

third millennium helped focus most of the discussion upon the Spirit and more balanced Marian devotion.

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ECCLESIOLOGY/CANON LAW

Topic: The Spirit and Church Structures: How the Spirit Acts When the Structures Work and When They Break Down

Coordinator: James A. Coriden, Washington Theological Union

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The seminar began by identifying tensions regarding the Spirit and the law, as evidenced in efforts to implement the *novus habitus mentis* of Paul VI, yet difficulties encountered in trying to include mention of the Spirit in the *Lex Ecclesiae Fundamentalis* and in the Latin code itself. A handout compared the 1983 Latin and 1990 Eastern codes, listing the explicit references to the Spirit in each (7 in the Latin, 17 in the Eastern).

The Holy Spirit's actions within the Church were analyzed in seven categories: (1) gives life, animates, energizes, renews, empowers; (2) teaches truth, bears witness, enlightens, proclaims, professes, reminds, searches, counsels; (3) gives gifts, charisms, ministries, graces; (4) forgives, reconciles; (5) guides, leads, directs; (6) gathers, unifies, builds up the community; (7) stands for freedom. Illustrations were offered of church structures which enable or facilitate these actions of the Spirit, and of other structures or practices which impede or hinder these same activities. For example, councils and the requirements of consultation are expressions of a "wisdom function" in the Church. On the other hand, lack of access to effective due process sometimes prevents reconciliation and foments division.

Several examples were also given of appeals to the Spirit when the system breaks down, for example, the claim that the Spirit would never permit a pope to become a heretic.

During discussion, a number of issues were raised.

The code provides inadequately for the recognition of the charisms of the laity. On the other hand, it mandates the charism of celibacy for priests of the

Latin Church, which deprives the Church of many gifted ministers and is causing serious eucharistic deprivation. The renewal of religious communities in light of the charism of their founders, and the approval of their revised constitutions, was not aided by the recent Synod of Bishops on religious life. The need for due process is glaring in many places in the Church. Canon 1371.1 permits punishment for dissent from nondefinitive teaching; this seems excessive and the canon's origins are mysterious. We have no independent judiciary in the Church.

On the other hand, lay persons are using their gifts from the Spirit in exercising the power of governance and have real influence in the Church. *Epikeia* and canonical equity are alive and well; how do they relate to the Spirit?

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THE SPIRIT AND HINDUISM

- Topic: The Hidden Ground of Grace: Reflections on the Holy Spirit in the Light of Hindu Approaches to Spiritual Liberation
- Moderator: James L. Fredericks, Loyola Marymount University
- Presenter: Bradley Malkovsky, University of Notre Dame
- Respondents: Francis X. Clooney, Boston College
Stephen Duffy, Loyola University, New Orleans

In keeping with the overall theme of pneumatology, Brad Malkovsky offered a reflection on the Christian doctrine of the Holy Spirit in light of his studies of grace in the thought of Samkara and his Advaita Vedanta school. Malkovsky's basic thesis is as follows: while in Israel the Spirit is revealed in the great interventions of God into history, in Hindu thought, the Spirit must be sought in the hidden ground of the world and the soul. This raises an issue of extreme importance which Christianity addressed in its controversy with the Gnostics: does liberation come through knowledge or through grace? This basic issue in Christian theology can be addressed anew through a study of the relationship between divine grace and human effort in Samkara's thought.

In the works of Samkara, two theological methods can be detected: (1) a nonsectarian philosophical theology (which emphasizes divine aseity and human activity) and (2) a theistic theology based on a sectarian devotion to Vishnu (which emphasizes divine activity and addresses ultimate reality in personal