

While Hindu traditions honor the freedom of individuals to select differing spiritual ways, choices were traditionally exercised among alternatives which evolved in India and shared a common worldview. There was no organized agenda to completely supplant other viewpoints; encounters were not polemical, nor was religious language militaristic. By contrast, modern Christianity arrived in India with Western colonialism, imperialism and arrogance. Christian theological and missionary intentions paralleled the British intent to dominate India, and Christians were intent on eradicating India's indigenous traditions. That contemporary Hinduism is deeply influenced by this history is inevitable and just.

But often the Hindu response to Christian evangelization lacks a spirit of self-critical appraisal, and many have failed to understand the attractiveness of Christianity. Granted that the motives for conversion are complex, it is clear that many Hindus, especially those from the so-called untouchable castes, experience the Hindu tradition as oppressive, negating their dignity. For such persons, the Christian message of the inclusive love of God and acceptance in an egalitarian community is liberative. In a social context where occupation may still be determined by caste and where the ability to change one's identity and work must await future births, the opportunity for a new identity now may be compelling. The fact of conversions must challenge Hindus to ask whether the tradition is meeting the needs of those who are born into its fold. Hindus cannot celebrate conversions by Westerners to Indian spiritual paths while failing to be understanding of Indians who find Hinduism less attractive than Christianity.

In our lively discussion we had time to explore just a few of the numerous issues raised by our speakers. By the session's end it was surely clear to all that "evangelization and conversions" is a topic ideally and almost necessarily explored in a comparative context, where the different religious and cultural perspectives, traditional and modern, are reflected on together. No single tradition can fully understand the topic on its own.

FRANCIS X. CLOONEY, S.J.

Boston College

Chestnut Hill, Massachusetts

TRINITARIAN THEOLOGY

- Topic: Bruce Marshall's *Trinity and Truth*: Discussion and Response
 Convener: Nancy A. Dallavalle, Fairfield University
 Moderator: James Buckley, Loyola College in Maryland
 Presenters: John Thiel, Fairfield University
 Frans Jozef van Beeck, S.J., Loyola University of Chicago
 Respondent: Bruce Marshall, St. Olaf College

John Thiel praised Bruce Marshall's book as an important conversation partner for Catholic theologians, many of whom are unused to framing the question of truth in the categories of contemporary analytical philosophy, as

Marshall does. For Marshall, the doctrine of the Trinity confers "epistemic right" on all the claims that Christianity makes for the truth, providing a criterion by which truth itself is measured. Refusing to conflate "justification" and "truth" in his argument, Marshall nonetheless is strongly attracted to the role of justification in arriving at an understanding of truth. Marshall finds the work of the philosopher Donald Davidson to be especially helpful in showing the value of a coherentist understanding of justification, even though he judges Davidson's analytical alignment of truth conditions and sentences finally to fail in its ability to account for the authority Christians accord to the person of Jesus and scripture's inspired record of his life.

Marshall fills out the brokenness of Davidson's analytical model of truth with a Trinitarian reflection that portrays the Father as the creator of truth conditions, the crucified and risen Son as the one who justifies the beliefs that Christians hold, and the Holy Spirit as the divine life that enables believers to recognize the Son's warranting power, namely, by inspiring them to affirm the truth of the Father's resurrection of Jesus from the dead. For Marshall, Christians do well when they justify their beliefs in a coherentist manner, and not by appeal to extracommunal "foundations" for justification, wrongly making the claims of faith beholden to some alien norm. Marshall insists that any Christian account of truth must speak meaningfully of truth as correspondence, a correspondence worked by grace between the believer and Christ, a correspondence that will be, given Marshall's theological priorities, but an icon of the correspondence of the Son to the Father that the Spirit works in the Trinitarian life.

Frans Jozef van Beeck began his discussion of Marshall's work by noting the wealth of scholarship drawing on analytic philosophy, but questioned whether these studies had made genuine contributions to theological questions. He noted in particular the difficulty of the philosophical material employed by Marshall. He then focused his concern on the influence of Derrida (the "anonymous positivist"), arguing that his work acts as a kind of "perverse witness" to the poverty of logical positivism, as any such program must inevitably confront some level of "rational insufficiency." Indeed, a lack of logical rigor is necessary for such human expressions as those of the lunatic, the lover and the poet. Given these reservations, van Beeck concludes that theologians have no intellectual or moral obligation to continue engaging logical positivism.

Marshall responded to these presentations and to questions. He reiterated the role of philosophy in his work, noting that his work was not primarily about language or philosophy, it is on the trinity and its bearing on the concept of truth. The work of Quine and Davidson are used to respond to Derridean concerns, but throughout, the doctrine of the trinity sets the agenda. Analytic philosophy, Marshall observed, is an approach marked by a conviction about language and logic, and thus brings an interesting lens to bear on liturgical language, a lens which offers significant challenges to Christian theology. He rejected the notion of grouping analytic thinkers too hastily, arguing that these thinkers come to a

variety of conclusions. In particular, Marshall noted that Quine was not a logical positivist; rather, Quine attacked the "dogmas of empiricism."

Responding to a question about whether our faith is inherently trinitarian, some wondered if ordinary Christians are really aware of the trinitarian structure of Christian faith. Marshall said this structure is central, though he also agreed that the identification of God as Father, Son and Spirit is not the same as the later doctrine of the trinity. With regard to a question about the role of Jesus in the concept of truth, Marshall reiterated that the Tarski-Davidson account of truth is inadequate, noting that the ability to say "Jesus is risen" depends on some divine enactment of this truth. Finally, it was suggested that such an account of truth also requires an adequate account of creation.

NANCY A. DALLAVALLE
Fairfield University
Fairfield, Connecticut

RENAISSANCE AND MODERN THEOLOGY

- Topic: Salvific Faith apart from Faith in Jesus Christ.
The Theology of the Salamanca School in the Sixteenth Century
and Its Resonance in the Twentieth Century
- Convener: William McConville, Siena College
- Presenter: Thomas O'Meara, University of Notre Dame

O'Meara argues that the theology of salvation outside of belief, baptism and belonging to the church was for the Salamancans in both hemispheres (Francisco Vitoria, Bartholome de Las Casas, and later, Domingo de Soto, Melchior Cano, Domingo Banez) a religious psychology of the encounter of two persons, of the two realms of the human and the reign of God; it was an exploration of how the person encounters God's saving presence; it was pneumatic rather than Christocentric. The early Salamancans were less rigid than the manualists (Billot and Tanqueray) ; and, strikingly, not particularly ecclesiastical. Why? Because they followed Aquinas who places the graced person in the *Summa theologiae* before Jesus Christ and who found faith and grace to be manifestations of a human participation in Trinitarian life and of a new law, both of which the church serves (institutions, laws, rites, creeds, even the New Testament are "dispositive to the grace of the Holy Spirit" [1-11, 106, 1]). Salvation is not first of all an adherence to biblical doctrines but a grace-enabled response to God's presence. In the twentieth century Karl Rahner's theology of the "anonymous Christian" (an unhappy phrase) represents a retrieval of the early Salamancans' creative and direct theology on this topic, rooted as it was in an exploration of the person and sin or virtue, as well as in an exploration of pneumatology and Christian anthropology.