

various Augustinian echoes, most notably a movement inward, outward, and upward to grasp the "horizon of grace" which grounds our hope for meaning and our relations with others. "Spirit is, first of all, being in the presence of the Other who welcomes all that is other." In his affirmative response, Thomas Hughson drew attention to the Augustinian nature of Taylor's project, to the complex makeup of the self which could only be adequately clarified by a truly interdisciplinary approach, and to the necessity of theology for bringing Taylor's unarticulated horizon of "divine affirmation" to clarity.

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## FUNDAMENTAL/SYSTEMATIC THEOLOGY

- Topic: The Impact of Historicity on Theological Disciplines  
Moderator: Gary Macy, University of San Diego  
Panelists: Florence Morgan Gillman, Gary Macy, Patricia Plovovich,  
and Norbert Rigali, Dept. of Theology, University of San Diego

This panel was formed to discuss how contemporary approaches to the study of history affect different branches of theology. The panelists from the University of San Diego represent the fields of systematics, moral and historical theology and biblical studies.

I. Patricia Plovovich—Systematics. Historicity is now a category implied in most theological reflection. Recognized as an ontological condition of existence, historicity is a condition of faith's appropriation of revelation experienced and expressed in historical-cultural specificity. Thus history and culture attain the status of theological loci or sources. The recognition of historicity enriches the systematic repertory by revisiting traditional sources now studied by interpretative methodologies utilizing history and culture. It opens theological dialogue to voices suppressed, forgotten or unnoticed in the past by supporting theological construction rooted in the experience of particular social groups. The recognition of historicity vitiates confidence in unitary methods and hermeneutics of the past. It forces systematics to review its conception of the theological task, to engage the historical disciplines in creative dialogue and to search for transcultural categories and methods which abet dialogue in the present.

II. Norbert Rigali—Moral Theology. The work of Joseph Fuchs spans two eras of moral reflection, pre-Vatican II classicist consciousness and postconciliar historical consciousness and exemplifies historicity's significance for moral theology. Fuch's early work uses natural law as the foundational metaphor for understanding morality and proposes moral norms as principles derived from reflecting on unchanging human nature. His later work, an "historicist" understanding, regards human person as a project directed to self-realization through the exercise of God-given autonomy. This nature, known only in present interpretations, allows different cultural and historical interpretations to present complementary rather than contradictory experiences of human nature. Thus moral norms are derived from reasoning about human realities in the most holistic contexts feasible. The transformation effected by historical consciousness in Fuch's work reflects the transformation guiding the development of contemporary moral theology.

III. Gary Macy—Historical Theology. Modern historical methodologies challenge the Christian assumption that history ascertains the Spirit's progression in historical events. These methods view history as a narrative using the surviving artifacts of past culture to understand the present in its social, economic, political and personal dimensions, not as the present understood by people living in that past. History can tell a great deal about the present and reveal our reading of present experience into past events. It can surprise us with unexpected understandings and responses to the Spirit if the voices it preserved are allowed to challenge us with disturbing memories. Any critical reading of sources should challenge our preconceptions about the Spirit. Then history can help clarify our own historical dilemmas and provide one way of allowing the Spirit to guide us in the present.

IV. Florence Gillman—Biblical Studies. The recognition of historicity by the biblical scholar means looking for the historically accurate or authentic, to glean as much information from New Testament texts and other sources about New Testament topics as possible. It engages various biblical methods with a concern to avoid eisegesis. Biblical scholars proceed from the present Church's questions and are directed to study the biblical text with a view to those questions. The exegetical process intends to foster dialogue between the biblical text and current readers, yet safeguarding the text from use by contemporary readers to discuss their own preoccupations.

Historicity engenders conflict when biblical scholars' discoveries challenge current ecclesiastical understanding instead of engaging it in dialogue. The question about women and leadership in the New Testament and current ecclesiastical practice in Roman Catholicism is a case in point. Two decades of scholarship about women in early Christianity rose from the Church's denial of leadership roles to women on the basis of ancient Church practice. New Testament scholars responded by broadening the New Testament evidence about women in early Christianity, shifting the heavily patriarchal perception of Christian origins. This

scholarship emerged from a Church question; yet the Church has not welcomed these answers. Is the biblical scholar then to pursue the body of work developed at the direction of the Church when the results are unwelcome or begin new projects from other questions the Church of the present asks. While the issue of historicity yielded much fruit for our knowledge of the biblical text, it presents biblical scholars with a dilemma that has no solution.

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## HISTORICAL THEOLOGY

- Topic: Friendship in Augustine, Aelred, and Aquinas  
Coordinator: Keith J. Egan, Saint Mary's College, Notre Dame  
Moderator: Lawrence S. Cunningham, University of Notre Dame  
Presenters: John C. Cavadini, University of Notre Dame  
Keith J. Egan, Saint Mary's College  
Joseph P. Wawrykow, University of Notre Dame  
Respondent: Kathryn L. Johnson, Louisville Presbyterian Seminary

Presenters perceived this session as an exercise in historical theology that explored the use of Scripture in the Christian appropriation of the classical ideal of friendship. The presentations and discussion demonstrated that the use of Scripture concerning a single theme by Christian theologians in diverse eras revealed the complex interplay of time, sources and scriptural interpretations that constitute the development of a tradition. The discussion showed that an exciting start had been made on gaining insights into the craft of historical theology especially through the comparative tracking of various biblical texts and perspectives.

Egan found that Aelred's *De spiritali amicitia* was controlled more than one would have expected by the text of Cicero's *De amicitia* so that the twelfth-century monk was not as creative in his use of Scripture in this text as he was in other works. The discussion moved from Aelred to Augustine. Cavadini took inspiration for his exploration of Augustine from recent work by Joseph Lienhard on friendship in Paulinus of Nola and Augustine. As with Egan's conclusions about Aelred, the power of Cicero's *De amicitia* on Augustine was powerful and decisive. Cavadini said, "Augustine's use of Scripture has transformed the classical ideal of friendship. But one must almost say that this could only be accom-