

# HORIZONS

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Number 1

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A Critique of Neoconservative Interpretations*

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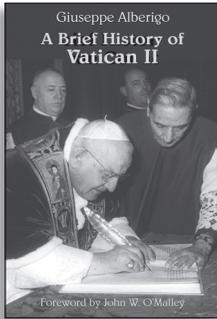
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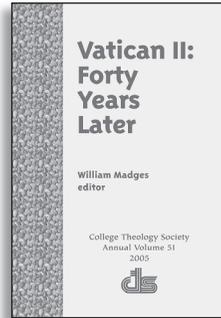
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# HORIZONS

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## COLLEGE THEOLOGY SOCIETY

The College Theology Society is a professional organization of college and university professors of religion in the United States and Canada.

The purpose of the College Theology Society is to improve the quality of the teaching of religion: by stimulating and sharing scholarly research; by developing programs of theology and religious studies which meet student needs and interests; and by exploring, evaluating, and encouraging effective ways of teaching which are interdisciplinary and ecumenical.

Annual membership dues in the Society are \$50.00 (Full Professional or Associate), \$50.00 (Joint Professional for husband and wife), and \$25.00 (Graduate Student). Membership in the Society includes a subscription to *Horizons*. Contact Elena Procaro-Foley, Religious Studies, Iona College, 715 North Ave., New Rochelle, NY 10801. Telephone: (914) 637-2744. E-mail: EProcariofoley@iona.edu

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# HORIZONS

## The Journal of the College Theology Society

**A journal exploring developments in Catholic theology, the total Christian tradition, human religious experience, and the concerns of creative teaching from the college and university environment.**

Our feature articles deal with a number of “front-burner” issues that continue to provoke serious discussion not only in religious and theological circles, but also among those who deem the engagement of theological reflection with contemporary culture to be beneficial for all parties concerned. John Sniegocki casts a critical eye on claims made by various Neoconservative interpreters concerning the “authentic” meaning of Pope John Paul II’s teachings on social ethics. As contemporary theologians and political theorists forcefully debate the relationship between religious belief and political commitments, Mary Doak reminds us of the relevance of Vatican II’s interventions on the matter, especially in its Declaration on Religious Freedom (*Dignitatis Humanae*). Jennifer Beste discusses a particularly acute problem for theology in a post-foundationalist era, namely the historicist critique of the foundational role of experience and the impact this might have on feminist theologies, and proposes a way toward a solution. And at a time when there is widespread debate over the meaning of Vatican II and its effects, Brennan Hill recalls for us the contribution made by one of the theological giants of the last half of the twentieth century, Bernard Häring.

The Creative Teaching contribution by William Collinge, on how to make an impact on students with a classic yet unfamiliar reading, will certainly be interesting for those (many) of us who now teach not only in our own areas of expertise but also in interdisciplinary humanities or broadly-based introductory liberal arts courses and seminars. The Editorial Essay, by Dan Maguire, is especially pertinent today, in a period that some have called a time of “terror without end”.

Along with thirty-two other books reviewed in this issue, our feature reviews concentrate on two other books of note. The review symposium focuses on James J. O’Donnell’s important yet controversial biography of Augustine, and you will appreciate the lively discussion by our four expert reviewers as well as Professor O’Donnell’s response. And the memoir of another major contributor to contemporary Catholic theology, the College Theology Society’s good friend Charles Curran, is the subject of a review essay by former co-editor Rodger Van Allen.

—Anthony J. Godzieba