‘pedagogy of God’ in the catechetical documents of the universal magisterium. I undertook to develop the thesis because I was convinced that a philosophical analysis of this concept would assist in the resolution of some of the current debates in catechetical theory and practice, especially those concerning the relationship between the catechist and the learner. Clearly, on the one hand there is the inescapable mission given to the Church to teach the Faith to all nations: the craft of teaching is central to catechesis. On the other hand, many catechetical works in the English-speaking world, especially those influenced by critical educational philosophy, judge teaching to be a threat to the dignity of the learner, since it is held that the activity of teaching reduces the learner to passivity and to a position of inferiority. For these thinkers, catechesis must be that of a dialogue of equals, where all are considered teachers, all are considered learners. The central argument of the thesis is that there are two ways in which a philosophical analysis can aid in this, and other, debates: firstly, on the level of the *auditus fidei*, where a philosophical analysis of the concept of the pedagogy of God can provide a

‘hearing’ for this concept for those involved in the theory of catechetics and in the philosophy of education. Secondly, on the level of the *intellectus fidei*, where a philosophical analysis of the terms of faith can clarify the relationship of terms to each other. The thesis argues that, through the provision of these kinds of aid for the concept of the pedagogy of God, an authentically Christian philosophy of learning and teaching can be developed which makes room both for the activity of teaching in catechesis and also an affirmation of the full dignity of the one being catechised by an appreciation of God as both divine Teacher and divine Pedagogue (assisting in the learning process).

In addition to studying key works of the universal magisterium in the area of catechesis, the thesis focused on three figures from the Christian tradition who worked at the interface between philosophy and theology: Clement of Alexandria, articulating an early Christian appropriation of the central Platonic heritage and applying this conceptual framework to the educational journey of the person, especially in his work, *Pedagogos*; Augustine of Hippo, offering a mature synthesis of philosophy, faith and culture to bring the Graeco-Roman concept of *paideia* into a new vision of Christian education, especially in his work *De Doctrina Christiana*; and Thomas Aquinas who further analysed the relationship between divine and human agency in teaching and learning.

The first chapter analyses the meaning and use of the term ‘pedagogy of God’ in the magisterial catechetical documents. The term, of course, refers directly to God in his educational activity. From this source, the Church has derived what John Paul II described as an ‘original pedagogy’: a set of universally-valid principles which flow from the content of the faith and which govern the Church’s understanding of teaching and learning.

The second chapter then analyses the complementary activities of teaching and learning in the light of the two Scriptural word groups related to *παιδεύω* (*paideuo*) and *διδάσκω* (*didasko*) and to the roles of pedagogue, or tutor, and teacher in the ancient world.

The third chapter defends a central part of the argument of the thesis since it concerns the aims of education. The analysis here is conducted in the light of a range of philosophical views on educational aims, drawing especially on debates about the significance of the concepts of ‘nature’ and ‘autonomy’ and the work of critical theorists. The thesis argues that the Church’s catechetical pedagogy aims at the notion of a filial relationality. The Church’s teaching on the pedagogy of God is best explained through a personalist educational philosophy that places relationality at the centre of teaching and learning.

The fourth chapter then examines the path to this goal from the inseparable dual perspectives of the integrity of content and the integrity of the person. The stages of teaching and learning are viewed through the philosophical lens of a path to Wisdom.

The thesis analyses some of the ways in which central Christian thinkers used Platonic and Aristotelian traditions to articulate these stages.

The thesis concludes that the Church intends her understanding of God's pedagogical activity to govern the understanding of the aims and processes of catechesis and of teaching and learning the faith. Precisely from this perspective, the thesis defends the status of learning as of equal dignity with that of teaching, thus making room for teaching activity in catechesis without threatening the dignity of the learner.

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Congratulations to Mr. Bernard Farrell-Roberts: MA (ResEth)

Mr. Bernard Farrell-Roberts, BA (Hons), PD, AFPC, MA, MA (ResEth), is the Director of the Maryvale, BA Applied Theology, Diaconal Pathway

The MA (ResEth) from Keele is a unique qualification in the UK. It is designed as a professional qualification for those directly involved in Research Ethics, whether this be scientific, medical, or academic research, and is the only one of its kind. It qualifies the holder to serve on research ethics committees in hospitals, academic institutions, and in industry.

My thesis was an investigation into whether valid informed consent in the case of the donation of vital organs for research purposes requires the disclosure of the possibility that death may not have occurred prior to vital organ removal. The paper set out to demonstrate that valid informed consent in the case of the donation of vital organs for research purposes requires the disclosure of the possibility that death may not have occurred prior to vital organ removal. It provided an examination of the origin and use of the Brain Death and Brain Stem Death definitions and diagnostic criteria. It then argued that the controversy surrounding brain death is such that its non-disclosure to prospective donors acts against their autonomous right to self-determination. Finally it proposes that the best method to ensure trust in this field, and a steady flow of vital donor organs, is to disclose the truth about the brain death debate, explain the dying process to potential donors and their families, use anaesthetics to ensure that vital organ removal is painless, and trust that the natural generosity of the human will lead them to donate.

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PART IV: The examination of Doctoral Research

Prof. David Luscombe gives an overview of the PhD viva

The University of Sheffield

I have been asked to write about *vivas*.

A *viva* – that is, an oral examination – is a regular feature in the procedures for examining a candidate who has written a dissertation in pursuit of a higher degree such as that of MA or MPhil or PhD. Normally there are two examiners, one from the candidate's own institution, the other an external examiner. Both read the candidate's dissertation independently of each other and separately write independent reports before discussing with each other their findings. When they meet, shortly before meeting the candidate, they exchange their reports for the first time and have a discussion about the conduct of the *viva* which is to be conducted by them in the presence also of the candidate's supervisor who has observer status. In some countries the *viva* is a public event with other members of the faculty robed and present as well as friends of the candidate and members of his or her own family and other students and members of the public – with the 'jury', recruited internationally, retiring after putting questions to the 'defendant', before returning to deliver their 'verdict'. But in England the *viva* is a private affair with just the examiners, the supervisor of the candidate and the candidate present. The candidate may expect to be asked questions which have not been communicated beforehand. The questioning may take about an hour and a half - many would say that this is about as long as a *viva* can get before exhaustion begins to set in - but the length of the *viva* is not laid down. For the examiners themselves the entire meeting will take more time since they have to meet each other in advance of the *viva* to discuss their reports and when it is over they have to agree and write a final, joint report. And in many cases too the external examiner then has a long train journey to get home.

So what happens at the *viva*? Let's look on the dark side first. The examiners may have agreed among themselves that the dissertation has some merits but that it cannot be accepted as it stands. It is quite usual for the candidate to be given at the *viva* a list of corrections to be made or to be required to rewrite sections of the dissertation following the *viva*. Sometimes, a candidate may also be required to undergo a second *viva* at a later date when the re-writing has been done. Finishing the writing of a dissertation is often done in a rush. Many candidates who know or who think they know what they want to demonstrate in their dissertation fail to get it all into shape within time limits that are rigorously imposed. They are under pressure; the final stages of writing or writing up a dissertation often require more time than expected. So the dissertation may not be as well written or as well typed or as well corrected or as well spelt or as well documented as it should be. On reading the work the examiners will make a note of all the mistakes they find and of the passages they do not agree with. So it is always best for a candidate to go into a *viva* expecting that further work may be asked for. There is no certainty about this: I am looking on the dark side for the moment, but no candidate can be sure in advance of the *viva* what the examiners will say – they do not know themselves until they meet, as I have explained. Other possibilities, of course, are outright failure or straightforward acceptance.

But let's leave that for the moment and consider more broadly what is the purpose of the *viva*. The purpose of the *viva* is to enable the examiners to be sure that the dissertation is the candidate's own work, that the candidate has taken into account other ways in which the subject of the dissertation has been or could be interpreted, that the candidate has an understanding of the wider 'field' to which the particular subject of the dissertation belongs, to clarify with the candidate any points of uncertainty, to share with the candidate the fruits of their own knowledge, and to suggest, in the case of work which shows promise, ways in which the dissertation may be further developed, e.g. for publication.

Examiners should be good interviewers. Many examiners will have had lots of experience of this and will wish to put the candidate at ease at the start of the *viva*. As everyone knows, it is difficult to answer questions when feeling nervous. Good interviewing may begin with rather open and broad questions designed to open the way to discussion of more particular points. But a broad and general question (e.g. why did early Christianity develop and not fail? when did the Reformation begin?) may be received by a nervous or over-defensive candidate as being rather tricky, especially if the candidate has never actually thought about such a question which, when it is put, seems so obviously a good question. It is always best to treat such a broad question (even if it is a bit tricky as both examples are in fact) as an invitation, and a polite one, to construct a reply, taking your time to do so, building it up as best you can, which, however good it is or not, will bring the examiners on to further and more particular lines of discussion. Good *vivas* are always discussions, the culmination of earlier supervisions with research supervisors. You can help in this, by being willing to discuss, by not being too defensive, by saying what you can as far as you can and no more.

Good candidates should also be good interviewees but many will have had little experience of being on the 'receiving end'. To prepare for the *viva* there are some things that a candidate can and should do, and the first of these is to be sure to bring a copy of the dissertation to the *viva*. The second thing to be done is not less important: to re-read the dissertation carefully before the *viva* - and not just rapidly on the day before. The dissertation will have been submitted several weeks or several months before the *viva* and, in spite of what the candidate may think, his or her memory of much of the detail it contains will have faded, will not be as fresh as that of the eagle-eyed examiners, and will need to be refreshed. If an examiner asks you to look at what you have written in the third sentence of paragraph 4, and also in the accompanying footnote 51, on page 93, and asks an informed question about this, the last thing you want to happen to you is to be unable to remember writing what you wrote. If what was once familiar to you has become unfamiliar through the passing of time, you run the risk of your mind going blank and of the examiners having to write in their report that the candidate was not able to answer the questions put. But, once again, I am looking on the dark side. A good candidate will, of course, wish and expect to re-read the dissertation to prepare for the *viva* so as to be able easily to recall a point made in the dissertation and to try to explain it or, if necessary, to admit without any embarrassment or loss of face, that, yes, the point could be re-considered and could have been better phrased. Flexibility in response can be as much a strength as standing one's ground. But equally the reverse can be true. Discussion is both 'give' and 'take'.

Examiners do not have the final say. They write their final, joint report and send it off to higher authority for a final decision. If no hint is given by the examiners during the *viva* as to what they think of the dissertation that is in itself no reason to be apprehensive about the outcome. But in most cases the candidate will gain some idea of the way things are going from what the examiners are saying, and normally the examiners like to share their impressions with the student. They all – both the examiners and the student – share the same interests. What they are not allowed to do, since they do not have the authority to do this, is to pronounce the final decision.

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Prof. Alan McClelland on Advice for the viva voce

Alan McClelland is a retired Maryvale Dean of Graduate Research and a Fellow of the Maryvale Institute

Preparing for the *Viva*

1. It is important to keep in mind the main purposes of a *Viva* for a research degree. The process is designed to test that the work you have submitted for examination is, in fact, your own work and that you are the real author of the whole thesis. You should show you have sufficient mastery of your research material that you can discuss its impact and be able to locate the work within an appropriate context of study and scholarship. You should be competent in describing clearly what you have undertaken, how you have tackled the research, and what you have learned from the research exercise itself.
2. The examiners have to satisfy themselves that the research you have submitted for examination approaches an acceptable level of achievement appropriate to the nature of the degree for which the examination is being held. They have also to ensure they have not misunderstood or misinterpreted what you have presented and that their judgement of the work is fair and relates to the thesis in its entirety.
3. It is difficult to prepare exactly for a *Viva* because you do not know the nature of the questions that will be posed or the impact the written work has had upon the appointed examiners. Nevertheless, the candidate must ensure he or she is fully *au fait* with what has been submitted, that there is familiarity with how the work has been structured and that the thesis has been read again recently, since submission. Before the *Viva* takes place, for instance, a candidate should be able to locate a particular issue in the thesis if asked to comment upon it or upon some related point or approach.
4. In reading your work, endeavour to highlight what you see as its major strengths but, also, those weaker elements that you might have pursued differently if undertaking the work anew. In this process identify the central theme of the research clearly and how you claim it does contribute to the wider knowledge of its subject.

5. Justify your approach and research methods and be ready to state what you have learned from them as research tools for the future.

6. In the *Viva* itself answer clearly and directly any questions posed by the examiners and resist temptations to *fudge* responses or to hide a weakness of response within a mass of verbiage. Be straight, be direct, be open, be honest.

7. Examiners like to initiate discussion in a *Viva*. You should enter into this with enjoyment. If there is any point about which you are unclear in the discussion do not be nervous about asking for specific clarification.

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PART V: Research News and Issues

Dr. Dudley Plunkett reports on a Liverpool Hope University Colloquium: Christian Gifts for the Common Table

April 2009

The Colloquium was co-hosted by Liverpool Hope University and the Catholic University of the West, Angers, France. With the recognition that Christian organizations can encounter suspicion about their motives, resentment about past privileges, concern about their aims, misunderstanding about their nature and lack of appreciation of their contribution, its main concern was what kind of contribution can and should a Christian university offer to our contemporary world? The Colloquium was attended by the heads of several Christian universities and institutions of higher education and a small number of other participants with related positions, including people from India, Africa, the US, Canada, Thailand, Poland, Hungary, France and the UK.

While the discussions were wide-ranging, from the Maryvale perspective I can summarise the value of the Colloquium in terms of the indications it gave as to how consolidation of the link with LHU might work out. The sense of the issues that Vice-Chancellor Professor Pillay conveyed was impressive. He expressed the view that he would like to see more collaboration between Christian institutions in higher education in the UK, and he is very supportive of and confident about the future of the link to Maryvale. He spoke about what is distinctively Christian about Christian higher education. He cited Newman's notion of an education for freedom. He saw this as meaning standing against all kinds of narrowing and truncating, such as by abandoning theology and philosophy and placing emphasis on the sciences in a dogmatic way. He refutes the notion that faith is private, seeing it rather as helping to form a 'whole' or healthy society that can acknowledge the implications of the Incarnation. It can show the significance of the person by its rounded care of the individual student and its theological and sacramental view of the world. The Christian university must take the long view. Collectively, too, the Christian higher education institutions would be strengthened by more interaction and cooperation, sharing of resources and the consequent economies of scale.

At a practical level, the questions raised by Professor John Sullivan of LHU in his paper were of particular relevance to Christian higher education policy-makers. His main concerns were:

- What kind of role should Christian voices play in the academic and professional conversations that take place?
- How do we understand the relationship between faith and learning?
- How does that relationship affect our efforts in student recruitment, staff selection, community life, curriculum, pedagogy and assessment, the research

and scholarship we undertake, our outreach activities, our organizational structures and systems?

- How does our understanding of the relationship between faith and learning affect the way we evaluate our work? How *should* it do so?
- How does the search for truth relate, on the one hand, to the drive to be ever more inclusive, and, on the other hand, to the drive for value for money?
- Church schools in the UK are subject to inspections that monitor, on behalf of the respective sponsoring faith community, their progress in living out their mission. What evaluation criteria and evidence would be relevant for a university that claims to be based on a Christian mission?
- Christians (as with believers of other faiths) claim that worship is central to community life and also to the discernment of truth. Are we allowing the ways of knowing made possible through worship to influence and engage with our institutional structures, policies, procedures and approaches to work?
- These questions informed substantial parts of the discussion, though participants varied from the more prophetically or counter-culturally minded (Professor John Stackhouse of the University of British Columbia, Canada) to the pragmatically minded (Rev Dr Stephen Privett SJ, President of the University of San Francisco). Most participants however acknowledged that we had a responsibility to go further in bearing Christian witness in an increasingly secular society. It was agreed that identifying exemplars of things that work, whether organizational strategies, curricular programmes, out-of-class activities, or explicitly religious events would be a useful exercise for ourselves, and would encourage the sector more widely.

It is hoped that there will be opportunities for follow-up to the Colloquium.

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Bernard Farrell-Roberts, Maryvale Director of Diaconal Formation : Is Student Research Real Research?

‘Student research projects are really research training, not research, and as such should not require ethical review.’ Is this true?

What do we mean by research? The word ‘research’ is used widely in modern society, and often has multiple meanings. For example, new products on the market are often said to be the result of ‘extensive research’, when in reality they are simple adaptations of already existing knowledge, or schools use ‘research’ to signify student investigations with no formal structure or protocols. Because of this the word for many of us has a very vague and nebulous meaning.

What is a ‘Student Research Project’?

Student Research Projects (SRPs), are quite simply research projects carried out by students, and the students can be working at any level from basic school levels to very sophisticated doctoral level study. They can sometimes lead to new treatments in medicine, breakthroughs in technology, or new discoveries in science. In fact, academic research projects can often be the standard route used in the advancement of knowledge through research. A cursory look at the research fellowships available at any time illustrates this very clearly. Even at the school level research follows clear guidelines that help instruct the student in both the research methodology and rigour that will allow the research to be valid, and the nature of the proposition or question that fulfils the requirement of research to solve problems and extend knowledge. Graduate and post-graduate research is highly structured, following rigorous methodology and protocols in order to ensure that the results are valid, and used validly. In the UK most Higher Education research follows the guidelines and recommendations of the Research Councils, whose guidelines set out to ensure the validity of research by addressing not only the processes involved, but also the required training and skills acquisition of the researchers themselves.

In schools SRPs research such subjects as ‘the power of the wind’ and ‘the solar systems’. Higher Educational research in the UK in the last few years has included such diverse topics as: ‘The Adoption of the Corporate Governance Code in a Developing Economy;’ ‘Can evolutionary robotics generate simulation models of autopoiesis;’ and ‘Autonomy: a review and a reappraisal.’ It is difficult to see how such topics could be classed as ‘research training’, but we shall be testing this proposition more thoroughly later in this paper.

As mentioned above, SRPs range from school level research all the way to PhD level. I have selected two representative definitions, one from each level:

The Astrological Society of Australia run a national secondary school programme of research, describing this as ‘*a long-term investigation in a scientific manner... that requires students to investigate a problem and report their findings, generally in the form of a written and/or verbal report,*’ and that ‘*models require a structured and guided approach*’ allowing ‘*students to undertake real and valid scientific inquiry at an appropriate level*’ (Hollow, 2009, p.2).

The IIT Institute of Design in Chicago states the following in their PhD handbook: ‘*The dissertation is an original demonstration of research skill directed to answer a significant question in design thereby making a contribution to design knowledge*’ (IIT Institute of Design, 2006, p.2).

These two illustrative definitions will be used when we examine if SRPs qualify or not as valid research.

Are ‘Student Research Projects’ only ‘Research Training’?

Is it correct then to assert that ‘Student Research Projects’ are in reality ‘Research Training’? The University of Sheffield clearly thinks not. They have created a clear separation between their research projects and research training, by setting up a ‘Research Training Programme,’ and then ruling that all their research students must take part in it as a pre-requisite for research. This is a stand alone research training programme for all their PhD, MD, and DSc research students (Sheffield University, 2009). Numerous other academic institutions run similar programmes, and the fact that these programmes exist alongside research projects is very significant, as it clearly demonstrates that the view amongst educational establishments is that research training is necessary in order to carry out academic research, not that it is or forms part of it. This argument exists too in many scholarly papers and Institutional documents, such as Weissberg *et al* in their paper ‘Training in Academic Cardiology: prospects for a better future,’ (Weissberg *et al*, 2002), and the UK Grad Programme’s ‘Joint Statement of the UK Research Councils: Training Requirements for Research Students.’ (UK Grad Programme, 2008). In the latter they state: ‘training in research skills and techniques is the key element in the development of a research student.’ This indicates a belief that the research student needs to be trained for research, not that this training forms part of the research itself. This view is also borne out by the United States Department of Health and Human Services. They run a Technical Intramural Research Training Programme that teaches trainee researchers to ‘master the latest and most advanced techniques for basic and/or applied research working in an environment devoted exclusively to biomedical research’ (U.S. Dept. Health & Human Services, 2008). Once again, the research training programme is not research, but prepares researchers for research.

It is clear then that not all Student Research Projects are the same as Research Training, which is offered in a stand alone context at many Government, academic, and scientific institutions as required knowledge training prior to or in addition to an SRP.

This is not to say that student research projects do not provide a source of research training, as they obviously can and do inform the researcher and help develop research expertise. Is it possible then to class some student research projects as ‘research training’? I believe it is. Holzer, in her article ‘Application of Inquiry Methods in Student’s Original Research Projects’ helpfully illustrates the goal of much high school student research. She states that ‘Upon completion of the research projects, students have not only gained experience in original research, but they have grown as learners and are ready to ask deeper questions and seek the answers, independently.’ (Holzer, 2006). Clearly SRDs, especially at primary or secondary educational level, are also widely used to teach research skills and methodology to students. They do contribute to the development of new knowledge in the student, but often not to the development of new knowledge itself. In these cases it is valid to state that the Student Research Project is Research Training, or includes an element of this. However, it is also clearly illustrated above that the inference in the assignment question, that Student Research Projects can always be classed as Research Training, is false.

‘Student research projects are really research training, not research’

So what do we mean by research? In order to determine this we need to identify a definition with as wide an acceptability as possible. In order to do this I shall compare definitions from two different sources, these being medical research and dictionaries. The NHS definition of research is: ‘The attempt to derive generalisable new knowledge, including studies that aim to generate hypotheses, as well as studies that aim to test them.’ (NHS, 2008). Mosby’s Medical Dictionary tells us that research is: ‘a systematic, ordered approach to the gathering of data and the solving of problems (Mosby’s Medical Dictionary). Finally, the Oxford Dictionary states that research is: ‘the systematic investigation into and study of materials, sources, etc, in order to establish facts and reach new conclusions’ (Oxford Concise Dictionary).

The following table takes and orders the above definitions:

Source	Method	Purpose	Outcome
NHS	derivation	the derivation of generalisable new knowledge	The generation of hypotheses, as well as studies that aim to test them. Generalisable new knowledge
Mosby	a systematic, ordered approach	gathering of data and the solving of problems	Gathering of data, and resolution of problems
Oxford	systematic investigation	the study of materials, sources, etc,	Establishment of facts and new conclusions

By combining the above three definitions it has been possible to put together the following ‘combined’ definition:

‘Research is the systematic and ordered investigation into data such as materials, sources, etc., so as to establish and test non-trivial facts, new conclusions and hypotheses, in order to expand knowledge and solve problems.’

Using this definition as a benchmark for generally valid and acceptable research, let us now see how well our understanding of SRPs matches up to this criteria:

Method: ‘Systematic and ordered investigation into data such as materials, sources, etc.,’

The secondary school definition states that *‘models require a structured and guided approach.’* This fits in very well with the research requirement for a *‘Systematic and ordered investigation.’* This definition also states that it is *‘a long-term investigation in a scientific manner....’* Mosley indicates that *‘scientific manner’* can be interpreted

as *'a systematic, ordered approach,'* a close match for the *'structured and guided approach'* of this definition.

The PhD definition says that it is *'an original demonstration of research skill.'* So firstly then we need to understand what 'research skill' signifies. For this we can turn to Willison and O'Regan, who divide research skills into six areas as follows:

- Determine a need for knowledge and understanding
- Find and generate information and data that is needed, using appropriate methodology
- Critically evaluate information and data, as well as the process to find and integrate them
- Organize information that is collected and generated
- Synthesize and analyse new knowledge
- Communicate knowledge and understanding, as well as the processes used to generate them

(Wilson, 2007, p.399)

The above list clearly covers the requirements of the 'method' part of our definition of research, enabling us to be able to say that the PhD definition also satisfies this requirement.

Purpose: 'in order to establish and test non-trivial facts, new conclusions and hypotheses'

The secondary education definition states that it *'undertakes real and valid scientific inquiry.'* For research to fulfill the requirements of scientific enquiry it will automatically fulfill the requirements of our definition, as this includes that of scientific enquiry in the NHS and Mosby examples. Secondary Education research also states that it *'investigates a problem and reports their findings.'* This is a close match for the Mosby scientific definition's purpose of *'solving of problems'*.

The PhD definition states that research is *'directed to answer a significant question in design'*. This clearly falls within the research definition's requirement to *'establish and test non-trivial facts, new conclusions and hypotheses.'*

Outcome: 'in order to expand knowledge and solve problems.'

Secondary education research sets out to *'investigate a problem and report their findings,'* and this again clearly meets the requirement to *'expand knowledge and solve problems.'*

This is also true of the PhD example, which sets out to *'make a contribution to design knowledge'*. The Research Councils further emphasise this point by stating that 'PhD students are expected to make a substantial, original contribution to knowledge in their area, normally leading to published work' (UK Grad Programme, 2008).

From the above analysis it seems clear that educational research projects can and often do meet the requirements we have arrived at for valid research, and that it is therefore untrue to say that they cannot be 'Research'.

'and as such should not require ethical review'

Ethical Review is important as it ensures that at some stage prior to the approval of a research project an impartial expert review is made of the impact of the project on all participants, whether researchers, the research population, spouses, families, etc., and any wider implications on such areas as society, culture, or the environment. As stated in the introduction, we need to understand what Ethical Review entails, and the Council for International Organizations of Medical Sciences (CIOMS) provides us with an excellent description, stating that it 'considers the features of a proposed study in the light of ethical principles, so as to ensure that investigators have anticipated and satisfactorily resolved possible ethical objections, and assesses their responses to ethical issues raised by the study' (CIOMS, 1991).

This brings us to the next part of the question: 'and as such should not require ethical review.' This clearly suggests that all valid research requires ethical review, and that it is because the SRP is not valid research that it does not require ethical review. As we have already clearly demonstrated that SRPs can be a valid form of research, it follows that if the above assumption is true that when they are research they should be subject to ethical review. However, this still leaves the question open as to whether or not it is true to say that all research should be subject to ethical review.

'and as such should not require ethical review'

For many years now there has been debate over the need for ethical review, and what ethical review should entail. Beales argues in the BMJ that where the risk of harm to research subjects is low in research projects these should not be subject to the same level of ethical scrutiny as those where the risk of harm is higher (Beales, 2005, p.710). He argues that ethical review can be counter productive in that it slows down the approval process for projects, often involving the researcher in a significant amount of additional work that appears excessive, and causing lengthy delays. However, he does not suggest that the review process itself should be changed or stopped, but argues that some simplification would be welcome in order to speed up the delays that often occur due to the requirements of the review process. Wilkinson further develops this theme, making specific reference to student research projects. He argues that these could be subject to a lower level of ethical scrutiny if one of the acceptable benefits of such research were to be 'the development of a knowledgeable community of researchers.' However, although he too is critical of the review process in SRPs, Wilkinson too clearly believes that ethical review is always necessary. This can be seen clearly in the following passage from his paper, where he argues that even with the changes he proposes: 'issues of primary ethical importance such as the wellbeing of participants/patients, data confidentiality, consent and the information that underpins it would retain their preeminence in the review process' (Wilkinson, 2008, e.19).

Beales and Wilkinson both propose that the level of ethical scrutiny be reduced where the potential 'harms' of the research are minimal. One of the problems with this view will always be the subjectivity of the decision as to what constitutes minimal harm, and what does not. For example, some consider experimentation on live animals to be unacceptable in any circumstance, whereas others consider it to be a necessary and justifiable course of action as long as the potential benefit to humanity is significant. Another significant difficulty with this view is that some ethical review would still be necessary in order to judge whether or not the risks are low enough for ethical review not to be necessary! I believe it is for these reasons that Beale and Wilkinson stop short of recommending that there should be no ethical review whatsoever in the case of potentially minimal risk projects.

The 'as such' of this part of the question infers that there is no requirement for ethical review in research training. As this can often include practical work that replicates actual research, and often involves research populations, it is clear that ethical review may be necessary here too in order to ensure that all the potential ethical issues such as potential harms have been identified, assessed and addressed. This inference too then is not valid.

It is clear that ethical review should be an integral part of the research process, and that therefore SRPs, as valid research or as research training, should be subjected to it.

Conclusion

It is clear then that student research projects are more than just practice for research, they are research, and should be subjected to ethical review

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* * * * *

Francis Etheredge on thinking with the Church

Sometimes potential students want to know if our programme is orthodox? In other words, what is research according to the ‘mind’ of the Church? Although after the beatification of Cardinal Newman, perhaps we need to speak of research according to the ‘heart of the Church’. In this reflection, one takes up the following aspect of the research question: What does it mean to think with the Church?

*Sentire cum ecclesia*²: to think with the Church

Introduction

We live in a time when the ‘novelty’ of novelty is confused with the new and the exciting. If the ‘novelty’ of the new is exalted indiscriminately, we are confronted with a kind of tyranny of the new, which is really a tyranny of the new as ‘novelty’. In the field of education this can take the form of the prejudice that the latest scholarship is the leading scholarship, irrespective of whether there is any kind of continuity or development between the latest scholarship and the wealth of the past. Scholarship, it seems to me, can become like a ‘soundbite’, seeking a headline score in a world in which everything is ‘poll-related’ and either contributing to, or detracting from, the next poll on our performance; all of which is relevant and incisive for a moment – but is then superseded by another, equally striking phrase, which heralds the ‘next issue’ upon which we are expected to comment and focus.

The ‘present’, however, has to be taken in context and, as such, belongs in a wider realm of reflection than the fast flowing stream of current changes and changing currents. What, then, will take us deeper into the ‘present’ and, at the same time, make that ‘incisive’ comment something which reveals and develops our understanding of the underlying ‘grain’ of reality. In other words, there is a ‘new’ which is both novel and exciting in a way which develops the old. A good example of the truly ‘new and exciting’ is Dr. Andrew Beards’ review of the ‘state-of-the-art academic scholarship on the history of science’, which helps ‘to dispel the many myths which circulate today about the supposed opposition between science and religion’³; however, as with all research, we have to be disposed to *dialogue with the evidence* and, as such, to interrogate our own ‘preconceptions’ and their ‘resistance’ to change.

In this reflection, I want to consider that which allows a rich diversity and develops our thinking while, at the same time, prompts continuity with the wisdom of the past⁴. In other words, let us consider that if we are not isolated individuals and

²Congregation For The Doctrine Of The Faith, *Instruction On The Ecclesial Vocation Of The Theologian*, articles 35 and 37.

³ Dr. Andrew Beards, ‘Just what is all this fuss about Galileo?’, Apologetics Course 4, p. ii, The Universe, Sunday October 31, 2010; but also see the whole article.

⁴Cf. *Dignitatis Humanae* [DH], 1
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html 04/11/10.

individualistic in our thinking, then there is a community within which we exist, act and think: a community which both connects us with the flow of time and penetrates it with the everlasting Word of Life. In other words, the Church is becoming what it already is, at once a place of the old and the new: at once a 'university' and a haven of all learning. For while it is true that a university is a specific place for the pursuit of truth⁵, it is increasingly the case that the Church is at once a 'place' in which the fullness of truth is both retained and, at the same time, a 'place' in which the fruitful pursuit of the truth is made possible.

This apologia is in three parts. The first part is a brief account of an order to our thinking, the horizon of reason and the vocation to think; secondly, a change in society can give rise to a question concerning a settled teaching; finally, while retaining a tradition new questions develop it. For 'The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit' (*Dei Verbum*, art 8 [DV]).

ii. An Order To Our Thinking

What is first is existence. For 'existence ... determines thought'⁶. Thus what we see leads to what we call it; (Gn 2: 19); and what we call a thing is not just a name but also a nature. This is because Adam named things in the context of looking for 'a helper fit for him' (Gn 2: 18): a helper which he did not find among the other living creatures (Gn 2: 19-20) until God made Eve (Gn 2: 21-23; 3: 20). On the one hand the things that exist stimulate our perception and understanding of them. On the other hand 'from the good things that are seen' we know him who exists (Wis 13: 1). From the work of creation we are led to 'recognize the craftsman' (ibid). Our 'delight in the beauty' of the stars is barely a glimpse of the majesty of the author of beauty who created them (Wis 13: 3). The knowledge of what is not seen follows on what can be conceived in relation to an image of what can be seen⁷. The natural knowledge of God follows on the logic of what can be known from the beginning of what can be seen and is expressed in Scripture. There is also a supernatural Revelation of God which confirms, completes and complements what can be naturally known⁸. The One God made both orders of knowledge and thus truth can never contradict truth⁹.

iii. What is the 'natural' horizon of reason?

What is truth and the natural horizon of reason? St. Thomas Aquinas says that it is contradictory to deny the existence of truth, therefore truth exists¹⁰; however, a logical proof of the existence of truth does not mean that truth is a logical 'thing'.

⁵ Cf. *Ex Corde Ecclesiae*, 1, http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html 04/11/10.

⁶ Pope John Paul II (JPII), *Crossing The Threshold Of Hope*, page 38.

⁷ Cf. F.C.Copleston, *Aquinas*, pages 44-45.

⁸ Cf. First Vatican Council, *Dei Filius*, articles 3015-3020 in Neuner and Dupuis, *The Christian Faith*

⁹ Ibid, art 3017.

¹⁰ Cf. *Summa Theologica* (ST), Q 2, Art.1, Obj. 3 at <http://www.newadvent.org/summa/1002.htm>.

Therefore a proof for the existence of truth ‘opens up’ the question of what truth is; indeed, in opening up the question of what truth is, it does not preclude the mysterious words of Christ: ‘I am the way and the truth and the life’ (Jn 14: 16)¹¹. Furthermore, the *Catechism of the Catholic Church* (CCC), quoting St. Thomas Aquinas, says: ‘The believer’s act [of faith] does not terminate in the propositions, but in the realities [which they express]’¹². In other words, there is a kind of coherence between the logical proof for the existence of truth and the words of Christ; indeed, reflecting on these two statements about truth, leads us further into the ‘natural’ horizon of reason.

If, on the one hand, Christ’s identification of Himself in terms of the mystery of ‘truth’ is a part of the ‘gift’ of Revelation, which in a certain way ‘defines’ the reality to which propositions about the truth refer, then it follows that Revelation has opened up a horizon beyond that natural to reason (cf. *Gaudium et Spes* [GS], 24). On the other hand, the gift of Revelation ‘reveals’ that the ‘natural’ horizon of reason was never meant to be the ‘visible’ and all that can be extrapolated from it; rather, the ‘natural’ horizon of reason *is intrinsically ordered to the divine mystery: the mystery of the Blessed Trinity*. In other words, through the integration of faith and reason, grace and nature, philosophy and Revelation, there is a fuller appreciation of the *original gift of God to us: a divine-human dialogue which draws on the depths of the ‘human-gift’ and, at the same time, exceeds what is possible to the fractured, incomplete or purely ‘natural’ exercise of reason*. In so far, then, as the ‘truth’ is a divine-human Person (cf. Jn 14: 6) and, therefore, a reality that precedes and prompts all our investigations, it is possible to predicate a positive ‘fullness’ to the path that leads to God and a certain kind of impoverishment in the wake of our fall from this vocation. Thus, while it seems to some *that to investigate an existing teaching* is an obstacle to progress, because the teaching is not new or ‘novel’, the contrary is in fact the case: that unless we follow in the historical footsteps of the truth there will only be a disintegration of the ‘human-gift’ and a hidden enslavement to the past.

iii. Thinking with the Church

It is a vocation to think; and indeed all of us, each according to talent, training and position are called to think with the Church. To think with the Church is to be apprenticed to a craftsman (cf. Wis 13: 1); for if the Holy Spirit is the ‘soul’ of the Church (cf. *Lumen Gentium* [LG], 7;¹³), then to think with the Church is to think *through* the thoughts of God: to share in the interaction between the ‘timeless’ and ‘time’. What is well thought out developing the self-understanding of the Church; and, in that respect, controversy can often assist in the development of doctrine: in the deeper understanding that *manifests* the possibility of human thought going beyond the natural horizon of reason (cf. GS, 24).

¹¹ http://www.vatican.va/archive/ENG0839/_PXM.HTM#-3WO

¹² Quoting ST II-II, 1,2, *ad* 2

¹³ cf. also ‘The Soul of the Church’, General Audience, Pope John Paul II, November 28, 1990, http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19901128en.html (accessed 21/10/2010).

On the one hand St. Peter says: 'Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence' (1 Pet 3: 15); indeed, in *Dignitatis Humanae*, on the *Dignity of the Human Person*, it is precisely these qualities of truth which are commended to us: 'On their part, all men are bound to seek the truth, especially in what concerns God and His Church, and to embrace the truth they come to know, and to hold fast to it'; and then the Fathers of the Second Vatican Council go on to say: 'The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power' (DH, 1). In other words, the truth is both sought and 'makes its entrance ... at once quietly and with power'; and thus truth both entails a desire of the human heart and a kind 'path', leading us back to where it came from.

Thus our thinking is to be evangelical; but it is also to be ecumenical: 'Do two people travel together unless they have agreed to do so?' (Am 3: 3; cf also Acts 2: 42). In other words, it is to contribute to realising that tendency in all the gifts of God to come together in the seamless robe of Christ¹⁴ (cf. LG, 13-16). So our thinking is to be in accord with the grain of grace; indeed, the action of God is the 'reality' which inspires our reflection.

On the other hand 'faith seeks understanding' (CCC, 158) because it is natural to know whom we love. *The Second Vatican Council* says that God confided to Scripture the truth necessary to our salvation (DV, 11); and the sum of this truth is Jesus Christ (DV art 2), indeed the *three Persons in one God* and their love for us¹⁵. To know God, however, is to know ourselves, as we are made in the image of God (cf. Gn 1: 27); and if ignorance of the Scriptures is ignorance of Christ¹⁶, then ignorance of Christ is ignorance of man (cf. GS, 22). Now if Scripture is the soul of theology (DV, 24), the soul does not exist without the body and together with it is called the person (cf. *Gaudium et Spes*, 14), and so theology is in fact ordered to the Magisterial service (DV, 10) of both Scripture and Tradition as to the one deposit of faith (DV, 9). Within this context St. Thomas Aquinas is a particular gift to the Church. Pope John Paul II says that this is because 'In his thinking, the demands of reason and the power of faith found the most elevated synthesis ever attained by human thought, for he could defend the radical newness introduced by Revelation without ever demeaning the venture proper to reason'¹⁷.

There is a comprehensive and all embracing mission of coming to the truth which comes to us; but there is a more specific task of taking up the questions which arise in a particular 'time' and, as such, are like the 'growing point' of doctrine: the point at

¹⁴ Cf. also Pope Paul VI quoted by Pope John Paul II in *Sapientia Christiana*, IV: 'The task of the theologian is carried out with a view to building up ecclesial communion so that the People of God may grow in the experience of faith' (Pope Paul VI, Letter *Le transfert a Louvain – la – Neuve* to the Rector of the Catholic University of Louvain, September, 1975 (cf. *L'Osservatore Romano*, September 22-23, 1975).

¹⁵ Cf. JPII, *Catechesi Tradendae*, art 5.

¹⁶ St. Jerome, quoted in *Dei Verbum*, 25.

¹⁷ JPII, *Faith and Reason*, art 78.

which the challenge of the 'times' is at the same time an opportunity for doctrinal development.

II. A Change in Society Gives Rise to a Question

One of the changes in society which gives rise to a question is that now women share more actively in society quite naturally there is a call to share more fully in the work of the Church (*Apostolicam Actuositatem*, 9).

On the one hand, then, there is a legitimate discernment of what befits the development of the identity of woman; and, on the other hand, there is a general tendency to question everything as if nothing is ever settled. Thus the traditional Catholic practice of the priesthood being reserved to men has now been publicly questioned by Catholic theologians and post Reformation Christian communities have given women the ministerial role (*Inter insigniores*, Intro).¹⁸

On the other hand, Christ chose, Scripture expressed and tradition confirmed that 'Only a baptized man (vir) validly receives sacred ordination' (CCC, 1577). Thus there is a point in each investigation of the truth when the Church recognizes an answer; and so we can say the Church has seen a spiritual reality and declared its nature (cf. Gn 2: 19-20). For God did not make us to seek him in vain (Is 45: 19; cf. Jn 16: 13-15). Therefore if the Church declares that there is no possibility of ordaining women to the ministerial priesthood then she knows what she has been given. Thus this discussion was developed when Pope John Paul II said: 'in order that all doubt may be removed ... I declare that the Church has no authority ... to confer priestly ordination on women ...' (*Ordinatio Sacerdotalis*, 4). Why is the authoritative answer of Pope John Paul II a 'development'? Precisely because it directs us to the deeper questions about the *reality of the work of God which, in the end, derives from the mystery of God, three persons in one God*. Thus it is not so much that the discernment of the Church has brought a question to a close, as it has directed the investigation to *the reality which needs to be investigated*; for it is possible for research to be an exposition of a basic position of the researcher, rather than a reflection on the full reality to be investigated. In one sense, it is wholly relevant *why people want women to receive an ordination to the priesthood*; but that is not the only question to be pursued. Nor are these two questions to be confused: the existence of the priesthood being reserved to men and its embodied meaning *and* the nature of the desire to reflect on the ministry of women *as if it is inseparable from the question of the ordination of women to the hierarchical priesthood*. In other words, to recognise that it is certain that the hierarchical priesthood is not open to women is to be in a position to go forward in the direction of discovering the deeper reasons: the reasons *embodied in the fact of the male priesthood*, which disclose this fact to be not only intelligible but 'communicative' of the intention of the Creator, Redeemer and Sanctifier of human life, namely God.

¹⁸This is a post Vatican II document (1976).

Fr. John Redford, drawing on the doctrine of The Second Vatican Council, in its Decree on the Priestly Ministry and Life (*Presbyterorum Ordinis*-The Order of Priests, put the positive reason for the necessity of a Catholic priest being a man, in the following way: ‘the celibacy of the clergy manifested better the fatherhood of God.’ St. Ignatius of Antioch ‘referred to the bishop as Father, representing the Fatherhood of God. That image of Fatherhood is easily transmitted to the priest, who represents the bishop’s governance in each parish. The priest, like God the Father, begets children, spiritual children, without sex, but with the sacraments’¹⁹. In other words, the ‘sign’ of the man, fundamental to the priesthood, is making visible Christ’s Revelation of the Fatherhood of God (cf. Jn 14:9²⁰), such that it is possible to see the Motherhood of the Church as a necessary complement to the mystery of the priesthood as a sign of the ‘Fatherhood of God’; and just as the whole dynamic of fatherhood does not end with the ‘seed of the word’, nor is the vocation of the Church as Mother ‘passive’ – rather, there is a whole dynamic of ‘gestation’ which is, in a sense, reflected in the restoration of the post-baptismal catechumenate²¹. Thus, what appears to be a negative prohibition will, on reflection, prove to be an aid to research and, as such, will lead to a deeper ‘understanding of the respective roles of men and women’ (*Inter insig.*, Introd.). Thus there has arisen a new question.

III. A New Question Develops an old Doctrine

Why did God choose to write a ‘theological anthropology’ (Paul VI, quoted in art 2 of *Ordinatio Sacerdotalis*) in the language of the sexes? The context in which a man is called to the ministerial priesthood is the mystery of the Church. St. Paul draws upon the meaning of marriage and says something of relevance to both marriage and the mystery of our salvation: ‘Husbands, love your wives, as Christ loved the Church and gave himself up for her’ (Eph 5: 25). In other words the threefold meaning to the fact that God made man, male and female, is relevant to this discussion.

The married couple is an original expression of the fact that the one human being is an open to life ‘unity of the two’²². Thus the man, together with the woman, can signify a number of different relationships. For whether or not a particular man or woman marries, all men and women are called to say who they are (cf. *Gaudium et Spes*, 24) in friendship, work or a vocation to service. Secondly, the gift of ministerial priesthood follows on the gift of manhood. For a man represents Christ (*Inter insig.*, 5) as the bridegroom of the Church his bride (cf. CCC, 796). Similarly, the gift of representing the mystery of grace which makes us pleasing to God (cf. Wis 7: 25-27; 8: 10) as his bride the Church follows on the gift of womanhood (cf. *Lumen Gentium*, 63). For ‘Sacramental signs’, says St. Thomas, ‘represent what they signify by natural

¹⁹ Universe Plus: Apologetics Course 10, pp. 17 and 20 of the article ‘Why can’t women be ordained as priests?’, The Universe, Sunday December 12, 2010.

²⁰ Cf. also http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19880601en.html (14/12/10).

²¹ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html art. 64 (14/12/10).

²² JPII, *Letter To Families*, art 8.

resemblance ‘ (quoted in *Inter insig.*, 5). Finally, ‘ the original plan of the Creator ... willed man and woman ... to be a ‘sign’ of ... God’²³.

Each sex is an indispensably different and necessary complement to the identity of the other; and if either is misrepresented then neither can know the full mystery of God. Each of us is called to recognise the full reality of the other; and, therefore, orthodoxy, in the sense of a true faith, is the authentic guardian of our identity. Thus the new questions call for a new depth to our understanding of what it is to be both human and Christian: What is it about being a man, that is taken up in the manhood of Christ, that makes the ‘sign of the man’ essential to the priesthood; and what, therefore, is the ‘theological anthropology’ of the sexes that ‘makes full sense’ of man, male and female, as taken up into the mystery of Christ and His Church? We are taken, once again, back to the mystery of the Blessed Trinity; for it is on the mystery of the Blessed Trinity that man, male and female, is founded: ‘Before creating man, the Creator withdraws as it were into himself, in order to seek the pattern and inspiration in the mystery of his Being, which is already here disclosed as the divine ‘We’. From this mystery the human being comes forth by an act of creation: ‘God created man in his own image, in the image of God he created him; male and female he created them’ (Gen 1:27)’ (John Paul II, *Letter to Families*, 6). This takes us to the Blessed Trinity: the origin, central mystery and end of our faith: ‘Let us make man in our image, after our likeness ...’ (Gn 1: 26; cf. *Gaudium et Spes*, articles 22 and 24).

‘Husbands, love your wives, as Christ loved the Church and gave himself up for her’ (Eph 5: 25). In other words, it is clear from all this that there is a new need to investigate man, male and female, both from the human point of view of really understanding what it is to be a man and a woman and then, on the basis of that, to look at the interface between a ‘natural’ and a ‘theological anthropology’. It is clear, however, with the numerous works of Karol Wojtyla²⁴, who became Pope John Paul II²⁵, there is a definite foundation to this work; indeed, some have already begun it, building as they are on the work of John Paul II.²⁶ In the following section I consider, however briefly, some pointers towards such a study of man-male, in the context of man-female.

III. Man-Male in the Context of Man-Female

In the first place, as I was preparing to marry, my father defined a husband as a servant of his wife and family. I recall, too, an address to male students by Bishop Karol Wojtyla, later to become Pope John Paul II; he said that when Christ instructed the apostles to ‘make disciples of all nations’ (Mt 28: 19): ‘This means, ‘Go and teach,’ which in turn means that we must take responsibility for the Gospel as Truth! In contemporary terms it means that, in accordance with our specific characteristics as

²³ JP II, *Christifideles Laici*, art 52.

²⁴ *The Way to Christ: Spiritual Exercises*, English Translation, HarperSanFrancisco, 1994; *Love and Responsibility*,

²⁵ The whole cycle of Wednesday Audiences, popularly known as the ‘Theology of the Body’ series.

²⁶ Cf. Dr. David H. Delaney, unpublished dissertation, The Catholic University of America, Washington D.C., 2005: ‘A Theology of Fatherhood in the Thought of Karol Wojtyla/John Paul II.’

men, we must take responsibility for the Gospel as Weltanschauung and idea' ²⁷. In other words, Karol Wojtyla was telling me to teach; and that, more specifically as a father, I am called to teach my children about God ²⁸. In the light of what Karol Wojtyla said about the duty of a man to be responsible for and indeed committed to the 'Gospel as idea', I have re-read the account of the Serpent's temptation of Adam and Eve in the garden with a new perception. Adam is silent throughout this whole dialogue. Adam lets Eve do the talking and, at the same time, does not resist the offer of the apple she gives to him. As it says in the biblical Hebrew, she gave the apple 'to her man-husband with her, *leiishaah immaah*' (Gen 3:6). In other words one has a certain sense that the silence of Adam, so evident in a way in the tragedy of abortion ²⁹, is a 'culpable' silence: a silence which contradicts Adam's vocation to express the Gospel as idea: as truth (cf. Gn 3: 17). Conversely, then, I am called to take up my vocation of expressing the Gospel as 'idea' and of contributing to a culture of life: a culture which promotes the priority of the person and the common good of each one of us; indeed, according to the book of Deuteronomy, I am called to talk of God throughout my day and all its activities (cf. Dt 6: 4-7).

IIIiii 'The LORD God then built up into a woman the rib that he had taken from the man' (Gn 2:22)

In the opening chapter of Genesis there is a marvellous account of the beginning of creation: of how one thing proceeds or develops from another (eg Gn 1: 6-7, 11-12, 20-22 etc) and thus how everything 'points' back to those opening words 'In ³⁰ beginning, God created...'. By contrast, Man, Male and Female, is created with reference to God but not, as it were, with reference to the material creation as it stood (Gn 1: 26-27). As if to complete the first account, however, the second chapter of Genesis develops a narrative which not only takes up the 'intimate' relationship between Creator and created, but also 'makes concrete' the process of creating man, male and female. In so doing, the divine-human authors of Genesis have indicated an incredible series of relationships.

On the one hand, the language of the opening chapter of Genesis has indicated a certain 'presence' of 'divine persons' in the very act of creation. For example, the God who creates is *Elohim*, a remarkable noun as it is a masculine plural which takes a singular verb, *bara*, which refers to an act of creation reserved to God alone; but then in verse two, there is *Ruach Elohim* ³¹, which is an even more mysterious combination of words, as *Ruach*, meaning 'spirit', which is a feminine singular noun, is linked to *Elohim*. Furthermore, *Ruach* is also linked to a feminine participle,

²⁷ The Way to Christ: Spiritual Exercises, p.53.

²⁸ The Way to Christ: Spiritual Exercises, pp. 53-56.

²⁹ *The Way to Christ: Spiritual Exercises*. Karol Wojtyla took this sin and discussed it in the context of both of his talks: 'A Talk for Female Students' and a 'Talk for Male Students'.

³⁰ The justification for this translation can be found in article 5 on the website:

www.whendoesthepersonbegin.info

³¹ Although 'The New American Bible' translation of this on the Vatican website, completely destroys the sense of 'personal presence' by translating *Ruach Elohim* as 'a mighty wind'; cf.

http://www.vatican.va/archive/ENG0839/_P3.HTM

merahefet, which pertains to ‘moving’ over the waters. In other words, both in the gender of the vocabulary (*eretz*, earth, is feminine, whereas *shamayim*, the heavens, is a masculine noun) and in the complexity of ‘persons’, not to mention the amazing words which make all this explicit ‘Let *us* make man’ (Gn 1: 26; italics added), there is a kind of ‘presence’ of persons which is ‘reflected’ in the ‘act’ of creation. It is as if, in other words, the whole act of creation is the ‘divine’ context out of which comes the creation of man, male and female, particularly in chapter two of Genesis. Thus, in chapter two of Genesis, Adam is formed from the earth (Gn 2: 7) and Eve from his rib (Gn 2: 21-23); moreover, Adam is formed by three things: the action of the Lord, the ground and the ‘breath of life’ (*ibid*). Thus there emerges a kind of ‘parallelism’ between the mysterious ‘persons’ present in the act of creation as a whole and the ‘imagery’ of the making man, male and female, in such a way that the man is formed from the ground and the breath of God and the woman is built up out of his rib. In other words, it is almost as if the divine-human authors have wanted to indicate an intimate connection, if not ‘imitation’, between God, *Elohim*, who created the heavens and the earth and *Ruach Elohim*, ‘who’ proceeds from Him almost as breath or wind *proceeds* from another, such that this is the real context for the Lord making Adam from the ground and building Eve up from his rib. The Fathers of the Church have already drawn parallels between the ‘birth’ of the Church from the side of Christ and the ‘taking’ of the rib from Adam and building Eve. Therefore it does not seem unreasonable to ask the question, in the context of this whole article: does ‘how’ God creates Adam and Eve tell us anything about what kind of being Adam is and what kind of being Eve is? In other words, is ‘how’ Adam and Eve are made a kind of ‘implicit’ theological anthropology?

Conclusion

The Creator has chosen to express His gifts in the language of the sexes. The priest is a man and represents Christ the bridegroom of the Church, His bride. Looking into this mystery is like searching God for who we are. For on the one hand it is a natural fact that human being is a unity-in-diversity of both man and woman³²; and on the other hand, we are made in the image and likeness of God (Gn 1: 26). Thus thinking with the Church teaches us to lovingly investigate the order, beauty and intelligibility of creation, while calling us to love the God who loves us into existence; for, if God created man, male and female, then it makes perfect sense that His work of redemption and sanctification *is a work which is wholly coherent with the original work of creation and, in a certain sense, brings to light the fullness of the original gift of man, male and female: a fullness, however, which we can continue to draw upon in our search to understand who we are in the light of who God is.*

* * * * *

³²JPII, *Letter To Women*, art 7 etc.

PART VI: The research ‘bug’

Prof. Norman Tanner SJ on how he became interested in the Church Councils

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The editor of the Bulletin of Research and Academic Development has asked me to relate how I became interested in church councils and so come to edit *Decrees of the Ecumenical Councils*. The answer is quite simple, at least in the beginning. Soon after ordination as a Jesuit priest in 1976, I was assigned to teach church history mainly at Oxford University (as a member of Campion Hall) and part-time at Heythrop College, London University. At both Oxford and Heythrop College, which was then in Cavendish Square, my courses focused primarily on medieval Church history. Quickly I realized the importance of church councils for these courses, but could find no English translation of the conciliar decrees that was readily available for students to consult – very few could understand the texts in their original Greek or Latin. In this dilemma, I remember well one student telling me straight-out to get on with the work of translation myself. For her encouragement I remain ever grateful.

Having decided to undertake this task, it rapidly dawned on me how much more useful it would be to produce an edition of all the ecumenical councils, rather than confine the work to the medieval period, and to provide the decrees in the Greek or Latin original as well as in English translation. Ecumenical councils - that is, councils of the ‘whole church’ (the word ‘ecumenical’ comes from the Greek ‘oikoumenike’ meaning ‘worldwide’) - number twenty-one according to the traditional Catholic listing: seven from Nicea I in 325 to Nicea II in 787, which are recognised as ‘ecumenical’ also by the Orthodox and many Protestant churches, and the disputed Constantinople IV in 870-1; ten medieval councils from Lateran I in 1123 to Lateran V; the councils of Trent, Vatican I and Vatican II. The task seemed daunting. Fortunately, a team of Italian scholars had recently completed much of the work by producing an edition of all the decrees of the ecumenical councils in their original Greek or Latin. *Conciliarum oecumenicorum decreta*, ed. G. Alberigo and others, was first published in 1962 and a third edition appeared in 1976, which included the decrees of Vatican II. Permission was kindly given for these texts to be reproduced alongside our proposed English translation.

My task, accordingly, was to organize a team of scholars to translate the original texts into English, to do some of the translation myself, and to arrange the publication. Twenty-eight Jesuits from Britain and Ireland generously agreed to undertake this work of translation. We were encouraged by the Provincial of the British Province SJ, who gave his backing to the project. It was quite an operation: half a million words of text to be translated and the result should be error-free, in view of the authoritative nature of the texts. Sheed and Ward and Georgetown University Press jointly agreed to publish the work, with the English translation to face each page of the original Greek or Latin text. Running to some 2,500 pages, *Decrees of the Ecumenical Councils*, ed. N. Tanner, was published in two elegant volumes in 1990.

Much of life since then has been dominated by this publication. It has sold well and, thankfully, has been kept in print. Presently it is published jointly by Continuum (which incorporated Sheed and Ward some ten years ago) and Georgetown UP. I have been asked to give courses on the ecumenical councils in seminaries, colleges and universities, as well as to parish and other groups, in many places at home and abroad. Until recently almost half my time was spend abroad in this way. Maryvale was one of the first colleges to which I was invited to give the ‘councils’ course and it is a pleasure to return each July for this purpose.

Other books, and various articles, have come as spin-offs from *Decrees*. In 2001 *The Councils of the Church: A Short History* was published by Crossroad, a compact paperback of some 140 pages. Translations of the work have been published in Italian, French, Spanish, Japanese, Indonesian and Korean. It may be read as a ‘companion’ to the full *Decrees*. Two short works, with challenging titles, were published by Dharmaram College in Bangalore, India, as a result of lectures given at the college and at its affiliated institute in Rome: *Is the Church too Asian: Reflections on the Ecumenical Councils* (2002), and, *Was the Church too Democratic: Councils, Collegiality and the Church’s Future* (2003), which together highlight the eastern contribution and democratic procedures of the councils, especially those of the first millennium. Work on Vatican II resulted in *The Church and the World: Gaudium et Spes, Inter Mirifica* (Paulist Press, 2005) and a chapter in vol. 4 of *History of Vatican II*, edited by G. Alberigo and J. Komonchak.

Councils appear, perhaps disproportionately, in other publications for which I have been responsible. At times the work is tiring, even nerve-racking, but I am hugely grateful for the opportunities that have arisen. Since 2003 my main work has been teaching at the Gregorian University in Rome. Here, too, councils enter prominently into the various courses assigned to me.

I said that work on the councils began through teaching at Heythrop College and at Oxford. It would be appropriate to end with earlier acknowledgements. Within my family and early circles of friendship, as well as at the schools I attended -- Woldingham Convent, Avisford School and Ampleforth College – debate and questioning were encouraged. My country, Britain, values greatly its democratic traditions and procedures. Vatican II, which renewed debate within the Catholic church and led to *aggiornamento* on a wide range of issues, began a year after I entered the Jesuit novitiate. In these and other ways, and through many people, an interest in church councils, especially the great ecumenical councils, and their importance for the well-being of the Church and indeed of our world today, was nicely prepared.

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Bernard Farrell-Roberts, on being Bitten by the Research Bug: A Student's Story

Some years ago I moved to Staffordshire together with my wife and children. I felt strongly called to return to the study of my Faith, studies that I had last been involved in at the seminary some 33 years before, so I signed up to do the Maryvale MA in Pastoral and Educational Studies. At that stage I had no idea where this decision would lead me!

Early in the course I studied Christian Anthropology, then Christian Ethics, and found them very interesting and formative. With my thirst for more awakened I reached my second year and found first Medical Ethics, then Marriage and Sexual Ethics, and finally researched aids in Africa for my Faith and Reason module. I derived enormous satisfaction from the research itself that had to be carried out, especially for these second year modules, and found the whole area of bioethics to be immensely interesting, so much so that for my dissertation I carried out research into the ethics of full facial transplantation, work that was later published in America.

As I became more and more interested in bioethics, I discovered just how few Catholics were engaged in this field in the UK, and also came to realise just how much we need to engage in this field if we are to be able to counter the negative effects of our very secular society. However, another concern also hit me very hard. In order to be a good ethicist and carry out effective research in this field a solid foundation in ethical methodology is necessary. I therefore commenced a Masters at Keele University in Research Ethics, a course specifically aimed at professionals working in the field of research ethics. Finding myself more and more interested in the area of organ donation, organ transplantation, and end of life issues, my Keele dissertation sought to demonstrate the need for full informed consent from donors in organ donorship, and that for this to be informed the problems associated with correctly diagnosing death when life support machinery is in use, and the controversy over the use of the brain death definitions and criteria, must be disclosed. By this time I found myself representing the Catholic Church in Britain at meetings and conferences concerning Organ Donation, a member of the Catholic Bishops' Joint Bioethics Committee, a regular speaker and lecturer on organ donorship and brain death, and also Director of the Diaconal Formation Programme at Maryvale. The research bug however still would not let me rest!

I commenced the PhD thesis I am still working on today. This is researching whether or not Brain Death is compatible with Catholic Philosophy and Theology.

Whilst research has helped me open new horizons academically, it has also changed my work aspirations. I now serve on Bioethics committees, teach research ethics and bioethics, and new doors are opening all the time. There is a desperate need for more Catholic research ethicists and bioethicists in our society, and I have come to realise very quickly that we must train more individuals and encourage them to take up posts in this field.

So what have I discovered about Brain Death? Primarily, that it is an area of deep division in understanding, and that there are many questions of great concern that need to be answered. Let me explain why I believe this to be so.

The organ transplantation service, together with a significant portion of important medical research, relies on the availability of human organs. When these are vital organs, organs without which humans cannot live, then the boundaries between life and death can easily become blurred, as life support machinery prevents cell death occurring in the organs concerned, and our ability to detect the state of death is compromised. In the UK, as in many other countries, these vital organs are donated freely by donors who consent to the use of their organs for research purposes following their death. Indeed, many medical researchers count on being able to use such organs in their research. However, it is in the need for certainty that death has occurred that ethical issues can be found that have the potential to cause a serious disruption in the availability of vital organs for research purposes. Such issues include: If uncertainty exists as to death occurring prior to vital organ removal, is this something that must be made known to the potential donor in order for any consent to be valid? If the donor is not clinically dead at the moment of vital organ removal, does this invalidate any donor consent previously given? Is the issue of death being certain at the moment of vital organ removal important?

In the United Kingdom death in these circumstances is determined by the medical diagnosis of brain stem death. During the last thirty years or so the validity of this medical diagnosis has been increasingly challenged by the medical and scientific research communities. There is significant debate today where opposing and contrasting views are held by authoritative bodies and expert individuals. Some countries, such as Spain and the United States, have rejected the brain stem death definition and opted to use the whole of brain one, despite the fact that this involves the significant supplementary costs associated with additional tests and longer occupancy of intensive care beds. The US President's Council on Bioethics' has recently criticized the UK's use of the brain stem death definition and criteria calling them 'conceptually suspect' and 'clinically dangerous' (US President's Council on Bioethics, 2008 p.66). It is therefore especially important to question the validity of the UK's currently accepted practice in light of its rejection by many others. It is also important to examine it in light of the Council of Europe's Convention on Human Rights that states:

'Article 2 – Right to life

1. Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which this penalty is provided by law.'

European Convention on Human Rights, Council of Europe, (1953), Rome.

The ending of life in order to retrieve usable organs for research is clearly not acceptable under this convention, to which the United Kingdom is a signatory. It is therefore necessary to ensure as far as humanly possible that death occurs prior to any vital organ removal, and that the intention behind the act of removal does not include that of ending a human life.

The protection and care of human life is one of the key principles underpinning the medical profession, and one hopes that this profession is always adequately protected and supported by State legislation and guidance from its governing bodies. However, there may be times when this is not the case, and the removal of vital organs from donors for research has the potential to be one of those exceptions.

The debate over the validity of Brain Death and its criteria is complex, wide ranging, and contemporary. Not only is there widespread concern regarding the validity of the definitions of brain death themselves and the medical diagnosis of the same, but also on the very understanding of death, and the level on which this should be measured, whether organic, cellular, chemical, or some other. Although an extremely interesting debate, this study makes no attempt to address these areas, but does recognise the need for further research so as to inform future debate over the ethical acceptability or otherwise of medical procedures and practice requiring live vital organs from beating heart cadavers.

Against this backdrop there has been a strong international drive for more vital donor organs, and current criteria and protocols for the recognition of brain stem death certainly facilitate the medical profession's ability to obtain the same. Although there is nothing wrong in this being so, with the drive to increase the availability of these organs has come the recording of an increasing number of cases where medical practitioners are convinced that vital organs have been removed prior to a patient's death, or where death has been hastened in order to remove these organs. Of course the removal of vital organs, those without which we cannot live, must bring about the death of the individual if death has not already occurred. It is evident that many in the research and medical fields feel that the current definition of death used in the UK misleads both medical practitioners and the public precisely in order to enable vital organ removal, and that this is why support still exists for the use of the definition. The wording 'euthanasia by the back door' relating to this practice has appeared in many authoritative publications, such as the *Journal of Medical Ethics* (Browne 1983 pp.28-34), and the *British Medical Journal* (Spencer 1993); and has also been used by professionals writing in other publications such as Dr. Darshak Sanghavi, chief of paediatric cardiology at the University of Massachusetts Medical School, writing in the *New York Times* (Sanghavi 2009).

Whilst there is both a significant and growing level of unease at the use of the brain death definitions, at the same time there does exist a substantial level of support for the same. This support may partially be due to the general acceptance of standards set by governing bodies responsible for such medical standards, and this is evidenced by many of the medical professionals involved in the area of vital organ removal for

research purposes cited in this paper. Supporters of current practice demonstrate a natural resistance to any move away from the status quo, and there are many other possible reasons for this too. Many may simply believe the current definition of death and criteria to be correct. Others may believe that any change would amount to tacit admission that the current definitions are flawed, much to the embarrassment of those who accept and uphold the same. Some may consider that any change towards an alternative method of diagnosing death would lead to significant distress and psychological trauma for those who have previously consented to the removal of organs from loved ones with the thought that they may have caused the death of these. For medical practitioners any admission that they may have caused the death of patients could easily lead to significant psychological trauma. Another possibility may be that any admission of doubt could lead to expensive litigation by families. All of these must be of concern to the medical authorities, as must the potential resource apportionment issues that would result from the increased demand for intensive care beds, staffing, and other resources that would result from the additional testing that would have to be introduced where brain stem death ceased to be replaced by Brain Death.

From some of those concerned about brain death there have been calls for a return to the previously used definition of death, that of irreversible cardio-pulmonary activity. However, even were this to happen it would not provide an acceptable option for many of the cases where artificial means of life support are in use. Current research in many fields is searching for other more widely acceptable means of determining death. Nuclear medicine, for example, is seeking to develop a clearer manner of identifying the state of death, one which would not depend on potentially fallible bedside tests, and that would be more acceptable to all (George 1991 pp. 75-77). Other options too are regularly proposed in medical journals, and these continue to attract a significant level of worldwide debate.

In my research into this area I have now moved on to examine the history of the debate within the Church regarding death, and the teaching of the Popes and Magisterium on death since Pope Pius X, the period during which the medical profession moved their definition of death from the irreversible cessation of cardiopulmonary activity, to the irreversible cessation of brain or brain stem activity.

I have discovered in these last few years that when the research bug bites, the consequences are very far reaching!

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PART VII: What to Research?

Dr. Andrew Beards on Areas of Research in Lonergan Studies

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My remarks below are aimed at indicating possible areas of research for MPhil and Ph.D. in Lonergan studies. These comments are based on my knowledge of the field which is coloured by my own particular interests. So I would not claim that they are exhaustive and I have no detailed knowledge of the Ph.D. research currently underway in some of the academic centres where Lonergan's work is normally studied. However, my knowledge of the field has led me to identify over the last few years areas which I think important and significant, but which the trends in research projects around the world suggest are not presently explored by many.

I will begin by noting some of the key resource areas for Lonergan studies. Clearly one needs to have recourse to these sources not only for ongoing research in the field but in order to see just what people are doing in Ph.D. work in Lonergan studies.

Resources

The University of Toronto Press project to publish the Collected works of Lonergan has now reached volume 22. The University of Toronto Press are also the main publishers of secondary literature in Lonergan studies.

There are several web pages devoted to Lonergan studies around the world. These include sites based in Boston, Toronto, Los Angeles, New Jersey, Sydney, India, Chile, Colombia, Rome and Dublin. The most important site as regards research in Lonergan studies is the fairly new site at Marquette University:

<http://www.bernardlonergan.com/index.php> this is an online archive site which is uploading Lonergan's manuscripts from the Toronto archives and elsewhere. It is easy to register with this site. The Marquette site is also currently uploading back numbers of key journals, including *Method: Journal of Lonergan Studies* (published since 1982), and the *Lonergan Workshop* volumes from the annual workshop at Boston College, which began in the early 1970s. These publications are obviously very important for Lonergan research. A recent addition is *Lonergan Studies*, an annual journal from Seaton Hall University. The Lonergan studies Newsletter, which is essential reading for researchers in the field, is issued from the Lonergan centre in Toronto and is available online at their site.

Possible areas for future research: Some suggestions

Philosophy: On balance there has probably been more work done on Lonergan vis-à-vis the continental tradition as opposed to Lonergan in relation to the analytical tradition, although a number of works continue to appear on this area. However, there are ample opportunities for research into the relationship between Lonergan's thought and key thinkers and/or themes treated in either of these traditions. If one is interested in working in these areas one way to start is to read a work by a Lonergan scholar who works in one of these areas of philosophical encounter in order to identify fruitful areas for further research; the writer himself may pinpoint these as his argument proceeds.

The relationship between Lonergan's work in philosophy and earlier figures in the history of philosophy is a fascinating area for research. Naturally Lonergan's work grows out of his reading of St Thomas, St Augustine, Aristotle and, to some extent, Newman. Books and theses have already, over the years, explored these connections. However, there are other key figures in the tradition whose thought it would be well worth bringing into dialogue with that of Lonergan. Descartes would present an interesting prospect, as would Locke, to name but two.

Theology: In the early period of studies on Lonergan's thought there were a good number of theses, articles and books on areas in dogmatic theology upon which Lonergan himself was lecturing and writing, including Christology and the Blessed Trinity. A number of theologians over the years have continued to use Lonergan's work or enter into discussion with it when treating questions in these areas and in others such as sacramental theology and grace. However, given the decline in the number of institutions in North America in which students were formed in the stages of Catholic theology, the trend turned away from work in these areas of Catholic dogmatic theology to focus more on themes in general religious studies, or to look at Lonergan's work vis-à-vis some individual theologian Catholic or Protestant. There are signs that this trend is reversing somewhat, but it means that there remains much still to be done on examining Lonergan's contribution to the specific areas of dogmatic theology upon which he wrote and the way this writing might be applied to current theological investigations.

One intriguing area for possible research in Lonergan studies is development of doctrine. Fr Philip Egan produced a fine Ph.D. thesis for the University of Birmingham on Lonergan and Newman on the development of doctrine, and that would certainly be one of the places to start for such a research project. I have a specific topic in mind, however, which I indicated in a recent book of essays, published by Continuum Press. If I may finish, then, with quoting what I wrote there:

'Lonergan's appropriation of a phenomenology of feelings as intentional responses to values certainly has intriguing implications for theology. Giles Mongeau has argued that Doran's work contributes to a better understanding

of how Lonergan's analysis of feelings may connect with the rhetorical aspects of St Thomas Aquinas' thought.³³ If this is so it may help us to appreciate in greater depth some of the factors operative in the history of theology and in doctrinal development. It is well known that Lonergan believed there was a decline in theology after St Thomas, as the baneful influence of nominalism and conceptualism prevailed. This, on his view, did not prevent Vatican I from retrieving the authentically Thomist notion of theological method in its doctrines on faith and reason and their interrelation. However, apart from this caveat it is also noteworthy that Lonergan did not see the whole history of theology after St Thomas as a down-hill path. Interestingly he points to the positive results of theology in this intervening period as often being due to the role of rhetoric in theology.³⁴ If the rhetorical includes the expression not only of intelligence and reasonableness but of 'feelings', as affective apprehensions of value, then research into how such rhetoric was at work in the theological tradition may prove fruitful. For one thing, it might be that the role played by the process of the refinement of feelings in the development of the dogmas concerning Our Lady, which Lonergan indicates, could be generalised.³⁵ Is one also able to detect forms of argument occurring in other cases of doctrinal development which also make the rhetorical appeal to the value of affirming x or denying y? If, as Lonergan maintains, the rhetorical form of debate contributed to positive developments in theology one should expect that this would be the case.'

(Andrew Beards, *Insight and Analysis: Essays in Applying Lonergan's Thought*, London and New York: Continuum Press, 2010, 261-2.)

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Fr. Fergus Kerr OP on Reading Saint Thomas Aquinas in the light of the later Wittgenstein

Students of the work of Saint Thomas Aquinas, even in the English-speaking world, pay little attention to the kind of philosophy that is practised in most of our universities. They often regard 'analytical philosophy' as just logical positivism reheated in new guises, or dismiss it as 'talk about talk'. Either way it seems to have little to contribute to understanding the Angelic Doctor. At best, granted that Thomas himself put a great deal of effort into dealing with the newly discovered pagan philosophy that was so fashionable in his day (much of it transmitted and often misinterpreted, as he thought, by Muslim commentators), we might feel the pressure

³³ Gilles Mongeau, 'Bernard Lonergan as Interpreter of Thomas Aquinas', in *The Realms of Insight: Bernard Lonergan and Philosophy*, João J. Vila-Chã (ed.), *Revista Portuguesa de Filosofia*, 63, 2007: 1049-1069.

³⁴ Lonergan, 'Philosophy and Theology', *A Second Collection*, London: Darton, Longman and Todd, 1974, 193-208, 197.

³⁵ *Method in Theology*, p. 320. It is instructive to read Lonergan's own contribution to the debate, prior to the 1950 definition, on the definability of the dogma of the Assumption of Our Lady in the light of these later remarks in *Method*. See 'The Assumption and Theology' in *Collection*.

of a certain duty, if only for apologetic reasons, to enter into equally adventurous dialogue with some of the philosophers in our neighbourhood. Oddly enough, as trawling in recent journals would show, Thomists are more likely to expect fruitful connections with 'Continental' philosophers, like Heidegger, Levinas and Derrida, perhaps because they are so much more manifestly 'religious' in their rhetoric (however bizarrely).

However, going back many years now, philosophers in the analytical tradition have invited us to re-read the work of Aquinas in the light of the later work of Ludwig Wittgenstein. In effect, by challenging the hegemony of the modern ideal of the self-standing autonomous self, Wittgenstein's emphasis on our interdependence as linguistic animals has returned philosophical attention to Aquinas's pre-modern assumptions about our participation as individuals in the cosmological hierarchy of being.

One of the undisputed classics in twentieth-century philosophy is *Intention*, the short book (less than 100 pages) published in 1957 by G.E.M. Anscombe. This is a difficult book, demanding much re-reading and reflection. Anscombe was one of Wittgenstein's literary executors and herself translated and co-edited a number of his works, starting with his *Philosophical Investigations* (1953). She makes no reference either to Aquinas or to Wittgenstein. However, as anyone familiar with Aquinas and Wittgenstein reading between the lines can easily see, the purpose of the book is to expose and overthrow the natural and still widely accepted picture of what many people in our culture mean by an intention. For Wittgenstein, our intentions are displayed in our actions, just as, for St Thomas, if we do what everyone sees are wicked things we cannot exculpate ourselves by appealing to our inner intentions. For Anscombe, dropping the bombs on Hiroshima and Nagasaki was wicked, however well meant and understandable the intentions of those who ordered it. It is no surprise that the Catholic institute for bio-ethics recently established in Oxford bears her name. At the core of current disputes in medical ethics, about the rights and wrongs of abortion and so on, there lies the picture of what we mean by a person's intentions that Anscombe sought to discredit all these years ago.

In the same year (1957), again without making any to-do about either Aquinas or Wittgenstein, Anscombe opened a campaign against the then (and still today) dominant theories of morality: either the assumption that an action is right or wrong because conscience (or God) says so, or alternatively and increasingly much more common, the supposition that whatever benefits or pleases the most people must be the right course of action. Over against this choice between doing one's duty and calculating consequences, Anscombe contended that we need a better account of moral agency. She hinted that a return to Aristotle was the way to go. Books such as *The Virtues* published by her husband, Peter Thomas Geach in 1977, a wonderful book, written for a general readership, reopened moral philosophy, taking a fresh look at the seven traditional virtues: faith, hope, charity, prudence, justice, temperance and courage, arguing that we *need* virtues, not through either duty or inclination but because of the kind of beings that we are, as wasps need stings (his example). This book is open in admiration of St Thomas (though not endorsing all his views). Again, however, though perhaps only for readers familiar with his earlier study, *Mental Acts: Their Content and Their Objects* (1957), a radical critique of

neoThomist compromise with modern ideas, what he owes to attending Wittgenstein's classes, as an undergraduate at Cambridge, would be clear.

Roughly put, the effect on a generation of philosophers indebted to the later teaching of Wittgenstein was that they were liberated from Cartesian-Kantian pictures of the self, and so of consciousness and intention: the collapse of the modern picture of subjectivity (still of course deeply entrenched in our culture) in favour of Wittgenstein's insistence on human beings as naturally related to one another in a myriad ways, simply because we are beings who talk, returns us to Aristotle's notion of the rational animal as always already 'political', or to St Thomas's assumptions about our incorporation as individual souls in the hierarchical community to which (as he sees it) we naturally belong.

The most remarkable recent book in this tradition of rethinking Aquinas in the light of Wittgenstein is no doubt *Independent Rational Animals: Why Human Beings Need the Virtues* published in 1999 by Alasdair MacIntyre. Again, this quite short book (172 pages), already a classic, makes only a handful of references to Wittgenstein, though quite a lot to Aquinas and Aristotle. He argues that, in moral philosophy, we should begin with the facts of vulnerability and disability that afflict us all, and thus with our dependence on others — indeed with our animal nature, highlighting our kinship with members of other intelligent creatures. By considering all this, MacIntyre contends, we are enabled to understand the essential part played in our lives by the virtues of independent practical reasoning (the modern idea) and also by the virtues of an acknowledged dependence on one another (often underestimated).

Many philosophers in the analytical tradition are currently much more interested in developing connections with science, artificial intelligence, neurophysiology, and so on. Here too, if we recall the freedom with which St Thomas and St Albert and many of their contemporaries engaged with Aristotle's *Physics*, there is plenty of scope for interaction with philosophers who regard philosophy as itself one of the natural sciences. Wittgenstein, himself a qualified engineer and by no means a blind opponent of science, was, however, totally opposed to the idea that philosophy should be regarded as any kind of science. On the contrary, he often attacks what we might label 'scientism'. In a note that he made a day or two before he died he asked whether we would change our way of life, with all our uncertainties in relating to one another, if we were offered a machine which eliminated them, he leaves off with a question — 'And how could I answer that?' — meaning, surely, that anyone willing even to contemplate the possibility of excluding our vulnerabilities in some such way would be some one to whom he (Wittgenstein) could find nothing to say (*Last Writings on the Philosophy of Psychology* volume 2, 1992, page 95). Wittgenstein's sense of the precarious kind of beings that we humans are would always leave open the possibility of discussion with the theologian whose work (as Josef Pieper famously said) takes for granted the doctrine of creation — that we are *creatures*.

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Rev. Dr. Richard Conrad OP on some current research in and around Dogmatic Theology

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Perhaps more than any other branch of Theology, Dogmatic Theology is *fides quaerens intellectum*. Using all the available tools, it seeks to explore the beauty of the revealed dogmas of Faith, which the Creeds summarize, as an act of ‘contemplation’ that excites hope and charity but may also overflow into apologetics and catechesis. Of course, an admirer of St. Thomas’ Summa would say that no branch of theology should remain watertight, and Dogmatic Theology should maintain fruitful relations with many other theological & non-theological disciplines. Much of my own theological (as opposed to administrative) work has taken the form of lecturing and tutoring. Of course, in order to lecture successfully you need to develop your own sense of the ‘shape’ of a subject, and in order to lecture honestly you need to keep abreast of (not necessarily agree with!) the latest scholarship. In order to tutor, you need to know what a student currently ought to read, and in dialogue with a good student – especially a doctoral student – you will develop your own ideas. Both lecturing and tutoring can feed into writing – if they leave you enough time!

I have had to ‘stray’ outside my own area, and look at the themes of Law and slavery in the Bible for a Lay Dominican Congress and the Lay Dominican Formation Programme. St. Thomas sees the elements of civil law in the Bible (the ‘judicial precepts’) as an example of how each society must apply the Natural Law to its own circumstances. I have followed the suggestion of my Old Testament tutor of the mid-80s and seen the three bodies of civil law (Ex. 20-23, Deut. 12-25, and Lev. 17-25) as put together at different stages in Israel’s history (under Hezekiah, under Josiah, and during the Exile, respectively). These bodies of law seem to me to represent a progression in which, for example, the rights of slaves grow, and contentment with the institution of slavery decreases. This makes the Old Testament Law an example of how civil law appropriately evolves. It helps us see developments in moral theology (for example, regarding slavery, and capital punishment) as right and proper. It makes us wary of criticizing the Bible too glibly, because, for example, ‘it permits slavery’. In what follows I describe some explorations in and around Dogmatic Theology, offering a very partial assessment of what has been achieved by other theologians in recent years and some pointers to areas that need further investigation.

The Most Holy Trinity

The *Catechism of the Catholic Church* presents the Mystery of the Most Holy Trinity as the central Mystery of Christian faith and life, and offers us pointers towards

exploring this centrality. This concern for the Trinity's centrality seems to derive from Rahner's justly influential book³⁶.

Rahner attributed the 'splendid isolation' in which the doctrine of the Trinity has been 'locked up' to the 'Augustinian/Western' approach to the Holy Trinity, and to Aquinas' division of the treatise on God into one treatise *De Deo Uno* and another *De Deo Trino*. I have revisited some 'revisionist history' of this doctrine for a recent lecture course on the Holy Trinity.

I suspect many theologians assume that the doctrine of the Trinity was more-or-less invented by the early Church, and others (more convinced of the doctrine's authenticity) see it as having been rightly developed on the basis of New Testament roots. I remain convinced that the Holy Trinity is firmly revealed in the New Testament, but largely in Jewish categories, and that the problems the early Church had were to do with 'translating' the doctrine into 'Greek' categories that had to be honed and purified before they were up to the task. However, Rahner can help us by presenting the saving 'Economy' as the Father's self-communication through the Son and the Spirit. The Trinity is most powerfully given to us in the Paschal Mystery. Hence It is communicated to us not only in the words of Scripture but also in the Sacraments. The 'development' of the doctrine need not rely only on the words of Scripture, but also on the events they record and on the Sacraments which bring their power and meaning home to the Church. Neither the Trinity that is revealed, nor the Sacrifice in which the Trinity is revealed, can be exhausted by any form of words – as the greatest theologians knew.

In the first volume of *Theological Investigations*, Rahner pointed out that in the New Testament the word $\Theta\epsilon\omicron\varsigma$ normally means the Father. Hence he identifies the God of the Old Testament with the Father. I think this needs to be questioned,³⁷ since 'Jesus is Lord' and 'I AM HE' – i.e. YHWH. The One God of the Old Testament is the whole Trinity, but revealed as One. Much more work needs to be done on this issue, and it must consider Jesus' 'self-consciousness' as well as the Spirit's Divinity. Of course, Fr. John Redford's *Bad, Mad or God?* has pointed us in the right direction! I have looked afresh at St. Irenaeus on the Holy Trinity, noting that his thought is 'multivalent' in a way that respects the 'multivalency' of the New Testament data that cannot be reduced to a single, clear 'model' of the Holy Trinity. I think I have a better grasp of the 4th-Century developments in Trinitarian doctrine, and of the distinctive contributions of Athanasius and the Cappadocians.³⁸

³⁶ Karl Rahner, S.J., *The Trinity*. Translated by J. Donceel. London: Burns & Oates, 1970. It began life as the entry 'Der dreifaltige Gott als transzendeter Urgrund der Heilsgeschichte' in *Mysterium Salutis: Grundriss heilsgeschichtlicher Dogmatik*. J. Feiner & M. Lohrer (eds.) Einsiedeln: Benziger, 1965-76. Vol. 2, chapter 5.

³⁷ Robert Warner began the questioning of Rahner on this issue in 'Rahner on the Unoriginate Father.' *The Thomist* 55 (1991) 569-593. The uses of $\Theta\epsilon\omicron\varsigma$ for Jesus were examined in Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus*. Grand Rapids: Baker Book House, 1992.

³⁸ Some recent work on the 4th Century: Lewis Ayres, *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology*. Oxford: OUP, 2004. Sara Parvis, *Marcellus of Ancyra and the Lost*

With Edmund Hill³⁹ I see Augustine's concern as to connect the Trinity with the Economy, not separate them. I have looked again at Augustine's conviction that we are created in the image of the Trinity for communion with the Trinity, and have become more aware of the persistent 'Platonic interiorism' of his view of the human being, without abandoning my sense that for him the revelation of the Holy Trinity helps us see our own nature and destiny. I have not yet read the debate on whether Augustine is the originator of the concept of the human will as a spiritual power, but I hope I can argue that he both shows us that the Holy Spirit is the Divine Love in Person (as Pope John Paul II called Him) and that our power to love is part of being in the image of God. Although the 'model' of lover, beloved, and the love between them, only appears briefly in Book VIII of *De Trinitate*, I can now see that the model of the will as a bond persists throughout the rest of the work, so that Augustine does want us to see the Holy Spirit as the Bond of Love between and enfolding Father and Son. This approach to the Holy Trinity was rather widely neglected until the 19th Century, as far as I can tell, but reappears in M. J. Scheeben (whose *Mysteries of Christianity* has been re-issued) and is applied to Marriage by John Paul II.⁴⁰ Thomas Weinandy's *The Father's Spirit of Sonship*⁴¹ has creatively explored the value of this 'model', and seems to have influenced the masterly document *The Greek and Latin Traditions about the Procession of the Holy Spirit* issued by the Pontifical Council for the Promotion of Christian Unity in 1995.⁴² I hope Augustine's immense positive contribution to Trinitarian doctrine will become once more widely recognized.⁴³ Aquinas' Trinitarian theology was positively evaluated by Rowan Williams.⁴⁴ It has been well expounded by Gilles Emery, and brought into dialogue with modern approaches by Anselm Min and Matthew Levering.⁴⁵ Aquinas' thought is much more structured by the Holy Trinity than Rahner allows.

Aquinas' Augustinian heritage has recently been again explored in this and other areas.⁴⁶ However, I think work still needs to be done on the differences between Mediaeval Trinitarian theologies and that of Augustine. Anselm, Hugh of St. Victor, Peter Lombard, Albert and Aquinas seem to focus on the 'movements' of knowledge

Years of the Arian Controversy, 325-345. Oxford: OUP, 2006. Richard Paul Vaggione, *Eunomius of Cyzicus and the Nicene Revolution.* Oxford: OUP, 2000.

³⁹ Edmund Hill, O.P. *The Mystery of the Trinity.* London: Geoffrey Chapman, 1985.

⁴⁰ Consult Marc Cardinal Ouellet, *Divine Likeness: Toward a Trinitarian Anthropology of the Family.* Ressourcement: Retrieval and Renewal in Catholic Thought. Grand Rapids: Eerdmans, 2006.

⁴¹ Edinburgh: T & T Clark, 1995.

⁴² This has been difficult to obtain but is now at

<http://www.ewtn.com/library/CURIA/PCCUFILQ.htm>.

⁴³ For positive assessments see for example M. R. Barnes, 'Augustine in Contemporary Trinitarian Theology.' *Theological Studies* 56 (1995) 237-250. John Cavadini, 'The Quest for Truth in Augustine's *De Trinitate*.' *Theological Studies* 58 (1997) 429-440. Perry J. Cahall, 'Saint Augustine on Conjugal Love & Divine Love.' *The Thomist* 68 (2004) 343-373.

⁴⁴ 'What Does Love Know? St. Thomas on the Trinity.' *New Blackfriars* 82 (2001) 260-272.

⁴⁵ Gilles Emery, O.P. *Trinity in Aquinas.* Ave Maria College: Sapientia Press, 2003. Gilles Emery, O.P. *The Trinitarian Theology of Saint Thomas Aquinas.* Oxford: OUP, 2007. Matthew Levering. *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology.* Oxford: Blackwell, 2004. Anselm K. Min, *Paths to the Triune God: An Encounter between Aquinas and Recent Theologies.* Notre Dame: University of Notre Dame Press, 2005.

⁴⁶ Michael Dauphinais, Barry David and Matthew Levering (eds.) *Aquinas the Augustinian.* Washington DC: Catholic University of America Press, 2007.

and love in the human mind as a good image of the processions of the Word and of the Spirit – but this is to neglect Augustine’s picture of the will as bond, and Aquinas at least does not want to see the Spirit as the Love between the Father and the Son (Prima Pars 37, 2). Richard of St. Victor, Alexander of Hales, and Bonaventure, by contrast, employ the model of lover, beloved and co-beloved, which is not the same as Augustine’s lover-beloved-love. The inter-personal model seems superficially to make the Holy Trinity a better Archetype for human and Christian relationships, but I have argued that Augustine’s and Aquinas’ uni-personal models emphasise the ‘unity-in-diversity’ in the Holy Trinity in a way that is more beneficial to Jewish-Christian dialogue and more useful for seeing the Holy Trinity as Archetype for created communities.

Peter Candler has suggested that Aquinas’ Summa leads the student along a contemplative path to the ‘Christological climax’ of the Tertia Pars.⁴⁷ I should like to explore how this Christological account of the Summa can be combined with a more Trinitarian view of its shape, which I suspect is affirmed by the work of Anna Williams.⁴⁸

Philip Dixon has shown that the ‘drying up’ of Trinitarian theology within the Church of England took place in the Seventeenth Century, and suggests that the same was true in the Catholic Church – in other words, the problem was not Augustine or Aquinas, but a much later nervousness in the face of ‘Rationalism’.⁴⁹ Dixon reminds us to look for, and recover, a more ‘agile’ and imaginative Patristic and Mediaeval theology of the Holy Trinity.

I fear some modern Trinitarian theology has veered in a rather tri-theist direction, and consider it essential to recall that for the best theologians our Faith into the Trinity does not imply any watering down whatsoever of monotheism.⁵⁰ This in turn does not forbid us seeing the Holy Trinity as showing us what qualities should mark the family, the Church, and other communities. Some discussions in this area have been too marked by ‘point-scoring’ between Eastern and Western Ecclesiologies.⁵¹ In The Trinity, III, A-D, Rahner offers a way of seeing us as receptive to the Trinitarian self-communication of God not just as individuals but also in our historicity. Students have found it difficult to make out what Rahner is saying(!), but I think his insight deserves developing further.

⁴⁷ Peter M. Candler, *Theology, Rhetoric, Manuduction: Reading Scripture Together on the Path to God*. Radical Traditions. London: SCM, 2006.

⁴⁸ For example: Anna Williams, ‘Deification in the *Summa Theologica*: A Structural Interpretation of the *Prima Pars*.’ *The Thomist* (1997) 219.

⁴⁹ Philip Dixon, *‘Nice and Hot Disputes’: The Doctrine of the Trinity in the Seventeenth Century*. London: T & T Clark, 2003.

⁵⁰ I think especially of the ‘A-team’ of Athanasius, Augustine, Anselm and Aquinas. Despite his complaint about ‘mere monotheists’ (when he should have said ‘mere unitarians’), Rahner belongs to this team, to the extent that he has been falsely accused of ‘neo-modalism’.

⁵¹ Michel René Barnes has shown how precarious is the supposed contrast between the ‘Eastern’ and ‘Western’ approaches to the Holy Trinity. ‘Augustine in Contemporary Trinitarian Theology.’ *Theological Studies* 56 (1995) 237-250.

Herbert McCabe has published more books since he died than during his own lifetime, and papers 5 and 6 in *God Still Matters*⁵² present prayer (including intercessory prayer) as a sharing in the relationship between the Son and the Father. This is a further area deserving investigation, and relates to my interest in the relationship between the Holy Trinity and the Liturgy – something brought out by The Catechism of the Catholic Church. I would explore this relationship under three headings: the praise and celebration of the Holy Trinity in all the Liturgy; the self-communication of the Holy Trinity in all the Sacraments; our ‘entry into’ the Holy Trinity in the Eucharistic Sacrifice.

I am also, of course, interested in Christian Art as an expression of the Trinitarian Faith.

Christology and Soteriology

As far as Christology is concerned, I have had to revisit the Cyril-Nestorius controversy, and have become yet more convinced that: Whatever the orthodoxy of his intention, Nestorius was committed to a model for the Incarnation that had to be abandoned as seriously misrepresenting the Incarnation, rather as the ‘Origenist model’ of the Trinity had had to be abandoned. In theology, as in science, it is valuable to try out various models, and, while none can capture the whole of a mystery, some are proved valid-as-far-as-they-go, while others are found to be misleading.

Cyril and Leo agree with each other, Ephesus and Chalcedon agree. The Church in her Councils did not lurch from side to side depending on who was Emperor. Although his terminology developed, Cyril presents a constant picture of the Incarnate Logos throughout his career, and it is the correct picture, reaffirmed by Aquinas.⁵³ In particular, Cyril’s reluctance to ‘divide the sayings’ is a sound (indeed a Johannine) instinct.

Giving a lecture course on Christ as Saviour has made me more aware of the synthetic approach of St. Thomas. I think his presentation of Christ in His Mysteries as ‘instrumental efficient’ and ‘exemplar’ cause of salvation deserves to be connected with Scripture (especially St. John) and Liturgy so as to present a positive and ‘attractive’ account of how Christ saves us, an account which takes seriously the nexus mysteriorum and reconnects Soteriology with the theology of the Trinity, of the Incarnation, of Grace and of Glory. While a wide range of models has fittingly been employed so as to gain some purchase on a mystery that cannot be fathomed, I remain convinced that there has been too much reliance in recent centuries on a ‘transferred punishment’ model that has little (I should say no) basis in Scripture, Liturgy,

⁵² London: Continuum, 2002.

⁵³ And by Polish Christmas carols such as *Bóg się rodzi*.

Tradition or Magisterium, and (in an over-simplified form) has been used by Richard Dawkins to knock Christianity. The time is ripe for some renaissance in this area.⁵⁴

Creation and Science, Creation and Grace, Grace and Freedom

In Prima Pars 2-26 St. Thomas explores what reason, strengthened by the Old Testament revelation of the One God, Living and True, can affirm about God's Being, Goodness, Truth, Beauty, Unity, Life and Bliss. The other side of that coin is the radical dependence of creatures on God for their being. Not just at the moment they begin to be, but at every moment. Not just the being of vegetables, animals, human beings, and angels, but the being of their qualities, their inter-relationships, their actions, and the events involving them. Without this profound sense of God's priority over creation, of His Unity, His transcendence, and so on, it is impossible to appreciate – impossible to grasp without serious distortion – the doctrines of the Holy Trinity, the Incarnation, the Redemption, prayer, Heaven and Grace. Not just Grace as dependence on God, but Grace as friendship with God.

Yet, many modern theologians want to tone down this concept of God. Jon Sobrino feels an omnipotent God is not worth worshipping, given how much suffering and injustice He allows. A picture of 'God' as limited, even self-limited, has been pressed into service in discussions of faith and science. God is said to 'stand back' and let the world run itself; because of the Uncertainty Principle, God is not allowed to know the future (however, He is wise enough to be ready for it), though He may 'input some information' now and then.⁵⁵ If our God really were like this, were merely a bigger or nicer, but still limited and mutable, version of the 'gods' of pagan mythology, then Richard Dawkins would be correct that the claims made for god are illogical, and I

⁵⁴ Some recent (and not so recent) relevant work on soteriology includes:

On art and typology: Anne Derbes, *Picturing the Passion in Late Medieval Italy: Narrative Painting, Franciscan Ideologies, and the Levant*. Cambridge: CUP, 1996. Ellen M. Ross, *The Grief of God: Images of the Suffering Jesus in Late Medieval England*. Oxford: OUP, 1997. Catherine Brown Tkacz, 'Susanna as a Type of Christ.' *Studies in Iconography* 20 (1999) 101-153. 'Women as Types of Christ: Susanna and Jephthah's Daughter.' *Gregorianum* 85 (2004) 278-311. 'Esther, Jesus, and Psalm 22.' *Catholic Biblical Quarterly* 70 (2008) 709-728.

On John: J. Terence Forestell, C.S.B. *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*. *Analecta Biblica* 57. Rome: Biblical Institute Press, 1974. John Paul Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18-21*. Catholic Biblical Quarterly Monograph Series 27. Washington: Catholic Biblical Association of America, 1995. J. Massynbaerde Ford, *Redeemer – Friend and Mother: Salvation in Antiquity and in the Gospel of John*. Minneapolis: Fortress, 1997.

On Aquinas, etc: R. Cessario, *The Godly Image: Christ and Salvation in Catholic Thought from Anselm to Aquinas*. Petersham: St. Bede's Publications, 1990. Matthew Levering, *Christ's Fulfillment of Torah and Temple: Salvation according to Thomas Aquinas*. Notre Dame: University of Notre Dame, 2002.

On telling the story: Francesca Aran Murphy, *The Comedy of Revelation: Paradise Lost and Regained in Biblical Narrative*. Edinburgh: T & T Clark, 2000.

I suspect the concept of 'punishment' needs to be revisited in a range of areas: Soteriology, Purgatory, penal theory, Original Sin... Of course, the English word doesn't *exactly* translate the Latin *poena*.

⁵⁵ See especially Polkinghorne's entry in R. J. Russell, Nancey Murphy, & C. J. Isham (Eds.) *Quantum Cosmology and the Laws of Nature: Scientific Perspectives on Divine Action*. 2nd Ed. Vatican City State/Berkeley: Vatican Observatory Publications & The Center for Theology and the Natural Sciences, 1996.

should agree with Philip Pullman that god is an imposter who will eventually ask to be released from his senile existence.

There is still work to be done clarifying the ‘metaphysical profundity’ of the Old Testament and of Inter-Testamental Judaism. This must involve a recovery of the careful analysis of Biblical language such as we find in Pseudo-Dionysius’ Divine Names and Mystical Theology, and Prima Pars 13. Herbert McCabe repeatedly pointed out that since YHWH is not a god, like other claimants to divinity, but the One who alone possesses being and alone grants it, then the impression of a tension between science and religion disappears: science explores how the world works, while God’s wise love is the reason why there is a world to explore, and why we have the ability to explore it.

The theologians who have taken part in recent seminars at Blackfriars, Oxford, are among those who are exploring in valid and helpful ways how Quantum Mechanics, and the newer Complexity Theory, can contribute to our understanding of the world, of ourselves, and of how the world relates to God. I have a growing sense that St. Thomas’ proofs of God’s existence invite people like Professor Dawkins to a ‘metaphysical conversion’ away from an outdated mechanistic-deterministic view of the universe to a sensitivity to the whole being of each organism, with its own beauty, goodness and unity. Things exist at different levels: there is more to a cell than to an electron, more to a cat than to a cabbage, more still to a human being. This may seem ‘mystical’ – but it fits better with the latest science!

Another friend of Blackfriars, Robert Matava, has just completed a doctorate through St. Andrew’s in which he re-examines the Dominican-Jesuit controversy over grace and free will. He agrees that the concept of God’s creativity can provide a helpful perspective on this intractable debate.

Meanwhile my own work for the CTS pamphlet on the Seven Gifts of the Holy Spirit has led me to reflect on St. Thomas’ choice of the word *instinctus* for the Holy Spirit’s guidance. I suspect it points to the ways in which the Spirit forms our thinking and our desiring more and more deeply and thoroughly – hence increasingly ‘unobtrusively’ – as He builds us up in love. Besides being a resource in his moral theology which has not been much tapped (and which should be more drawn upon in Confirmation catechesis), I think Aquinas’ doctrine of the Gifts reinforces his presentation of Charity as a friendship with God. Given how profound is Aquinas’ sense of God’s priority and otherness, his claim that there is a reciprocal(!) friendship between us and God, involving an element of equality(!) is rather striking. I should like to explore further Aquinas’ teaching on the greatest of the Gifts, Wisdom, for this brings together a key Biblical theme of the Old and New Testaments and the tradition that Jesus, the Logos, is the Divine Wisdom in whom we participate when we are adopted by the Father and crafted by the Spirit into the Son’s likeness. It exhibits how Scripture, Trinitarian theology, Sacramental theology, the theology of grace, moral theology and spiritual theology illumine each other.

Conclusion

So, we are back where we started, with a sense of the interconnectedness of different theological disciplines. Also, a sense of the Mystery into whom we are caught up. And the theme of wonder, which is where Aristotle says our investigations start. Maybe this sense of wonder will help save us! Modern science has enabled us to perform wonders; but it also shows us how much more strange the world is than used to be thought. This should sensitise us to the mystery of things' being, which points us to the Creator. It should sensitise us to the mystery of humanity, to how much more there is to us than biochemical processes, important though they are. If (as poets and playwrights have known) human life and friendship are wondrous, we should be more wary of treating the human material as merely to be manipulated by technology and economic strategies. The Church's moral wisdom is as relevant as ever!

If (as poets and playwrights have shown) human life and language are wondrous, we should be ready to treat the Sacred Scriptures with the same 'reverent agility' as the mediaeval theologians, who were well aware of the 'multivalency' of the language in which God speaks to us, and of the astonishing range of genres it contains. They were aware of how God speaks by means of the events Scripture records, especially the Paschal Mystery – and, therefore, the Sacraments that bring it home to us. We may draw on modern Scripture scholarship for a sense of the revelatory power of the historical process by which God got the Scriptures written. But we need to ponder the Scriptures within the Liturgical Life of the People God is calling to Himself, a Liturgical Life which reaches back well over 3,000 years and within which the Scriptures were written.

Hence the dogmatic theologian (like the scientist) works as part of a community that is bigger than its present practitioners. If original scholarship is still possible in, say, Shakespeare studies, it is also possible as we delve into the monuments of the Christian Tradition and draw out from our God-given treasure house things both old and new. This task is as necessary for the health of the Church's life as are a range of theoretical and practical sciences for the human community, even though the life of the human community is a bigger reality than any science can 'tame'. Dogmatic Theology cannot tame God! But, if it is an authentic act of contemplation, its fruits can be passed on to others so as to help them appreciate the friendship of the Triune God whose life, love and joy we are invited to share.

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Fr. John Redford, Maryvale Reader in Biblical Hermeneutics on the quest of the historical Church

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In 1846, the Anglican divine John Henry Newman was received into full communion with the Roman Catholic Church. His writing of the *Essay on the Development of Christian Doctrine* had finally convinced him that the Roman Catholic Church of his day was uniquely continuous with the Church originally founded by Jesus of Nazareth and established by its first apostles. That Church, Newman had come to believe, possessed the gift of infallibility in matters of doctrine promised by the Holy Spirit which Jesus gave to his apostles and to their successors after his Ascension to his heavenly Father. In the process of examining the evidence, Newman came to believe that the Bishop of Rome had authority over the whole body of bishops. During his lifetime Newman was elected Cardinal of the Roman Church, now was beatified at a Mass at Cofton Park Birmingham, England, on September 19th 2010, celebrated by Pope Benedict XVI. In his coursebook for the new Master of Arts in Apologetics, Canon John Redford reflects on this commitment of Newman in the light of the subsequent First and Second Vatican Councils, the Modernist Crisis, the Quest of the Historical Jesus, and *Humanae Vitae*.

From The Quest of The Historical Jesus To The Quest of The Historical Church

In our own time, the Catholic Church is seen as a huge organisation which imposes its views on its members with divine authority. Jesus of Nazareth is in general seen as a religious leader whose teachings bore little or no relation to the Church which claims to represent him. Religion is in general seen as a private matter, and no external authority such as the Church should impose itself on the individual believer. The Reformation was the radical point of change. The Church was seen by the Reformers as a communion of individual believers, essentially a human organisation developed according to the will of groups of Christians. The Enlightenment further challenged the whole idea of a divine revelation. The Quest of the Historical Jesus further undermined the authority of the Catholic Church, not to say also the authority of the Protestant churches. Jesus was not the Son of God, but a Jewish leader whose death was a misfortune. The Church was created to continue his authority after his death, bolstered by the myth of the Resurrection. In the 19th century, Holtzmann proposed a 'liberal Protestant' church, divested of supernatural myths, but retaining the ethical concerns of Jesus. Holtzmann considered that this might satisfy the religious needs of modern man.

This view of the liberal church was crystallised in the Modernist movement by the Protestant Harnack and the Catholic Loisy. 'Jesus came to found a Kingdom, and the Church came to pass' was Loisy's famous statement. At the end of the nineteenth century and the beginning of the twentieth, Pope Pius X reacted vigorously by publishing his encyclical against Modernism *Pascendi*. This probed the philosophical

presuppositions underlying the whole Modernist enterprise.

Over to England

In the early nineteenth century, Newman reacted to the growing scepticism in the Anglican Church, being a leading member of what became known as the ‘Oxford Movement’. Scepticism about the Trinity and about the divinity of Christ had been rife in Anglicanism. Newman searched with his fellow ‘Tractarians’, as they were called, for the elements of Catholicism in the *Ecclesia Anglicana* of the pre-Reformation Church.

But Newman was unable to find his *via media* in the Anglican Church. Newman begins his groundbreaking *Development of Christian Doctrine* precisely demonstrating the need for a living infallible authority in matters of doctrine. Beginning with acceptance of the fourth and fifth century creeds, Anglican divines had used the principle enunciated by Vincent or Lerins, that a doctrine is justified in Catholic belief as *quod semper, quod ubique, quod omnibus*, i.e. beliefs which ‘always, everywhere, and with everyone’ have been accepted. But the Rule of St. Vincent, insists Newman, ‘is not of a mathematical or demonstrative character, but moral, and requires practical judgement and good sense to apply it’.⁵⁶

His studies led Newman to conclude that doctrine cannot be proclaimed with certainty, and maintained in the heat of continuing controversy (e.g. Catholic versus Arian), without the infallibility of the Church. However, his studies also led him further to realise that the Ecumenical Council itself was deficient as an organ of infallible teaching. The Council of Ephesus 449, called the *Latrocinium* or ‘The Robber Council’, even though it seems to have been legitimately called as a Council of the whole church and its conclusions reached by due process, yet defined what later was defined as a heresy, viz. Monophysitism.

That demonstrates for Newman that the authority of General Councils in themselves are insufficient for infallible authority to be maintained. The papal legates at the Council of Chalcedon 451 representing Pope Leo the Great, exercised such infallible authority in the name of the Pope, overturning the decrees of the *Latrocinium* and defining the doctrine of the two natures divine and human in the incarnate Christ against Monophysitism. Even Protestants, says Newman, recognise this as an exercise of claimed infallible authority on the part of Pope Leo the Great.

Newman and Post-Critical Studies

This conclusion led Newman to leave Littlemore in Oxford and come to Maryvale, as he named it, which was a so-called ‘Mass House’, places used for Catholic Mass in an increasingly tolerant Britain. However, his conversion to Catholicism caused great controversy, and Newman himself much suffering. He also thought that the definition of the infallibility of the Pope at the First Vatican Council in 1870 was ‘inopportune’ politically; but, as we can see from the above, Newman made his difficult move to the

⁵⁶ DCD, 12.

Catholic Church precisely because he believed that the church was infallible in matters of doctrine, and that the Pope exercised final authority.

But where does Newman stand today, in the post-critical twenty-first century? During his lifetime, his voluminous writings do not engage with ‘the Quest of the Historical Jesus’, or biblical criticism in its more developed form, even though his views on the inspiration of the Bible caused controversy in the Catholic Church of his day. Newman clearly came to believe in the primacy of the Pope, and in the bishops as successors of the apostles. It is safe to say that, without that belief, he would never have made the move to Rome.

It is here that we must ourselves engage with criticism. Many scholars today consider that the historical Jesus did not claim to be the Messiah, and that the historical Peter therefore did not confess that Jesus was the Christ, the Son of the living God. Likewise, they do not consider that Jesus gave Peter the primacy over the church; particularly since Paul’s challenge against Peter in Galatians. Neither do many scholars believe that the threefold ministry of bishop, priest and deacon was anything other than a church ordering which became the norm after Ignatius of Antioch. Finally, since *Humanae Vitae* published in 1968, many theologians have agreed with Hans Küng that the doctrine of infallibility, not only of the Pope but of the Church, was past its sell-by date.

Response

In my book *Bad, Mad, or God?* I argue that the historical Jesus actually claimed to be God, with his claims that ‘Before Abraham was, I am’, and ‘I and the Father are One’, and perhaps most of all Jesus’ claim at his trial that ‘You will see the Son of Man sitting at the right hand of God and coming in the clouds of heaven’. Clearly, if we can demonstrate, as I submit we have, that the historical Jesus was aware of himself as God, in the sense described above, then it is hardly incredible that he would wish to leave behind a community which in some way would carry on his work. The explicit references to Jesus founding a church during his lifetime, although not many, are therefore credible historically; also that he wished to leave one of the apostles with the primacy over his church, since the people of God always had one leader, e.g. Moses, King David.

It can be persuasively argued from critical scholarship that the historical Jesus founded the Twelve as a group during his lifetime to represent the twelve tribes of Israel, and so to renew the people of God. Regarding the gift of infallibility, Paul speaks and acts as if he could never be wrong regarding the revelation of Christ and its essential corollaries in terms of church doctrine and practice. The conclusion is therefore more and more generated that Paul did not simply know the truths of revelation, but even more that was conscious of being infallible in this understanding. Paul never challenges the primacy of Peter, even if he does not clearly affirm it, and even if he criticises Peter for going back on the Gospel by allowing Jewish and Gentile Christians to eat separately.

Regarding the threefold ministry of bishop, priest, and deacon, the evidence is complex, but can be coherently understood if we remember that the apostles gradually handed over their authority from directly ruling the churches, eventually after their death the pattern of permanent ministry emerging:-

Stage One, 40-80 A.D. The rule of the apostles themselves.

Stage Two, 80-120. The apostles hand over their authority to their successors.

Stage Three, 120-200. The threefold ministry becomes the unswerving norm.

My own suggestion is that the pattern of ministry was eventually decided most likely by the close of the first century, by analogy with the orders that developed in the Old Testament. These were the High Priest (*cohen harosh*, 2 Chronicles 24:11), Priests (*hacohen*, Leviticus 1:13), and Levites (*halleyiyim*, 2 Chronicles 8:14, assigned 'to their tasks of praise and of assisting the priests in accordance with day-to-day requirements'). This would clearly be in line with the intentions of Jesus while on earth, as a Jew, and as maintaining the Old Testament traditions. But the authority behind this tradition was clearly that of Jesus appointing the apostles, who then handed on their authority to the bishops, the priests and deacons following the Old Testament pattern .

The Papacy is a Legitimate Development

Newman had to admit that the full exercise of papal authority over and above the General Council took centuries to evolve. But he argues that there were earlier indications of such papal authority being recognised, and of the New Testament Petrine texts being interpreted in the way in which eventually they became normative in the fourth and fifth centuries.

Thus, in the modern critical era, he would have had no problem with the fact that, in the first three or four centuries, the emphasis from Irenaeus onwards was of the apostolic succession rather than of papal primacy. The See of Rome was therefore See of the Apostles Peter and Paul, who were both martyred there. The primacy became emphasised in the fourth and fifth centuries, when the General Councils had to exert authority when heresy attacked the church, culminating in the General Council of Chalcedon, where the bishops called out to the papal legates, who had just declared the dogma of the two natures of the incarnate Christ against the Monophysite heresy, 'Peter has spoken through Leo'.

We go into detail regarding the critical interpretation of Matthew 16, where Jesus names Peter as the Rock, and gives him the keys of the kingdom of heaven. We argue that there are good exegetical grounds for the historical Jesus founding a church, and giving the power of the keys to Peter. However, we argue with Newman that a doctrine is only fully manifest in its development. The Dogmatic Constitution on Divine Revelation *Dei Verbum*, 'The Word of God' insists that 'the church's certainty about all that is revealed is not drawn from holy scripture alone; both scripture and tradition are to be accepted with like devotion and reverence'. (para.9).

We argue therefore that, provided that a reasonable and plausible argument is given for the meaning of a biblical text, absolute certainty as to its meaning is not required. In any case, scholars tell us that there is virtually no text of scripture where there is complete agreement among the experts! If exegetical science is at least plausibly in favour of a particular exegesis of a text, development which confirms such an interpretation can be another confirmation of the work of the Spirit in the Church, guiding the Church into all truth.

Humanae Vitae and After

The post-Vatican II church has had to face the challenge of Hans Küng's *Unfehlbarkeit?* 1970. Küng argues that the Catholic Church must be wrong in claiming that contraception is wrong, as Pope Paul VI did when he condemned the use of the anovulent pill. This for Küng puts the whole claim of the Church to infallibility in question. He argues that the Church could not be wrong about such an important issue. He prefers to use the term 'Indefectibility' rather than 'infallibility'. This means that the Church could be wrong regarding a given doctrine, but right in that the Holy Spirit continues in the Church.

The problem is that this would be equivalent to the Anglican position, where no doctrine could be infallibly defined and therefore we could never be certain even of a doctrine such as the Trinity or the Divinity of Christ. Some have argued that *humanae vitae* was not infallible; but while some Catholics have dissented because of this, others would quote the Dogmatic Constitution of the Church of the Second Vatican Council *Lumen Gentium*, 'Light of the Nations':- 'This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*.....' Even though the teaching is not infallible, it is argued, it still must be followed by a faithful Catholic. There is no question that the Church's teaching on contraception, abortion, suicide, homosexual acts, is in its constant living tradition through the confessional treating these acts as a serious sin.

Newman is often quoted as saying that he would drink to his conscience before he drank to the Pope. We would have to say that the monarchical authority of the Bishop of Rome developed after Newman's death. As strongly in the Anglo-Catholic tradition, Newman would have to be considered a 'moderate papalist' as opposed to the 'ultra-Montanese', one of whom, W.G.Ward, is said to have dreamt of a day when an infallible decree of the Pope would come each morning with his copy of *The Times*! But on the other hand, we must remember why Newman became a Catholic, approving of Pope Leo's authority *over* the bishops of the Council of Chalcedon. There is also no instance whatever, as far as I can ascertain, where Newman was anything but obedient to the Pope, as the Bishop of Rome, for which faith Newman made what was for him the arduous journey from Littlemore to Maryvale.

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PART VIII: The Bulletin Board

Maryvale's Progress towards becoming an ISSR

Maryvale, as an institution, has been undergoing a time of review and development. A key feature in this is the development of Maryvale towards becoming an ISSR: a Higher Institute of Religious Science (*Instituto Superiore di Scienze Religiosi*). In order to facilitate this whole development, the Congregation for Catholic Education has proposed that Maryvale come under the guardianship of a Pontifical Faculty, *École Cathédrale*. Through Maryvale's collaboration with *École Cathédrale*, it has become possible for Maryvale to develop a proposal to become an ISSR. With the approval of the proposal by Archbishop Bernard Longley, the Congregation for Catholic Education is now examining this and will make a decision in due course. Please pray for this development.

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Paul James, the Maryvale Librarian, on the Maryvale Library and online subscriptions

The Maryvale Library and online subscriptions

We have increased our online services. In addition to renewing our subscription for EBSCO's 'Religion and Philosophy Collection', we have introduced the American Theological Library Association's 'Religious Database and Serials' service. The latter, previously only available on CD-ROMs and so restricted for use within a library, has now gone online, thus permitting retrieval of the full text of the articles as well as indexes to periodical citations. Please note that both services are available for you through the EBSCO entry in the ONLINE DATABASES section, under RESOURCES, on the Maryvale website. This feature, of conducting a search across two or more databases simultaneously, is known as 'federated searching', and it is something we hope to build on for ease of comparative and critical researches in the future.

The online version of the venerable BRITISH EDUCATION INDEX, with its considerable archives, and the ebook presentation of the philosophy and theology books in the Cambridge University Press's 'Companion' series, remain on our website. Please contact the Librarian for details of the IDs and passwords for entry to all four databases.

We can offer these services to all our users, wherever their location, along with co-operative links with other theological libraries throughout the world. It is our hope over the coming years to offer more such services as we ever increasingly shift from a static print collection to a worldwide provision through online services. Please explore the RESOURCES section of the website since, as you appreciate, most information on

the internet is freely available, and it has many useful weblinks which do not require password protection.

If you are a Maryvale student, you can obtain the passwords from the Maryvale Librarian, Paul James, at: library@maryvale.ac.uk

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Jean Pearson on the development of a Dissertation Database

Jean Pearson, BA (Hons) Div, PGCE, is the Maryvale Academic Curriculum Assistant

Maryvale is in the process of compiling a database of all dissertations by students and staff. This will be available as a searchable on-line catalogue on the website at some point in the Summer Term and will be found on the Library page of the website.

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Gerard Boylan, Oscott Librarian, on the Oscott library's catechetical works and Newman Collection

Gerard Boylan, D.R.S., BA, PGCE, MEd, is the librarian and custodian of Recusant collections at St. Mary's College, Oscott, the seminary for the Archdiocese of Birmingham in England. He is also associate lecturer in Church History and Catechetics at the Maryvale Institute

The Oscott College Libraries

Between 1794 and 1838 the seminary of St Mary's Oscott was located at the site of the Maryvale Institute. During that period it acquired the nucleus of its Recusant Library, when the secular clergy's library at Harvington Hall, near Kidderminster was transferred to the college. This had been built up from 1696 when Lady Mary Yate began to collect books for the devotional use of her household, and theological and philosophical works for the use of her chaplain. The collection subsequently grew into a theology library for the secular priests of the Midland District. As many of these items carry owners' marks, we can identify their provenance, and gain some idea of the spirituality and catechetical interests of both clergy and laity during this period. This was augmented by significant bequests during the nineteenth century so that today the collection is nationally important for recusant studies. It includes a number of English and continental catechetical works, dating from the sixteenth century.



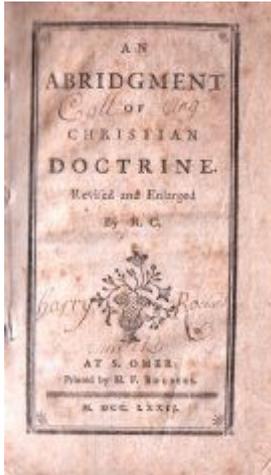
Jesus teaches the Apostles to pray. *The booke royall*, Richard Pynson, (London, 1507).

Peter Mowle's *Commonplace Book*, compiled between 1584 and 1606, begins with a lengthy extract painstakingly copied from the 1583 edition of Laurence Vaux's, *A catechisme or Christian doctrine, necessary for children and ignorant people*. This was the first catechism written for English Catholics after the Council of Trent. The library also has a printed copy of the 1605 edition.



Left. The trial and execution of Saint Margaret Clitheroe at York, 1586. A contemporary account from the *Commonplace Book of Peter Mowle*.

In addition to the annotated editions of the New (1582) and Old (1609-10) Testaments, the continental seminaries produced a steady stream of catechisms during the seventeenth century; we have works from Tournai, Douai, Paris, St. Omer and Rheims.



Richard Challoner, *An abridgement of Christian doctrine*, (St. Omer, 1772). With amendments to the text possibly in the author's hand. The ESTC lists only one other known copy of this work.

As might be expected, the collection is particularly strong in controversial works relating to the English church, and the pamphlet wars of the later 17th century. It includes some rare items from the period of the Elizabethan and Jacobean martyrs. Catechetical works and devotional works which served a catechetical purpose are well-represented. I have described some of these in more detail in issues of *The Sower*, for April-June and July-September, 2008.

Since contributing those articles I have been able to catalogue a number of nineteenth century catechisms produced for the English and Irish markets. These help to illustrate the evolution of the genre in these islands at a time when the church was faced with the task of catechising unprecedented numbers of children and illiterate adults. The work of cataloguing the collections is on-going.

The College main working library, named after Bishop Glancey who financed its construction in 1928, holds some 30,000 items. These include many editions of Blessed John Henry Newman's writings, and a full set of the 32 volumes of edited *Letters and Diaries*, published between 1978 and 2008. We have Vols I and II of the *Positio*. There is, adjacent to the museum, a small display of those personal effects which the Cardinal left to the college. He was confirmed by Bishop Wiseman in the chapel here in 1845, and subsequently visited from Maryvale to lecture.

The College welcomes enquiries and offers access to accredited scholars. Please make enquiries to the librarian: g.boylan@oscott.org Tel: +44 (0)121-321-5069.

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PART IX: Table of associate and staff PhD research supervisors and selected publications

Rev. Dr. Bede Aboh

Academic Advisor, Maryvale Research Programme

Pastor in the USA. He is a member of the American Philosophical Association. He is currently working on a book of his life experiences, faith challenges, disappointments and search for God, entitled 'Why Me Lord'. He hopes to publish this in the near future.

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Dr. Andrew Beards

Maryvale Reader in Philosophy, Course Director of the BA (Hons) in Philosophy and the Catholic Tradition

Insight and Analysis (Continuum Press, London and New York 2010)

Philosophy the Quest for Truth and Meaning (Liturgical Press, Collegeville Minnesota 2010)

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Prof. Cecily Begley

Associate supervisor, Maryvale Research Programme

Professor of Nursing and Midwifery, at Trinity College, Dublin. Her PhD student completed successfully in 2010.

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Rev. Dr. John Berry

Academic Advisor, Maryvale Research Programme

Associate Research Fellow at the Linacre Centre, now renamed the Anscombe Bioethics Centre, Oxford.

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Rev. Dr. Vivian Boland OP

Associate supervisor, Maryvale Research Programme

Lecturer and tutor at Blackfriars Hall, University of Oxford.

Thomas Aquinas: The Mind in Love Catholic Truth Society, London 2009

‘Psychological Aspects of Religious Doubts’ [with Anikó Kézdy] *Studia Universitatis Babeş-Bolyai (Cluj, Romania): Theologia Catholica Latina* 54 (2009) 71-79

‘Learning what it means to be a priest’, in Daniel Cronin, editor, *Priesthood: A Life open to Christ* (St Pauls Publications, London 2009) 22-23

‘The Meaning of Suffering and Death in the Catholic Faith’, *European Journal of Palliative Care* 17 (2010) 18-21

‘Aquinas, Thomas’, ‘Scholasticism’, ‘Thomism’, in Mark Bevir, editor, *Encyclopedia of Political Theory* (Sage Publications 2010) pages 60-64, 1234-35, 1361-68
[*Encyclopedia of Political Theory* received an ‘Outstanding Reference Source’ award at the American Library Association midwinter meeting in January 2011]

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Rev Dr. Peter Bristow

Associate supervisor, Maryvale Research Programme and lecturer and tutor in Christian Ethics on the Maryvale MA programme

Currently undertaking research on the Personalism and Ethics of John Paul II

Christian Ethics and the Human Person: Truth and Relativism in Contemporary Moral Theology, Family Publications, Oxford, & Maryvale Institute, Birmingham, 2009

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Rev. Dr. Bruce Burbidge

Academic Advisor, Maryvale Research Programme

Part-time lecturer at Allen Hall, London.

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Dr. Philip Burton

Associate supervisor, Maryvale Research Programme

Reader in Latin and Early Christian Studies, University of Birmingham

'Rudyard Kipling's *Puck of Pook's Hill*. A study in reception,' *Illinois Classical Journal*, 2009)

'*Itali dicunt ozie*. The Name and Nature of 'Vulgar Latin',' in C. Caruso and A. Laird (edd), *Italy and the Classical Tradition*, pp. 41-61. London: Duckworth

'The Discourse of Later Latin' in P. Rousseau (ed.), *Blackwell Companion to Late Antiquity*, Blackwell, 2009

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Professor Gerard Casey

Associate Supervisor and Maryvale Coursebook writer and logic tutor for the BA (Hons) in Philosophy and the Catholic Tradition

Professor of Philosophy, School of Philosophy, University College Dublin

Casey, G. 'An Elementary Grammar of Rights and the Law'. *Analysis and Metaphysics*, 9: 9-18, 2010

Casey, G. 'Where Does Law Come From?'. *Philosophical Inquiry*, 32 (3-4): 85-92, 2010

Meadowcroft, J. and Casey, G., 'Economic Liberalism and Social Justice'. *Economic Affairs*, 30 (1): 2-6., 2010

Casey, G., 'Two Roads, One Truth'. *Journal of International Business*, 2 (2): 21-36. 2010

Casey, G. 'Legal Polycentrism'. *Journal of Libertarian Studies*, 22 (1): 22-34, 2010

Casey, G. 'Constitutions of No Authority: Spoonerian Reflections'. *Independent Review*, 14 (3): 325-340, 2010

Casey, G., 'Religion, the Market, and the State' in: Thomas Woods (ed.). *Back on the Road to Serfdom: The Resurgence of Statism*. Wilmington, Delaware: ISI Books, 2010

Casey, G., Murray Rothbard (Vol. 15 of *Major Conservative and Libertarian Thinkers*). New York : Continuum, 2010

Casey, G. and Shaughnessy, M., 'An Interview with Gerard Casey'. *International Journal of Creativity and Problem Solving*, 19 (2): 93-107, 2009.

Casey, G., 'Which is to be Master?: The Indefensibility of Political Representation'. *Philosophical Inquiry*, 31 (3-4)1-10, 2009

Casey, G. 'Teaching Philosophy to the Gifted Young'. *Gifted Education International*, 25 (3)246-258, 2009

Casey, G., 'One Very Simple Principle'. *Philosophy Now*, 76 (November/December): 26-27, 2009

Casey, G., 'Feser on Rothbard as a Philosopher'. *Libertarian Papers*, 1 (34): 1-13, 2009

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Dr. Keith Chappell

Associate supervisor, Maryvale Research Programme

Las Casas Scholar, Blackfriars Hall, University of Oxford

Davis, F and Chappell, K (Eds) Special Edition of *International Journal of Public Theology*, proceedings of Renewing the Catholic Social Conscience conference, Oxford, March 2010. (In preparation, due for publication Feb 2011)

Chappell, K. Preparing for Marriage: Sign, Symbol and Sacrament. *INTAMS Review*. Vol. 15/1 - Spring 2009, pp 23-29.

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Dr. Andriy Chirovsky

Associate supervisor, Maryvale Research Programme

Sheptyski Institute, St. Paul University, Ottawa, Ontario, Canada

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Rev. Dr. Richard Conrad OP

Maryvale Reader in Dogmatic Theology, lecturer, coursebook writer, research degree supervisor at the Maryvale Institute

Senior Tutor, Blackfriars Hall, Oxford.

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Dr. Caroline Farey

Maryvale Research Supervisor

Academic Assistant to the Director of Maryvale and Course Director of the Maryvale BA Applied Theology, Catechist Pathway.

C.E.Farey, W.Linning, M.Johanna Paruch (eds), *The Pedagogy of God: its Centrality in Catechesis and Catechist Formation*, Emmaus Publishing, 2011

‘Celibate Fatherhood of the Priest, a Thomist investigation’, *The Oscotian* July 2009.

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Rev. Dr. Anthony Figueiredo

Associate supervisor, Maryvale Research Programme

Official of the Pontifical Council, *Cor Unum*, Vatican City State.

‘Charity and the Mission of the Priest’, *Homiletic & Pastoral Review*, December 2010

La Carita e l'Evangelizone’, in *La missione del prete nella missione della chiesa*, LEV (Libreria Editrice Vaticana)

Chapter in *A Priest for all Liturgical Seasons: Changing Calendar, Unchanging Virtue*, Alba House

Translation of *Helfer fallen nicht vom Himmel* into English *Why Helpers?* by Cardinal Paul Josef Cordes, Notre Dame University Press 2010

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Dr. Donald Graham

Academic Advisor, Maryvale Research Programme

Adjunct Professor of Theology, The Institute of Theology of St. Augustine’s, St. Augustine’s Seminary, The Roman Catholic Archdiocese of Toronto, ON, Canada

‘On the way . . . lit by the light,’ *Journal of the Fellowship of Catholic Scholars* (Spring-Summer 2010).

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Prof. Patrick Hannon

Associate supervisor, Maryvale Research Programme

Professor of Moral Theology, Saint Patrick's College, Maynooth, Ireland.

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Rev. Dr. Laurence Hemming

Associate supervisor, Maryvale Research Programme

Senior Research Fellow, Institute for Advanced Studies, Lancaster University.

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Professor Edward Hulmes

Fellow of Maryvale and Research Supervisor

Member of Oriel College, Oxford.

Member of Centre of Theological Inquiry, Princeton, USA

Current Research: The Ecumenical Imperative in response to the Challenge of Islam in Europe

Teaching About World Religions (sixth revised edition), Maryvale, Birmingham 2009

'Alive to the World: A Review Article', *The Sower*, Mar 2010, vol. 31 no.1, pp. 36-7

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Fr. Fergus Kerr OP

Associate supervisor, Maryvale Research Programme

Affiliated with Blackfriars, Edinburgh, where he lives and works.

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Rev. Dr. Robert Letellier

Lecturer, tutor, coursebook author and research supervisor for Maryvale

Head of the Faculty of Scripture at the Maryvale Institute.

Lectures and Summer Schools at Madingley Hall, Cambridge

Religious Themes in French Grand Opera. (Wort und Musik, 69. Salzburger Akademische Beiträge.) Anif/Salzburg: Verlag Mueller-Speiser, 2009; 137 pages, with illustrations. [verlag@mueller-speiser.at]

Giacomo Meyerbeer: The Complete Libretti in Eleven Volumes. In the Original and English Translation by Richard Arseny with Introductions by Robert Letellier. London: Cambridge Scholars Press, 2009 [11 separate volumes, paperbacks]

—. *Sacred Works.* Compiled and introduced by Robert Letellier. Newcastle: Cambridge Scholars Press, 2009. pp. 378.

—. *Choral Music and Songs.* Compiled and introduced by Robert Letellier. Newcastle: Cambridge Scholars Press, 2010. pp.180.

—. *Cantatas for Festive Occasions.* Compiled and introduced by Robert Letellier. Newcastle: Cambridge Scholars Press, 2010. pp. 270.

Opera-comique: A Sourcebook. Newcastle: Cambridge Scholars Publishing, 2010 pp. 780.

Daniel-Francois-Esprit Auber: The Man and His Music. Newcastle: Cambridge Scholars Publishing, 2011; pp. 420.

Sermons for Sundays and Solemnities. [Pending]

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Prof. Joost van Loon

Associate supervisor, Maryvale Research Programme

Katholische Universität Eichstätt, Germany.

‘Media Events and Media Technologies’ in Couldry, N., Hepp, A. and Krotz, F. (eds.) *Media Events.* London: Routledge, 2009

‘Networked Being: Transactions in On-Line Gaming Communities’. *Parallax* 54 vol. 16 (1): 19-26, 2010

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Prof. David Luscombe

Associate supervisor, Maryvale Research Programme

Research Professor of Medieval History, University of Sheffield,

‘Crossing Philosophical Boundaries c. 1150-c. 1250’, *Crossing Boundaries at Medieval Universities*, ed. Spencer E. Young. Education and Society in the Middle Ages and Renaissance, 36 (Leiden 2011), pp. 9-27.

‘Monks and Friars’, *The Cambridge History of Medieval Philosophy*, ed. R. Pasnau; associate ed. C. Van Dyke. 2 vols. (Cambridge 2010), 1, pp. 63-75.

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Rev. Dr. Anthony Meredith SJ

Associate supervisor, Maryvale Research Programme

Heythrop College, London.

‘The Cappadocians: Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa’, eds Graham Opie and Nick Trakakis, *The History of Western Philosophy of Religion, vol. 1, Ancient Philosophy of Religion*, Acument, Durham, 2009.

‘Divine Incomprehensibility in Gregory of Nyssa and Augustine’, *Studia Patristica Vols. XLIV-XLIX*, Papers presented at the Fifteenth International Conference on Patristic Studies held in Oxford 2007, eds J. Baun, A. Cameron, M. Edwards, and M. Vinzent. Peeters, Leuven-Paris-Walpole, MA 2010

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Prof. Alan McClelland

Associate supervisor, retired Maryvale Dean of Research

‘The Curious Case of the Disappearing Institute and its Consequences’, *Recusant History* vol 30, no.1, May 2010, pp.176-199.

‘John Carmel Heenan, the Second Vatican Council & the Rise & Fall of an English Lumen Vitae’, *Essays in Tribute to J. Valentine Rice 1935-2006* edited by Aidan Seery, The Lilliput Press, Dublin 2010, pp.69-97

Book Reviews

‘Vladimir Pecherin: The First Russian Political Emigre, Notes from Beyond the Grave or Apologia pro Vita Mea, edited and translated by: Michael R. Katz, University College Dublin Press, 2008’ in *Recusant History*, vol.30, no.2, October 2010, pp.405-407

‘Sr Dominic Savio Hamer CP: With Christ in His Passion: Elizabeth Prout 1820-1864, Gracewing, 2008’ in *Recusant History*, vol 29, no.4, October 2009, pp.598-599

‘John W. O'Malley: What Happened at Vatican II?, Belknap Press, Harvard University Press, 2008’ in *Faith*, vol 41, no.4, July & August 2009, pp31-32.

‘James Pereiro: Ethos & the Oxford Movement: At the Heart of Tractarianism Oxford University Press, 2008’ in *Recusant History*, vol 29, no.3, May 2009, pp.444-445

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Dr. Anne Murphy SHCJ

Associate supervisor, Maryvale Research Programme

Faculty at Blackfriars, Oxford

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Rev. Dr. Neil O'Donoghue

Associate supervisor, Maryvale Research Programme

Prefect of Studies at Redemptoris Mater Archdiocesan Missionary Seminary, Kearny, NJ

St. Patrick: His Confession and Other Works. Totowa, NJ: Catholic Book Publishing, 2009

The Eucharist in Pre-Norman Ireland. University of Notre Dame Press (forthcoming)

Warren, Fredrick Edward, *The Liturgy and Ritual of the Celtic Church*, with a new introduction by Neil Xavier O'Donoghue. Oxford, 1881, 3rd facsimile edn, Piscataway, NJ: Gorgias Press, 2010.

‘The Use of the Eucharistic Chrismal in Pre-Norman Ireland’ in *Hibernia Cantans*, edited by Ann Buckley as part of the *Ritus et Artes* series. Turnhout: Brepols, 2010.

‘Chrimals and House-Shaped Shrines in Early Medieval Ireland’ in *Insular and Anglo-Saxon: Art and Thought in the Early Medieval Period*, edited by Colum P. Hourihane. University Park, PA: Penn State University Press, 2010

Book Review: ‘*Reforming the Liturgy: A Response to the Critics*. By John F. Baldovin, SJ. Collegeville, MN: The Liturgical Press, A Pueblo Book, 2008.’ *Irish Theological Quarterly*, 74 (2009): 362-364.

‘Book Review: Liturgy: ‘*The Liturgy in Medieval England: A History*. By Richard W. Pfaff. Cambridge: Cambridge University Press, 2009.’ *Irish Theological Quarterly*, 75 (2010):3

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Dr. Johanna Paruch FSGM

Associate supervisor, Maryvale Research Programme

Assistant Professor, Theology Department, Franciscan University of Steubenville, specializing in Catechetics

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Dr. Dudley Plunkett

Senior Academic Tutor and Research Supervisor, Maryvale

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Rev. Dr. John Redford

Reader in Biblical Hermeneutics, Course Director of the MA in Apologetics and research supervisor at the Maryvale Institute

General Editor, and contributor, to a *Universe* Supplement on Apologetics (Winter 2010)

The Quest for the Historical Jesus, MA Apologetics Coursebook, Maryvale Institute, 2009

The Quest for the Historical Church, MA Apologetics Coursebook, Maryvale Institute, 2010

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Fr. John Saward

Associate supervisor, Maryvale Research Programme

Lisieux Senior Research Fellow, Blackfriars Hall, Oxford University

Firmly I Believe and Truly: The Spiritual Tradition of Catholic England, chief editor (assistant editors, John Morrill & Michael Tomko) (Oxford University Press, expected Spring 2011)

‘Chesterton’s Sanctity: the Spirit of Childhood and the Metaphysics of Wonder’, in William Oddie (ed.), *The Holiness of G. K. Chesterton* (forthcoming, Gracewing)

‘L’Église a ravi son Coeur: Charles Journet and the Theologians of Ressourcement on the Personality of the Church’, in Gabriel Flynn & Paul Murray (eds.), *Ressourcement* (forthcoming, Oxford University Press)

‘Pius XII and the Gospel of Life’, in Richard Whinder (ed.), *Preaching the Gospel of Life* (CTS 2009)

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Dr. Harry Schnitker

Associate supervisor, Maryvale Research Programme

Aartsbisschop Ignatius Maloyan, online Katholieke Encyclopedie, RKK, 2009.

Armeens-Katholieke Kerk, online Katholieke Encyclopedie, RKK, 2009.

P. Péporté, A. Lee, and H. Schnitker (eds), *Renaissance? Continuity and Discontinuity in Europe*, Brill, Leiden, 2010.

Margaret of York, Duchess of Burgundy. Religion and Power in the Fifteenth Century, Manchester University Press, Manchester, forthcoming.

Memories of Sanctity. Catholic Meditations on Scotland's Saints. forthcoming.

Mary the Mother of God: Twelve Reflections on Our Lady, forthcoming.

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Prof. Jack Scarisbrick

Fellow of Maryvale Institute and Associate supervisor, Research Programme

Fellow of the Royal Historical Society and Royal Society of Literature

Member of the first Anglican/Roman Catholic International Commission

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Prof. Linda Shields

Associate supervisor, Maryvale Research Programme

Centaur Fellow, Professor of Paediatric and Child Health Nursing, Curtin University of Technology, Perth, Western Australia

Shields L (ed). *Perioperative care of the child: a nursing manual*. Wiley-Blackwell, Oxford, 2010

Benedict S, O'Donnell A, Shields L. 'Children's "Euthanasia" in Nazi Germany', *Journal of Pediatric Nursing*, March 2009: doi:10.1016/j.pedn.2008.07.0122.

Shields L. 'Questioning family-centred care'. *Journal of Clinical Nursing*. 19, 2629–26383.

Jolley J, Shields L. 'The evolution of family centered care.' *Journal of Pediatric Nursing*, 2009 24(2):164- 170. DOI: 10.1016/j.pedn.2008.03.0104.

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Rev. Dr. Peter Stravinskas

Associate supervisor, Maryvale Research Programme

Be to Me a Father and a Priest (Newman House Press, 2009)

Review of Piero Marini, *A Challenging Reform: Realizing the Vision of the Liturgical Renewal*, *Antiphon*, vol. 13, no. one, 2009

'The Final Blessing: Be to Me a Father and a Priest,' *Catholic Men's Quarterly*, Summer 2009

'Defending the New Missal: A Response to Father Michael Ryan,' *America Magazine*, 1 February 2010 (on-line edition).

'Defending the New Missal: A Response to Father Michael Ryan,' *Antiphon*, Vol. 14, No. 1 (2010)

'Helping Our Students Worship,' *The Sower*, January-March 2010

'Dominus Vobiscum' by Bernard Botte, O.S.B. Translation in *Antiphon*, Vol. 14, No. 2, 2010

'The Sociology of a Priestly Vocation,' *The Catholic Social Science Review*, Vol. XV 2010

'Brick by Brick: Modest Proposals for Liturgical Authenticity,' *Antiphon*, Vol. 14, No. 3 2010

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Professor John Sullivan

Associate supervisor, Maryvale Research Programme

Liverpool Hope University

Learning the Language of Faith (Chelmsford: Matthew James Publishing, 2010).

Communicating Faith (Washington, DC: Catholic University of America Press, 2010).

‘Religious Speech in the Public Square’ *Political Theology* 10 (1), 2009: 49–70.

Book reviews:

Eleven published in *Heythrop Journal* in 2009–2010.

Six published in *Theological Book Review*

One in *International Studies in Catholic Education*.

In progress:

Seeing through to publication as co-editor (with co-editor Stephen McKinney) a book, *Education in a Catholic Perspective* (currently under consideration with Catholic University of America Press). I have three chapters in this: ‘St Augustine, Maurice Blondel and Christian Education;’ ‘Church and World;’ and ‘Individual and Institution.’

External Examiner for two EdD theses, Australian Catholic University; for EdD thesis, University of Keele; for PhD thesis, Australian Catholic University in 2009-2010.

Three doctoral students brought their theses to successful completion during 2009-10.

Paper at homiletics colloquium at Liverpool Hope University: ‘Rhetoric and Preaching’ (August 2009).

Gave invited paper at consultation on faith schools at St George’s House, Windsor Castle (November 2009).

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Rev. Dr. Stuart Swetland

Associate supervisor, Maryvale Research Programme

‘Yes, You Have Rights, But You Also Have Responsibilities’ *Envoy Magazine*,

Volume 9.3 April/May/June 2010

'The Glory of God is Man Fully Alive,' *Envoy Magazine*, Volume 9.1 October, November, December 2009

'Conscience, Cooperation, and Complicity: Catholic Colleges, Conscience and the Culture', Proceedings of the 31st Annual Convention of the Fellowship of Catholic Scholars (forthcoming)

'Catholic Campus Ministry: Christocentric Accompaniment, The Enduring Nature of the Catholic University' (The Cardinal Newman Society, Manassas, Virginia 2009)

'Ecclesia de Eucharistia- Liturgy and Mission', *Sacrosanctum Concilium and the Reform of the Liturgy*. Proceedings of the 29th Annual Convention of the Fellowship of Catholic Scholars (University of Scranton Press 2009)

Contributor to *New Catholic Encyclopedia* - Articles on the Archdiocese of Chicago and the Catholic Church in Illinois (Scarecrow Press 2009)

'Radiate Jesus in Word and Sacrament: the Role of Catholic Campus Ministry at a Non-Catholic University' in *The Idea of a Catholic University for the Twenty-First Century* (forthcoming).

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Prof. Maurice Whitehead

Associate supervisor, Maryvale Research Programme

Professor of History, Swansea University

Maurice Whitehead delivered our principal lectures at the Maryvale Research Weekend, 12th-13th June, 2009, on the theme of the PhD thesis and the *viva*.

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Dr. Petroc Willey

Deputy Director and Dean of Research, Maryvale Institute

Philosophical Foundations for Catechesis in the Light of the Pedagogy of God, Pontificia Università Lateranense, Roma 2010

'Challenges Facing Private, not-for-profit HE Institutions', talk given at the Quality Assurance Agency, December 2010

'The Pedagogue and the Teacher', in C.E.Farey, W.Linning, M.Johanna Paruch (eds), *The Pedagogy of God: its Centrality in Catechesis and Catechist Formation*, Emmaus Publishing, pp.38-63

'Education: An Ethical Activity', in A.B. Morris (ed): *Applied Ethics - Catholic Education Across Four Continents*, Cambridge Scholars Publishing (pending 2011)

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Rev. Dr. George Woodall

Associate supervisor, Coursebook Author, Tutor and examiner for Maryvale

Permanent lecture, Faculty of Theology, Regina Apostolorum, Rome

‘La coscienza cristiana basica e la speranza cristiana’ in J.M. Antón (ed) *Spe salvi*, Regina Apostolorum', Rome, to appear in 2011

‘Law as an Instrument of Life Together’ in A. Aguillar (ed.), *Life Together*, Libreria editrice Vaticana, 2011

A Passion for Justice: An Introductory Guide to the Code of Canon Law, Gracewing, Leominster, 2011

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PART X: A sample of feedback from permanent and associate staff on their research and professional activity

We are always glad to receive news about the research and professional activity of our permanent and associate staff. Please send us sufficient information e.g. title, date of publication and publisher; title and place of lecture etc. Where there are many items to choose from, please single out a few for us to draw upon. Where possible, please type your contribution. We will endeavour to publish a sample of these communications.

Please address your contribution: Research Bulletin 2011-2012, Assistant Editor, Maryvale Institute, Maryvale House, Old Oscott Hill, Kingstanding, Birmingham, B44 9AG. England or by email to: research@maryvale.ac.uk

Entries are alphabetically listed. Following the person's name, we give the relationship to the Maryvale Institute and, if we have the information, another place of work. This list is in addition to anyone cited so far on the list of supervisors.

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Fr. Jerome Bertram Cong. Orat

Lecturer in Church History at the Maryvale Institute

Vita Communis, the Common Life of the Secular Clergy, Leominster, Gracewing, 2009, 316 pp.

Newman's Oxford, Oxford, Family Publications, 2010, 48 pp.

'Languages used on Inscriptions in England 1300-1700' in Christine Magin, Ulrich Schindel, Christine Wulf (eds) *Traditionen, Zäsuren, Umbrüche, Inschriften des späten Mittelalters und der frühen Neuzeit im historischen Kontext*, Reichard Verlag Wiesbaden, 2009

'Medieval Monuments in Churchyards' in *Church Monuments Society Newsletter*, Vol. 25 no. 1 (Summer 2009), pp. 7-11.

'Honour to Newman?' in *Oxford Magazine*, No. 297, Fifth Week Hilary Term 2010, pp. 7-8.

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Rev. Dr. Philip Egan

Coursebook author and associate lecturer for the Maryvale Institute

Post-doctoral research fellow, Boston College

Philosophy and Catholic Theology: A Primer, Collegeville, Liturgical Press: 2009

‘The Critical Realism of Benjamin F. Meyer’ *Louvain Studies* Vol. 33. Nos. 3-4 Fall 2009

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Francis Etheredge

Graduate Assistant to the Research Degree programme and to the BA Applied Theology, Diaconal Pathway, programme and assistant editor to the Research Bulletin and Maryvale’s Occasional Papers (www.maryvale.ac.uk)

‘Catechesis and the Philosophical Challenge of our Times’, *Pastoral and Homiletics Review* (forthcoming)

Dignitatis Personae, the Dignity of the Person, and the 'mysterious instant ... of conception' (John Paul II, in the Inaugural Edition of *Maryvale's Occasional Papers* (September 2010), pp 64-74. Click to [download](#). cf.also website www.maryvale.ac.uk

‘A Person from the First Instant of Fertilisation? Part I,’ *Catholic Medical Quarterly*, August 2010, Vol. 60, No. 3, pp 12-26.

‘A Person from the First Instant of Fertilisation? Part II,’ *Catholic Medical Quarterly*, November 2010, Vol. 60, No. 4, pp 20-26.

Website: <http://www.whendoesthepersonbegin.info>

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Bernard Farrell-Roberts

Maryvale Course Director of BA in Applied Theology for the Diaconate (BAAT)

‘On Catholic Ethics and Brain Death’, lecture to Guild of Catholic Doctors, Manchester, 22/02/2011

‘Ethics of Organ Donation and Brain Death’, lecture at St. Mary’s University College, Strawberry Hill, 24/01/2011

‘Ethical Issues in Organ Donorship and Brain Death’, *Catholic Medical Quarterly*, February 2010, Vol. 59, No. 1, pp 26-33.

‘Catholics and Organ Donorship’, *Catholic Medical Quarterly*, August 2009, Vol. 59, No. 3, pp 8-14.

‘Full Facial Transplantation: A Bioethical Study from a Catholic Perspective’, *The National Catholic Bioethics Quarterly*, Spring 2009, Vol.9, No.1, pp. 65-83.

Bernard began his PhD at Strawberry Hill, Twickenham, in September 2009 on the viability of a widely used definition of brain death.

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Dr. Lionel Gracey

Lecturer and contributor to coursebooks for the Maryvale Institute on the Art, Beauty and Inspiration Programme and Fellow of the Maryvale Institute.

Lectured at the Ave Maria University, Florida, USA

Current research: Theology in the painting of Rembrandt van Ryn

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Mr. Michael Hodgetts

Maryvale Reader in Ecclesiastical History, Lecturer and Course Book Author

‘Coughton and the Powder Plot’, in Prof. Peter Marshall & Abbot Geoffrey Scott, edd., *The Catholic Gentry in English Society: The Throckmortons of Coughton from Reformation to Emancipation*, Ashgate Publishing, 2009

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Fr. Augustine Holmes OSB

Associate Lecturer, BA (Hons) Div, Maryvale

Master of Novices and the teaching of monastic history at Pluscarden Abbey

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Dr. Timothy Kelly

Associate Lecturer on the BA Divinity

Congratulations to Timothy on obtaining his doctorate in 2010 and on his appointment to the International Theological Institute, Austria, where he is teaching dogmatic theology. His PhD thesis: Christ and the Church as *duo in carne una*

‘I am writing on the Union of Christ and the Church as *mia sarx*, One Flesh; examining the union from the vantage point of its bodiliness. My chief dogmatic sources are St Cyril of Alexandria, St Thomas Aquinas, and Matthias Scheeben. A thesis of somatic realism was proposed by certain exegetes of the 1950s and 60s, particularly Pierre Benoit OP, and Lucien Cerfaux. My thesis is a dogmatic exposition of their exegetical position.’

His thesis can be found at: <http://ethesis.unifr.ch/theses/index.php#Theologie>

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Miss Mary Killeen

Course Director for the MA in Marriage and Family

Mary Killeen, in collaboration with Andrew Beards, *Christian Anthropology: a Vocation to Love*, A Course Book for the MA in Catholic Pastoral and Educational Studies (Pathway in Marriage and Family), Birmingham: Maryvale Institute, 2011.

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Mr. David Meiklejohn

Head of Initial Teacher Training PGCE (Secondary RE), Maryvale

‘Heroes of the Chalk Face: Training RE Teachers today’, *Faith Today*, pp. 54-58.

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Rev. Mr. Tony Schmitz

Deacon Director of Studies for the Bishops’ Conference of Scotland Diaconate Commission

‘Deacons in the Diocese and the Parish’, in *Deacons: Ministers of Christ and of God's Mysteries* edited by Gearoid Dullea, Veritas, Dublin, 2010

Editor of *New Diaconal Review*, Issue 4, May 2010 and *New Diaconal Review*, Issue 5, November 2010

'The Consolidation and Development of the Diaconate in the Third and Fourth Centuries' translation of second chapter of International Theological Commission's *Le Diaconat: Evolution et Perspectives*, Les Editions du Cerf, Paris, published in *New Diaconate Review*, May 2010, pp 52-58.

'The Ministry of Deaconesses' continuation of the above in *New Diaconal Review*, November 2010, pp. 53-59.

EWTN Broadcast Interview, 'Diaconate in Scotland', in series *My Country, My Faith*, December 2010 and January 2011

'Waiters without the Tips: that is what you are: The Diaconate, A Contemporary Catholic Perspective' paper delivered to Aberdeen Theological Club, March 2011

Review of Bill Anderson, *Words and the Word: The Use of Literature as a Practical Aid To Preaching*, Gracewing, Leominster, 2010, in *The Sower* 2010

Review of above in *New Diaconal Review*, Issue 6, May 2011

Review of 'Diakonia, Diaconiae, Diaconato: Semantica E Storia Nei Padri della Chiesa': proceedings of XXXVIII Incontro di studiosi dell' antica cristiana, in series *Studia Ephemerides Augustinianum* 117, Institutum Patristicum Augustinianum, Rome, 708 pages, 2010 in *New Diaconate Review*, Issue 6, May, 2011

Ongoing: *Enchiridion on the Diaconate: Sources and Magisterial Documents of the Church, From the New Testament to Benedict XVI*, 630 pages, to be published in conjunction with Libreria Editrice Vaticana and USCCB Publishing, 2012.

Managing Editor, *Light of The North*, Diocesan Quarterly Review, Issues 12, 13, 14, 15' 2010.

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Professor Norman Tanner SJ

Associate Lecturer in Church History, Maryvale BA Div Programme

Prof. of Church History, Pontificia Universita Gregoriana

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Fr. Andrew Unsworth

Associate lecturer, BA in Applied Theology

‘Muslim Pilgrimage and the Meccan Hajj in the Post-Vatican II Teaching of the Catholic Church’, *Downside Review*, July 2009, pp.185-196.

Ongoing research on the Catholic Church's Official Teaching on Non-Christian Religions.

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Mgr. Paul Watson

Director of Maryvale Institute

Scripture for Religious Education and Catechesis, a Course Book for the MA in Catholic Pastoral and Educational Studies, Birmingham: Maryvale Institute, 2009.

Sacred Scripture, contributor to coursebook for MA in Catholic Apologetics 2010

A series of twelve articles for *The Sower* on the Parables, 2008-2010

‘The Holy Spirit, Interpreter of Scripture’, *New Diaconal Review* May 2009

‘The Pedagogy of God’ *New Diaconal Review*, November 2009

My current research area is to look at the contribution of the methodology of distance learning to the mission of the Roman Catholic Church in this third millennium.

The Open University pioneered the distance learning methodology from the 1960's. In those early days distance learning methodology in higher education was very innovative, and initially received a less than enthusiastic welcome from the traditional centres of higher education. Inevitably, the recruitment of staff for the OU tended to be from among the more liberal and anti-establishment members of the academic community. This raises a question about the philosophy of education that underpinned this new form of higher education and, more precisely, the question of whether this methodology is intrinsically wedded to a particular liberal philosophy.

The Open University has developed in a period in which, in the West, and especially in the UK, education has received a more utilitarian focus. Governments have taken a closer interest in education as a means of strengthening the infrastructure of the economic well-being of the nation. The greater focus on the attainment of skills presents a challenge to the concept of a liberal education as outlined, for example, by

John Henry Newman. Is this producing an ever greater-separation from a Catholic understanding of education as outlined in various Roman Catholic documents?

The goal of this research is to examine distance learning methodology and the underpinning educational philosophy. The purpose is to determine the extent to which there can be a significant marrying of this methodology with the Catholic Church's vision and mission of education in this third millennium. An element of this research will be a study of the Maryvale Institute, Birmingham, England as one attempt to bring about this marriage.

A great deal of my research in the last couple of years has focused on the interpretation of Sacred Scripture. I have written an MA Coursebook on The Use of Scripture in R.E. and Catechesis, as well as contributing to a Scripture module on the MA in Catholic Apologetics pathway.

My main interest has been to explore the question of the interpretation of Scripture in the light of principles outlined in the Vatican II Constitution on Divine Revelation and in the Catechism of the Catholic Church. In particular, the principles emphasise the dual nature of Scripture as both a human word and a divine word (analogous to the Incarnation – the union of the human and divine nature in the one person). This unique nature of the scriptural word gives rise to the notion of the literal and spiritual senses of Scripture – a concept that belongs to the long tradition of the Church.

I am convinced that the recovery of the tradition in the interpretation of Sacred Scripture has a direct bearing upon the educational philosophy underpinning Maryvale's employment of the distance learning methodology or pedagogy in the service of the mission of the Church. This tradition represents a harmonising of what have become dichotomies – reason and faith, science and art, nature and grace.

Maryvale Institute

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Deo Gratius