

REVELATION AND ECCLESIOLOGY

Topic: The Holy Spirit as Interrupting Agent in the Church

Coordinator: Mary Ann Hinsdale, College of the Holy Cross

Colloquium Participants:

Presider: Susan Ross, Loyola University Chicago

Panelists: Gregory Baum, McGill University, Montreal

Rosann Catalano, Institute for Jewish
and Christian Studies, Baltimore

Mary Ann Hinsdale, College of the Holy Cross

James B. Nickoloff, College of the Holy Cross

Gregory Baum's paper focused on the "option for the poor" and its continuity or discontinuity with the Catholic tradition. Baum argued that the option for the poor is in continuity with Church teaching when it comes to wealth, but in discontinuity when it comes to power. Liberation theology is seen as a threat by Rome not because Rome favors the ruling classes, but because it is a threat to ecclesiastical order. Interestingly, the pope has argued for a share in decision making in political structures (e.g., in Poland) but seems to exclude the Church from the obligation to listen to the Spirit in all its members.

Rosann Catalano reviewed the change in the Church's teaching on the Jews at Vatican II and drew attention to the aftermath of this change in Catholic thinking. She noted some chilling parallels between the Nazi laws promulgated in the 1930s and official Church statements on the Jews, arguing that wider Catholic theology needs to take into account this change in teaching. While in the thirty years since Vatican II much important work has been done in the Jewish origins of Christianity, hard work still lies ahead. Catalano concluded by stating that a supersessionist model of revelation is no longer adequate for Catholic theology. Christians must deal seriously with God's covenant *both* with Abraham and with Jesus.

Mary Ann Hinsdale took up the case of women's struggle for voice and bodily agency in the Church and asked about the criteria for recognizing the interruption of the Holy Spirit in present experience and the implications such recognition would have for doctrinal development. In the course of reviewing Vatican II's discussion of doctrinal development, she noted that Catholic ecclesiology only provides for retrospective discernment processes regarding the work of the Holy Spirit (*sensus fidelium* and reception) and does not provide any place for "error" as a positive step in the development of authentic teaching. Drawing upon anecdotal accounts of the "ekklesia of women" as represented by "Women-

Church Convergence" and "Re-Imagining Community," Hinsdale proposed that the theologies and communicative justice practices of religious feminism provide a dialogical model for discerning whether prophetic interruptions in the Church are the work of the Spirit.

James Nickoloff's paper raised three questions: first, how does the Holy Spirit "interrupt" the lives of homosexual persons? second, what may the Spirit be communicating to the Church through its homosexual members? and third, how may the Church's magisterium be called to respond to this "interruption"? Using the Johannine narratives of the man born blind (Jn 9) and of Nicodemus (Jn 3 and 7), Nickoloff suggested that homosexual Christians might find a parallel to their experiences in John 9, seeing the cure as the gift of a new consciousness. Jesus blurs the distinctions between darkness and light, matter and spirit, and thus raises up for question the status of "difference." Finally, the story of Nicodemus reveals the way in which a Church leader can be the one to listen and to learn, to accept the invitation of conversion.

A lively discussion followed, beginning with a question about homosexuals in other religious traditions (e.g., Islam) and the "conspiracy of silence" about this issue. Other questions and comments concerned the disrupting role of Jewish-Christian dialogue, the difference between Protestant responses to the "Re-Imagining" conference and Catholic responses to the Women's Ordination Conference, the role of the free-market economy, and the colonial churches refusal to ordain indigenous men. A further suggestion concerned the possibility of seeing Buddhism's emergence from Hinduism as parallel to Christianity's from Judaism.

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PNEUMATOLOGY AND MARIOLOGY

Topic: Ecclesial and Ecumenical Aspects of
Mary's Relationship to the Holy Spirit

Moderator: Frederick M. Jelly, Mount St. Mary's Seminary,
Emmitsburg, Maryland

Presenters: Frederick M. Jelly—Ecclesial Aspects
Eamon McManus, Mount St. Mary's Seminary,
Emmitsburg, Maryland—Ecumenical Aspects

Respondent: Agnes Cunningham, emerita, Mundelein Seminary