

God and salvation thereby diminished? (3) Is Hegel's revisioning of tradition ultimately a deviation from the basic grammar of Christian faith? (4) Does Hegel's discourse on the spirit in the world and community adequately articulate the transcendent and personal nature of the Holy Spirit?

These issues framed O'Regan's closer scrutiny of the contribution of Staudenmaier, which occupied the major portion of his presentation. Staudenmaier's earlier, more balanced, evaluation of Hegel's philosophy in the eighteen thirties was compared with his increasingly critical assessment in his writings in the forties.

The lively discussion that followed the presentation concentrated on a number of issues. A major line of inquiry concerned the relation of Staudenmaier's critique of Hegel to the style and substance of thought of his Catholic teachers and contemporaries at the University of Tübingen, specifically Johann Sebastian Drey, Johann Adam Möhler, and Johannes Kuhn. There was also deliberation on the relative weight and importance of Staudenmaier's various criticisms of Hegel's views. Finally, the question as to how Staudenmaier's arguments stand in relation to the twentieth century Catholic engagement with the thought of Hegel was broached.

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SACRAMENTAL AND LITURGICAL THEOLOGY

- Topic: The Role of the Holy Spirit in the Liturgy:
 A Conversation East and West
- Convener: Robert J. Daly, Boston College
- Moderator: Prudence Croke, Salve Regina University
- Presenters: Mary Barbara Agnew, Villanova University
 Pneumatology in Current Western Liturgical Theology
 Bruce T. Morrill, Boston College
 Pneumatology in the Work of Alexander Schmemmann

Focusing on recent developments in Western theology, especially via L.-M. Chauvet (*Symbol and Sacrament* [Collegeville: Liturgical, 1995]), Agnew, noting the complexity involved in using interdisciplinary perspectives to understand the symbolic and ritual elements of worship and the inherent difficulty of conceptual-

izing the role of the always hidden and ineffable Spirit, recalled K. McDonnell's statement that "The norm is not whether pneumatology is *directly* addressed but whether the doctrine permeates the whole theological concern . . . as interpretive perspective." Three examples: (1) liberation theology's expression of authentic community and prophetic thrust, and its disclosure of the interplay among humans, world, and God, is characteristic of the Spirit's activity; (2) the eschewal, characteristic of postmodern approaches, of metaphysical language associated with sacramental causality seems to be making more space for a symbolic understanding of the transforming work of the Spirit; (3) E. Kilmartin's work highlights the role of the Spirit in the anabatic and katabatic movements of the Eucharist and other sacraments. Finally, recent developments in trinitarian theology promises greater possibilities for pneumatology in liturgical theology.

Morrill outlined A. Schmemann's (*The Eucharist: Sacrament of the Kingdom* [Crestwood NY: St. Vladimir's, 1988]) correctives to faulty theologies of the Holy Spirit that have persisted among various churches both East and West. For, at the end of the patristic era, both East and West lost sight of the comprehensive role of both the Holy Spirit and the liturgy in the life of the Church. Too often, the Holy Spirit was seen as something like a magic principle for eucharistic change (in reaction against the West's emphasis on the words of consecration) or as a mere appendage to a Christocentric religion. The Spirit was, unfortunately, not seen in its role as the dynamic divine agent of the believers' participation in Christ, which is communion and participation in the very life of God, which is most fully actualized in that unity of anaphora, preparation, and communion by which Christians enter into the new time of the kingdom inaugurated by the risen Christ in the power of the Holy Spirit.

Some of the points that came up or were revisited in the lively discussion that followed: (1) the deleterious effects of narrowing attention down to the "essential moments" of consecration, elevation, or individualistic reception of communion; (2) the desperate pastoral need to proclaim the Eucharistic Prayer for understanding; (3) the great amount of time—well into the next millennium?—that will be needed to educate, reeducate, and somehow make right all that is faulty; (4) the role/reality of the Spirit as the power of the age to come, and the fact that, in the liturgy, we enter into the parousia (it was noted in this context that the strongest eschatological language seems to be found in the second Eucharistic Prayer for Reconciliation).

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