

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-

plished because he read Scripture from a Ciceronian perspective. It is the Ciceronian text that enables him to cluster—that is, orchestrate—the texts from Scripture so that there now is such a thing as scriptural teaching on friendship.”

Wawrykow reviewed effectively Aquinas' use of authorities especially his “interpretation and representation of God's revelation in Scripture.” Aquinas was not a philosopher of friendship but a theologian who creatively extended the meaning of Christian friendship. Thomas Aquinas' portrayal of friendship is “thoroughly shaped by his beliefs about the centrality of God's action in Christ.” Wawrykow also demonstrated how Aquinas followed Augustine's lead as Egan had showed Aelred doing.

Kathryn Johnson, as respondent, found that Augustine, Aelred and Aquinas modeled their understandings of friendship on Christ but in differing ways according to their perception of Christ's address to humanity. She added that they also linked their views of friendship on the command to love one's neighbor as oneself. And they spoke of friendship “in ways woven into the trinitarian life of God.”

The above panelists as well as the moderator and the audience found that the exploration of friendship through the tracking of the use of Scripture by major figures in the tradition on friendship provided ways of deepening our understanding about the evolution of Christian friendship and the work of the historical theologian at the same time. The gathering was unanimous that other comparative explorations about the use of Scripture in the formation of various Christian themes would be fruitful.

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