

of students of each seminary would normally be interested in pursuing degrees, and sometimes an affiliated seminary would have no candidates for degrees for several years. The university awarded only 110 S.T.L.s to students of the affiliated seminaries between 1939 and 1953. The most consistent supporter of the affiliation program was Immaculate Conception Seminary, Mahwah, New Jersey, which sent seventy-eight students to Washington between 1942 and 1958 for the S.T.L.³⁶

The Sacred Congregation of Seminaries and Universities abolished the S.T.L. program in 1958 and substituted a new program to permit students of affiliated seminaries to earn the bachelor of theology degree (S.T.B.). The S.T.B. program permitted seminarians to take the entire four-year theology course at their own seminaries and then take the university's examination for the bachelor's degree administered by their own seminary.³⁷ Success in the examination resulted in the conferral of the S.T.B. There were advantages to the new program in that the expense of moving to Washington was avoided. The implementation of the new program did not expand interest in the program. And, as with other initiatives of the Holy See, bishops and seminary educators were not involved in planning the new affiliation program. It was simply announced to them. Throughout the history of the affiliation program, which the university ended in 1970, there was no serious consideration given to soliciting the views of faculty or administrators of affiliated seminaries or to evaluating the entire program.

Beyond the formal programs of studies, the university's influence advanced in theological and pastoral areas through its faculty's publications. The most prominent vehicle for faculty publications was the *American Ecclesiastical Review*, whose founder, the remarkable Herman Heuser, retired in 1927 and transferred his publication to the university. Thereafter the university's faculty gained prominence in disseminating theological and pastoral learning for American priests. William J. Kerby, professor of sociology, edited the monthly from 1927 until his death in 1936. After several editors, the *Review* began in the 1940s to reflect the influence of the new generation of theology faculty who were hired in the period of expansion. Their contributions, of course, pertain to their particular fields. However, the *Review* became their house organ for the regular publication of articles, columns, and book reviews.

The *Review's* most prominent figure was Joseph C. Fenton, who served as editor from 1944 to 1963. Fenton, born in 1906, was a priest of the diocese of Springfield, Massachusetts. After studies at the Grand Seminary in Montreal and doctoral studies at the Angelicum in Rome, he taught at several seminaries before joining the Catholic University faculty to teach dogmatic theology in 1938. He served as dean of the School of

Theology from 1944 to 1949, but his influence as editor was the more prominent aspect of his career. His approach to theology was to sustain the church's official teaching, as expressed in his article "The Church and the State of Siege" and his book *The Concept of Sacred Theology*.³⁸ He was the *Review's* most frequent contributor, with 189 signed articles appearing during the years of his editorship. He also contributed book reviews and articles to other publications. Many articles were expositions of official church teaching or polemics against his theological opponents inside and outside the Catholic church. His most important public controversy was with the Jesuit theologian John Courtney Murray over the latter's unorthodox interpretation of church teaching on church-state relations.³⁹ Murray's dissenting position was adopted in the Declaration of Religious Freedom at Vatican Council II in 1964, and Fenton's positions have been eclipsed. Though now almost a forgotten figure, Fenton was the spokesman for the official position on a wide range of theological matters during his active years. However, for all his forceful orthodoxy, Fenton brokered for his American clerical readers some highly original contemporary European ideas on the diocesan priesthood (see chapter 15 below).

Fenton's close colleague through the period was Francis J. Connell. Born in Boston in 1888, Connell joined the Redemptorist order, studied in his order's seminaries in the United States and in Rome, and taught in Redemptorist seminaries before joining the university faculty in 1940. He served as dean of the School of Theology from 1949 to 1957. As a moral theologian, he initiated the exchanges with John Courtney Murray in 1943 before Fenton entered the discussion. Connell's academic reputation was developed as a teacher of moral theology and director of dissertations. But he became widely known beyond the university as the theologian whom journalists called on for a Catholic reaction when contemporary moral questions arose. He was well known among the Catholic clergy as a prolific writer of articles and columns. Up to the time of his formal retirement from the university faculty in 1958, he had published 641 signed pieces in the *Review*, of which 515 were lengthy answers in his "Question Box" column, which he continued until his death in 1967.⁴⁰ Parish priests from across the country submitted questions to Connell dealing with problems ranging across the theological, canonical, and rubrical spectrum. His answers reflected unwavering orthodoxy. Fenton described Connell's approach to his role as columnist:

He has always manifested a masterly knowledge of and a joyous confidence in the workings of the ecclesiastical *magisterium*. He realized that the pronouncements of the Roman Pontiff always demand a true and sincere inward religious assent from the faithful and