

in trinitarian terms about unity and love. Where are the references to the parables, the stories of Jesus healing the sick, casting out demons, denouncing the pharisees? We must, said Baxter, move from a theological aesthetics to a theo-drama, from the first part to the second part of Balthasar's monumental trilogy. Once we do this, we will find that a *communio* ecclesiology moves not only beyond liberalism in its liberationist and neoconservative manifestations, but beyond any construal of the church/world relationship that is normally associated with the word "civilization."

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CRITERIA FOR CATHOLIC THEOLOGY

- Topic: Criteria for Catholic Theology
Convener: Matthew Lamb, Boston College
Moderator: Robert Imbelli, Boston College
Presenters: Robin Darling Young, Catholic University of America
 J. Augustine DiNoia, Dominican House of Studies and
 Doctrinal Committee of the NCCB

Robert Imbelli introduced the seminar, attended by over sixty-five members, recalling last year's presentation of criteria by Avery Dulles. He presented Young as developing the importance of continuity with the past, while DiNoia shows how trinitarian communion calls forth fidelity to the magisterium.

Young's lecture on *Theologia* in the early Church showed how during the first centuries the term "theologia" referred only to knowledge of the pagan gods, so that the roots of criteria for Catholic theology can be found in terms like the rule of faith, tradition, dogma, and philosophy. The rule of faith is what is handed on by the apostles, while *paradosis* or tradition is the ongoing process of mediating the Word down the ages. Christian teaching is a "true philosophy" combining the practices of philosophical formation with the graces of following the *Logos*. When Christian teaching took over the term *theologia* it continued to demand intellectual, moral and spiritual formation. Young discussed five features of patristic theology which would describe the *kanon* of orthodox theology: (1) devotion to scriptural exegesis under guidance of the Holy Spirit; (2) concord with the bishops; (3) an intellectual comprehensiveness providing a disciplined

account of all reality, visible and invisible, in relation to the Divine Creator and Redeemer; (4) a divinely gifted *eros* as a *philanthropia* in which the human desire for the Good is met by the Good's desire to come and redeem us; and (5) theology flows from and returns to prayer.

DiNoia took up these themes by showing how the fundamental core of a genuine theology of magisterium is communion with the Triune God. Referring to his "Communion and Magisterium: Teaching Authority and the Culture of Grace" (*Modern Theology* 9/4 [1993]), DiNoia showed how Catholic orthodoxy is enfolded within the cultivation and transformation of human persons into the very life of God. Authentic teaching and learning illuminates the whole of reality as gift, which is intensified by the gift of revelation. Faith is a knowledge received from the Father through the Son in the Holy Spirit. Orthodoxy is not a human achievement but a divine gift entrusted by Christ through apostolic succession to the whole Church. Hierarchy serves the trinitarian, Christological, and pneumatological mediation of the receptivity of being and divine truth. It is not an expression of dominative bureaucratic power. Full acts of faith bring our minds and hearts into a graced union of our whole persons with God. Where primary doctrines are those truths of faith constituting Catholic orthodoxy, there are also governing doctrines which articulate how we know reliably the primary doctrines. Thus the modern emergence of the magisterium has tended to focus upon the governing doctrines, in the two Vatican Councils and papal teachings, in the face of modernity's challenges to the truth of the tradition.

Lively questions called on Young and DiNoia to further elaborate their work regarding the importance of the rule of faith and *philosophia* in patristic theology, the specifically Catholic need for intellectual comprehensiveness, the role of governing doctrines in setting parameters for theological inquiry, how freedom of inquiry is always, even humanly, a patterned or structured freedom.

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