

conducted with the proper dispositions) the original thrust of the church's Tradition and privilege that. Such conditions suggest that the very character of the reformer is crucial to any reform within the church.

The questions and discussions which followed, revolved around several areas: the possibility that Erasmus may have inspired Congar's notion of reform; the difference between "reform" and "renewal"; the development of Congar's pneumatology from VFR to his later works; and how Congar might evaluate the church today, forty years after the reforms of Vatican II, given the clergy sexual abuse crisis.

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SPIRITUALITY

- Topic: Spirituality of the Body and Reconciliation
 Convener: Diana L. Villegas, Acton, MA
 Presenters: Colleen Griffith, Boston College
 James A. Wiseman, Catholic University of America
 Jennifer L. S. Bader, Boston College

Colleen Griffith argued for a more intentional reconciliation of body and soul in the living of Christian spirituality. She reminded us that the Catholic tradition has never endorsed an actual dualism, but has rather endorsed a hierarchical ordering of body and soul. She reviewed the origins of this understanding in the teaching of Augustine and Aquinas, and gave examples of the way in which this hierarchical ordering has affected the experience of bodiliness into the present day. Today hierarchical ordering still implicitly influences spirituality, as in the case of asceticism that highlights transcendence of the body, or spiritualities where bodily differences between male and female form the basis for relationships of domination or inequality.

Griffith suggested elements for a contemporary understanding of bodiliness, taking into account the social and physical sciences. The body is an animate organism with physiological components not dependent on consciousness, yet these components are essential for the existence of a conscious being capable of self representation. The brain as part of the organism makes possible capacities once considered part of the soul. The body is also a sociocultural site in that it is the body existing in and shaped by a particular cultural/historical milieu that significantly impacts the shaping of identity. The body is a product of consciousness and will. These elements contribute to a spirituality that experiences the body as the location for Christian spirituality, thus avoiding a separation of "the

spiritual" from embodied living. Griffith suggests several implications that flow from such an embodied spirituality. For example, such a spirituality can serve a prophetic role in a culture where the body is objectified by consumerism, or underrated in disembodied forms of technological communications.

James Wiseman discussed treatment of the body in Christian spirituality. He pointed to Jesus' healing ministry, showing God's care for our physical well-being, and contrasts this to the harsh treatment of the body that formed part of thousands of years of spirituality. Texts from the lives of Francis of Assisi, Henry Suso and Rose of Lima offer examples of devotional and ascetical practices influenced by the traditional hierarchical understanding of body and soul. Despite the fact that doctrinal positions did not teach an actual dualism, the body was experienced as separate from the real self, the soul. The body was the problematic part that had to be disciplined and tamed by the real self; this resulted in devotional practices, which were harsh on the body. In addition, especially since medieval times, much spirituality focused on the imitation of Jesus crucified, including literal imitation of Jesus' physical suffering which led to further harsh treatment of the body. For example, St. Rose of Lima wore a crown of thorns and Henry Suso fastened a cross with protruding nails onto his back. While these devotions were extreme, they represented a spirituality driven by a soteriology that answered the question, "how were we saved?" with the answer "by Jesus' suffering and death." Wiseman proposes a soteriological perspective focusing on the full Paschal mystery and the image of Jesus even now exalted in his resurrected body. Such an emphasis would inspire a different way of relating to the body. A more contemporary asceticism would involve relating to the body as integral part of an enduring self that must be cared for in the way life is lived.

Jennifer Bader analyzed the strengths and weaknesses of John Paul II's anthropology for a holistic understanding of the person, and discussed the implications of this for spirituality. John Paul II argues for a complete integration of the person in action; when we act, body, soul, mind and heart, all aspects of our personhood are unified precisely in our action. Further, the person as image of God, includes all dimensions of the person, since the person is image of God because of God's relationship to human persons as creator. As John Paul II puts it, persons are images of God as a result of the "covenant of creation." The full unfolding of this reality is accomplished through living, through relationship with God and others, through conscious experience that includes intuition and affectivity. Spirituality involves this process of becoming images of God.

John Paul's understanding of body and self has evolved over time. He views being a body and being a person as intimately intertwined. The body is not just a means for the expression of self; it expresses the self. Bader points out that the above elements of John Paul's anthropology support a very holistic understanding of persons, and therefore, a spirituality that integrates and attends to all dimensions of the person. The problematic aspects of John Paul's anthropology are

another side of his holistic understanding of person. If the body expresses the person, and male and female bodies are different, then their identities and personal vocations are also different. Bader suggests a hermeneutic for "reading" the body that makes possible retaining John Paul's positive integration of body and self, while going beyond his conclusions regarding identity and physical sexual differences.

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CHRISTOLOGY

Topic: Reconciliation and the Restoration of Creation
 Convener: Tatha Wiley, United Theological Seminary of the Twin Cities
 Moderator: Colleen Griffith, Boston College
 Presenters: Elena Procaro-Foley, Iona College
 Lou McNeil, Georgia Court University

Elena Procaro-Foley's paper, "Reconciliation and Christology: Resources from Edward Schillebeeckx for Approaching Anti-Judaism," began with a description of Schillebeeckx's analysis of the reconciliation of the biblical figures of Jacob and Esau. The confrontation of Jacob and Esau demonstrates that solidarity and love are concentrated in reconciliation and that in reconciliation one encounters God. For Schillebeeckx, reconciliation provides not only a right to exist but a way to live meaningfully within a history of suffering and injustice.

Basing herself on Schillebeeckx's proposal that Christology includes story, theology, and praxis, and moving from Martin Buber's metaphor of storytelling as dance, Procaro-Foley asked, "In the face of an unreconciled history of anti-Semitism and theology of anti-Judaism, can Christians dance as we tell our christological story in story, theology, and praxis?" Drawing on Schillebeeckx's exegesis, she argued that unless Christians play a repentant Jacob to a duped Esau, the Jewish people are robbed of their birthright and the dance a macabre and deadly imperialism.

Procaro-Foley then offered a brief description of the development of the teaching of contempt, noting the summary of this teaching by the five "Ds": the Jews are a decide people, participate in a degenerate religion, are dispersed from the land, despised, and dismissed from the Covenant. The body of the paper offered six resources from Schillebeeckx's thought that could help to implement the teaching of respect, further efforts at Jewish-Christian reconciliation, and provide a foundation for a Christology that does not vitiate Judaism. The six resources include a critical correlation of tradition and situation; a specific correlation of suffering and tradition; praxis as a hermeneutical principle; the