

World. In partial response, Pfeil stressed again that while John Paul II is wary of the term *social sin*, he has nevertheless appropriated and incorporated it into his considerable body of social teaching. A group member noted as well the expanding character of John Paul II's thought: terms such as social sin, defined in a specific context, may be consistently applied to other areas in which the terms were not originally used.

"Who has the right to preside at a liturgy of reconciliation? Who plays church for the church when it needs reconciliation?" These questions, posed but left unanswered, nicely identified the direction of the conversation as the session ended and clearly indicated the need for further reflection on the topic of social sin and social reconciliation.

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CHRISTOLOGY

Topic: Christologies of the Second Vatican Council
Convener: Michael E. O'Keeffe, Saint Xavier University, Chicago
Presenter: Robert A. Krieg, University of Notre Dame

Robert Krieg's examination of the christological aspects of the Second Vatican Council was divided into three parts.

Part I explored the importance of the Second Vatican Council, the paradigm shift it inaugurated in Catholic self-understanding, and its continuing relevance for Catholicism. Two claims were central. First, Krieg drew a parallel between Vatican II and the bombing of Nagasaki and Hiroshima, claiming that just as we are still trying to understand these events and our entrance into an atomic/nuclear age, so too is the church trying to work out its new self-understanding in light of the council. Hence far from being *passé*, the council, understood both as an event and as a collection of documents, is a watershed in the life of the Catholic community that cannot be downplayed. This fact is particularly important to keep in mind as we face undergraduate students who view the council as ancient history, and as we prepare for a new administration in Rome, which will increasingly look back to the council in order to understand the way forward.

Krieg's second point was then to unpack the christological themes of the council, which of course had to be teased out of the documents since christology was not its central focus. Although Krieg admitted that some of the council's christology was problematic, such as the council's christomonism and its failure to present a developed pneumatology or a sustained examination of God as creator, the council nevertheless "authorized a paradigm shift in Catholic christology," both by inference and by explicit affirmation.

In respect to the former, Krieg pointed out that much of the ecclesial developments of the council implied changes in christology that have since become the object of much study. For example, the importance the council gave to the laity, and to the centrality of discipleship, implied something about the historical Jesus and being Christ for others that is now central to Catholic christology. Similarly, the council's greater acceptance of religious pluralism and intra- and interreligious dialogue implied something about Christ's presence and activity beyond the Roman Catholic Church that has been fertile ground for research. And the attempt to see the church as servant of the reign of God implies something about the person and work of Christ that has galvanized many christologies of liberation. In these cases, the council implied changes in christology that were left to the theologians to unravel.

In addition to inference, Krieg also pointed out that the council made explicit christological claims, particularly the union between Christ and the human family (e.g., in *Lumen Gentium* #7, *Di Verbum* #2 and #4, *Sacrosanctum Concilium* #7, and *Gaudium et Spes* #22 and #45). The significance of this move, and how it came to be, occupied Parts II and III. In these parts Krieg drew upon the work of Peter Hunermann's "Deutsche Theologie auf dem Zweiten Vatikanum," which appeared in *Kirche sein*, edited by Wilhelm Geerlings and Max Seckler (Freiburg: Herder, 1994, pp. 141-62).

Part II explored the kind of Neo-Scholastic christologies that dominated the pre-Vatican II landscape. To help in his analysis, Krieg passed out a number of texts from Neo-Scholastic manuals, such as those by Tanquerey, Garrigou-Lagrange, and Ott, and pointed out that in these and similar works, Christ was viewed as the founder of the church, and the ambassador of God, but in such a way that Christ remained exterior to human history and extrinsic to human nature. In effect, no attention was given to a relational or interpersonal sense of mediation, or to the movement of the human community toward God. Christ remained wholly unique; God entering human history in a wholly new and radically singular way.

Part III then turned to those German theologians who were seeking to fashion stronger connections between Jesus Christ and the human family in the 1930's, 40's, and 50's, whose work became the basis for the changes taken up by the Second Vatican Council. It is important to note that for Krieg, it was precisely those German theologians whose orthodoxy was most questioned that made the christological changes of the council possible. Theologians like Karl Adam, Romano Guardini, Franz Xaver Arnold and Karl Rahner supplied the terms, images, models, and paradigms that were taken up by the bishops to push christology forward, particularly in respect to situating christology into the drama of human life and making Christ the center of human existence.

Once again, to support this perspective Krieg passed out a series of texts that foreshadowed the council's move. Guardini's sense of Christ working within us, Arnold's claim that Christ is the center of life, and Rahner's insistence on the Incarnation as the "unambiguous goal of the movement of creation as a whole"

all prepared the way for the kind of interpersonal understanding of Christ's relationship to the human family that was affirmed at Vatican II.

The discussion and exchange of views was spirited throughout the presentation, and helped the group to move beyond Krieg's prepared remarks into an exploration of how the christological themes of the council are still being developed in the church, particularly in the work of Jacques Dupuis and in ecumenical relations with the Oriental Orthodox Churches and the Assyrian Church of the East.

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SACRAMENTAL AND LITURGICAL THEOLOGY

Topic: The Communion Rite as Ecclesial Act
Convener: Bruce T. Morrill, Boston College
Presenters: Jill Raitt, University of Missouri at Columbia
Thomas J. Scirghi, Fordham University

The objective for this year's session was to explore something of the theological history and contemporary pastoral circumstances of eucharistic communion as an action engaging all participants as members of body of Christ. Jill Raitt began by presenting her paper, "Sacramental Transformation and Eucharistic Communion: Pursuing Augustine's Insight in History," and Thomas Scirghi followed with his "One Body, Two Churches: Sharing the Eucharist in an Interchurch Marriage."

Raitt pursued the following theses: (1) Inattention to what happens to the recipients of the eucharist and too much attention on what happens to the bread and wine have been major reasons why this sacrament of unity has been a primary sign of disunity among western Christians. (2) Augustine and the mystagogues who preceded him were primarily concerned with the formation of Christians, that is, their entrance into the mystery of Christ and their life as Christians. Subsequently, however, Augustine's teachings on the eucharist were mined to provide authority for conflicting doctrines regarding the manner of Christ's presence after the consecration of the Mass. Hence, the contrary "augustinianisms" of the Catholics in the Middle Ages and the Reformers in the sixteenth century. (3) The Reformers of the sixteenth century turned their attention to the recipients of the Lord's Supper, but soon fell into the same disputes as their predecessors, and Protestantism divided viciously over the manner of Christ's presence during the Lord's Supper. (4) Hope for ecumenical unity and pastoral integrity lies in a return to a primary concern for the recipients of the sacraments.