

- 29 Cf. S. Ryan, "Human well-being on earth and the gospel of Jesus", *Jeevadhara* 2 (1972), p. 36.
- 30 Cf. P. T. Chacko, "Towards a theology of politics" *Jeevadhara* 1 (1971), p. 21. Cf. pp. 12-28. In this regard, we also note that this trend is found in several articles in: T. Paul Ed. *Justice and development in the Indian Context* (Fr Zacharias Lectures, Alwaye, 1976).
- 31 Cf. S. Kappen, "Jesus today", *Jeevadhara* 4 (1974), pp. 169-181, especially pp. 170-175.
- 32 *Ibid.* p. 179.
- 33 Cf. *ibid.* pp. 180-181 (emphasis mine).
- 34 S. Ryan, "Jesus and the Father", *Jeevadhara* 4 (1974), p. 246 (emphasis mine).
- 35 ID. "Human well being . . ." p. 45 (emphasis mine).
- 36 ID. "Jesus had imagination". *Jeevadhara* 2 (1972), p. 219.
- 37 Cf. ID. "The price he paid". *Jeevadhara* 5 (1975), p. 220.
- 38 Cf. *ibid.* p. 221.
- 39 Cf. *ibid.* p. 223.
- 40 *Id.*
- 41 J. Descrochers, *Christ the Liberator* (India's search for development and social justice: Vital issues for today's India, No 17, Bangalore 1977), pp. 19-20.
- 42 Cf. *ibid.* pp. 272-273.
- 43 P. Thekkevilayil, "Social justice through revolution", *The Living Word* 80 (1974), p. 44. Cf. pp. 34-45.
- 44 K. Kunnumpuram, "Jesus and Man", *Jeevadhara* 5 (1975), p. 188.
- 45 Cf. for example S. Kappen, "The future . . ." pp. 29-30.
- 46 Cf. Cf. J. B. Chethimattam, "Towards . . ." pp. 29-30.
- 47 ID. "The spirit and orientation of an Indian Theology". *Jeevadhara* 1 (1971), p. 453. Cf. pp. 454=455.
- 48 *Young India*, 30 July 1931 (emphasis mine).
- 49 Cf. J. Thekkinedath, *Love of neighbour in Mahatma Gandhi* (Alwaye, 1973), pp. 99-103.
- 50 Cf. B. Wielenga, *Marxist views on India in historical perspective* (Bangalore, 1976), pp. 125-131. See also M. Dandavate, *Marx and Gandhi* (1977).
- 51 Cf. J. Vadakkan, *op. cit.* pp. 107-108. The entire chapter (pp. 84-116) can be read in this light.

Body And Person: A Reply To

Daphne Nash

J. M. Cameron

Perhaps you will allow me to make two comments on the piece (*New Blackfriars*, Dec 1978) by Daphne Nash and four others, on my January 1978 article 'Body and Person'.

1) 'His treatment of ethics concentrates largely on questions about motives, and the importance of the outward form of actions' (p. 555). This is untrue. The word motive is used on only two occasions and in neither case does it sustain the thesis of Nash

and her collaborators. Indeed, this part of my article is a sustained polemic against the view that motive is the centrally important problem in ethics. As to 'the outward form of actions', my argument was designed to show that the link between intention and action is not contingent but internal, conceptual.

2) I don't understand what '*creative* breaking of traditional rules of behaviour' (p. 555) may be—I mean, as distinct from the breaking of traditional rules of behaviour. I suppose it may mean just bringing about something new, as in 'women have a right to control over their own bodies', where this is thought (sophistically) to imply women have a right to procure the death of the children they have conceived and carry in their wombs. But the use of 'creative' seems to suggest something approvable; I suspect it goes with a great many more or less perfunctory terms of commendation: 'meaningful', 'viable', 'integral', 'holistic', 'authentic', 'courageous' (as when utterances that place the speaker in no danger and may even bring him/her esteem in the right circles are called courageous). The only serious example I can find of a proposal to bring about a change in traditional Christian rules of behaviour is the suggestion (p. 558) that with the prevalent use of contraception it may be appropriate to split, sacramentally, being married from being a parent. I must say I find the spirit in which sexuality and reproduction are here discussed the spirit of Fourier rather than the Gospels. Indeed I do think that the morality of Christianity is that of the Torah, that at the centre of it there are absolute interdictions and prohibitions. As to marriage, I think Nash wants to distinguish the Gospel message (p. 560) from the Gospels. I think this won't work and is an intellectually disreputable move. For example, what do Nash and the others make of Matthew 19:3-12, especially verse 8, 'from the beginning it was not so'? I do think there is an unchangeable core of morality in the Christian tradition, that it is preserved in Catholicism and Orthodoxy by those who have authority to bear witness to this tradition, that is, the bishops and especially the Bishop of Rome, and that in these matters under discussion they are sustained by the sense of the faithful. Liberal Protestantism and, increasingly, Anglicanism are another thing altogether and seem to be falling into antinomianism, as is Liberal Judaism.

I should have liked to write at length on other issues on which I think I have been misconstrued; and I feel I must at least make a protest against the spirit of recklessness that seems to pervade 'A Feminist Reply'. One example: 'The moral sense of a community, like its capacity to love, is continually growing and therefore changing.' What a strange thing to believe: it seems to suggest a complete ignorance of the most elementary facts of human history, as does the singling out of 'the Western Capitalist male' (p.

559) for special condemnation. If one thing is plain it is that the Western capitalist male is as compared with most pre-capitalist males peculiarly open to the feminist arguments and disposed to meet them with appropriate legislation; (Of course, I don't mean that only males legislate, but that there is much male support, indeed, often more support from males than females, for legislation inspired by the feminist spirit, in Western capitalist society. And in practice, as distinct from what exists on paper, women have in general more social and political power and receive more consideration in the capitalist than in the socialist societies.)

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