The presentation and discussion focused mainly on this exegetical aspect of Kuhn's work and had little time left to deal with the philosophical aspect which consists largely in a critique of the Hegelian background Kuhn believed to be a significant element determining the position of Strauss.

Much of Kuhn's argument resonates with current discussion about Jesus as a historical figure and his significance for Christian faith and identity.

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SACRAMENTAL AND LITURGICAL THEOLOGY

CONVERTED COMMITMENT TO CHRIST IN LITURGY

Presenter: Donald L. Gelpi, Jesuit School of Theology at Berkeley

In his presentation on "Converted Commitment to Christ in Liturgy" Gelpi sought to move beyond the laconic treatment of conversion in Bernard Lonergan. As alternatives to questions on nature and grace treated in his *Charism and Sacrament*, Gelpi focused on the forms and dynamics of Christian conversion. He spoke in terms of transvaluation versus the supernatural existential and existentiell christology of Rahner. He asserted that the construct of conversion to Jesus Christ through the RCIA and beyond through the other sacraments poses a new challenge to the whole church today. Mystagogy, he explained, focuses on the charisms and gifts that all Christians have.

In the process of conversion Gelpi acknowledges five forms of conversion: affective, intellectual, moral, religious, and sociopolitical. He also recognizes seven dynamics of conversion, each of which conditions every other. This current approach to worship he characterizes as foundational and experiential. It embraces the encounter with Christ and others and demands commitment and Christian living with revelatory sacramentality. It involves one in helping to construct a just social order. Gelpi currently endeavors to advance the unfinished sacramental revolution of Vatican II.

Gelpi contrasted the politicization caused by original sin with socialization into the family of God offered through the RCIA; marital dysfunction in contemporary society with conversion to the sacramentality of marriage; clericalism, sacerdotalism, and sexism in orders with the conversion demanded by ordination;

and individualization in healing with efforts to restore the ecclesial dimensions of reconciliation and anointing of the sick. In Eucharist he emphasized anamnesis, real presence, sacrifice, and eschatological hope.

Questions and discussion related to the connection between Jesus and the institution of the sacraments; scholarship reveals direct institution only with the Eucharist. Since the ministry of Jesus included meals with the marginalized, why does the Catholic Church forbid intercommunion?

Other questions dealt with the RCIA. How beneficial is lectionary catechesis during the RCIA? How does that method compare with the retreat method of shared narratives and histories? Why are conversions so sparse in America compared with the phenomenal experience of the RCIA in Africa? Who best leads the RCIA? Gelpi contends it is one who has had a conversion experience.

Is our understanding of conversion moving across such distances and in such radical ways as Gelpi posits? One respondent contended that if the conversion process does not challenge and threaten us, then something is missing and we are not understanding. How does the conversion required in Christianity compare or contrast with the demands made in Confucianism, for example?

One questioned the benefit of communal penance services. Discussion revealed that such services often led to individual confessions, especially among the elderly. Another asked about the possibility of allowing the community to choose their ministers of the sacraments. Others queried: "Is the law obliging Sunday Eucharist counterproductive?" "How does a sacrament develop into the language of the ritual sacraments?"

Gelpi concluded the session by suggesting that the family might be a good place to begin the renewal and conversion process.

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