

encounter with God comes as the believer is called into her or his true role within the mission of the Son), eideticism (the form or eidos of revelation is adequate and cannot be left behind because it is itself a sign of God's self-donating being), synthesisism (theology must always seek the understanding that lies at the point of convergence of all the mysteries).

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CRITERIA OF CATHOLIC THEOLOGY

Conveners: Matthew Lamb, Boston College
Robert Imbelli, Boston College

Presenter: Avery Dulles, Fordham University

A working group on the Study of Criteria of Catholic Theology organized the preconvention seminar that drew more than 140 participants. Matthew Lamb opened the session by sketching the origins of the gathering and underscored the felt need to provide an integrative forum in face of the growing specialization of theology, with the ensuing danger of fragmentation. Robert Imbelli then introduced Avery Dulles with an expression of gratitude for his singular contribution to Catholic theology over a period of more than thirty years. Imbelli made particular reference to Dulles' *The Craft of Theology*, which served as background reading for the session.

In his paper (published in full in *Communio*, Summer 1995), Dulles identified fifteen criteria of Catholic theology and elaborated briefly on each. They included the legitimate place of reason within the theological enterprise; the knowability of God, founding a positive, if analogous, intelligibility; the catholicity of Jesus Christ and his cosmic centrality; a missionary universality; the ecclesial mediation of faith; sacramentality and worship; communion with Rome; and ecumenism. In addition, Dulles also highlighted continuity with the past as condition of authentic development; the sense of the faithful, requiring broad consultation; acceptance of authority; understanding of Scripture within tradition; fidelity to the Church's magisterium in a spirit of mutual respect; association with the magisterium with the aim of authentic collaboration.

Dulles did not deny that other criteria might be brought forward to complement those expounded; but he maintained that the foregoing are distinctive and defining of theology in the Catholic tradition.

A wide-ranging exchange followed upon the formal presentation. Among the issues raised were: What generates the criteria? Is there a systematic principle that governs them? How far does a particular understanding of theology determine the criteria set forth? Does "experience" enter as a criterion of theology? Is there place for a self-corrective process in the account? Can the magisterium itself become a special interest group?

At the end of the discussion a business meeting was held. The clear consensus was that the seminar be reconvened at next year's convention. It was agreed that discussion of the criteria continue, with explicit reference to Dulles' paper. Among the formats suggested were a single lecturer or a three-person panel. Lamb and Imbelli were asked to serve again as convener and moderator.

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COMMUNICATION THEOLOGY

TRINITY AND COMMUNICATION: THE MYSTERY AND TASK OF SELF-COMMUNICATION

Presenter: John R. Sachs, Weston Jesuit School of Theology
Respondents: Frances Forde Plude, Notre Dame College, Cleveland
Jane Redmont, Berkeley Theological Union

Sachs proposed that looking into the immanent Trinity will not much advance theological efforts to understand communication; focus on the economic Trinity as God saving us through Jesus and the Spirit will. Salvation is realized and experienced (or not) in and through authentic human (self-)communication. Jesus' life and ministry of self-sacrificing love consisted of such communication. In him, God's self-communication and human self-communication are one. Hence communication is a critical subject for theological reflection.