

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.

DIANA L. VILLEGAS
Acton, Massachusetts

* * * * *

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

witness to experience; negative contrast experience; and a system of anthropological coordinates. Colleen Griffith opened the session to questions for clarification and exploration following Dr. Procario-Foley's presentation.

In the second paper, Lou McNeil introduced "A Peircean Christology of Reconciliation." McNeil suggested that Charles Peirce's semeiotics (P's preferred spelling) could be a key to unlock several tangles in current christological discussion, i.e., "logos" or "spirit" Christology and the nature of Jesus as revelatory in a world of contemporary scientific thinking. Peirce is significant for his contribution to semeiotics as a triadic process that is continuous. Knowledge arises through the signing process. Signs correspond to three universes of experiences from which they occur: (1) the universe of "quality of feeling," (2) the universe of physicality, and (3) the universe of concepts or universals. Each universe is inextricably related to the others and is inextricably related to the others. They are the logical forms of hypothesis, deduction, and induction. Because of absolute continuity of thought and matter (synechism) human beings are able to hypothesize with facility. This is possible because the universes of experience are grounded in reality outside the mind. This reality is encountered only through the mediation of signs.

Using Peirce's thought, McNeil argued that the centrality of the Word become human rests on the fact that *this* logos is the prolepsis whereby the purposefulness of creation may be understood. He relied upon Peirce's definition of person as the center for purposefulness and direction. Jesus' life and death mediate and reveal the meaning of historical experience. The Word become flesh reveals and reconciles us to the reality of error and sin (Peirce's other insight into the nature of personhood). While being the divinity among us, the Word reveals proleptically the meaning of life itself. The "Spirit" of Jesus is his communication of meaningfulness which constitutes salvific revelation that remains within our historically conditioned experiences through time. It is the unveiling of the Wisdom (loving purpose) within creation present from the beginning. McNeil argued that Peirce's thought offers a way to a *logos*-grounded theology and a *spirit*-driven Christology. Colleen Griffith opened the session to questions for clarification and exploration following Dr. McNeil's presentation.

The third part of the meeting was devoted to the participants' reports on works-in-progress. Among reports was a preview of presentations for the 2005 meeting: "The Conversion and Resurrection of Archbishop Romero: Theological Sources for Fundamental Christology" (Kevin Burke, Weston Jesuit School of Theology) and "The Resurrection of Jesus and Resurrection Discipleship in the Systematic Christology of Jon Sobrio" (J. Matt Asley, University of Notre Dame).

TATHA WILEY
United Theological Seminary
Minneapolis, Minnesota