

and with Asia's multifarious and vibrant religions which . . . continue to nourish the souls of billions of people." Then he argued that the mutual interaction of these dimensions in events like the Chinese Rites Controversy has taken the Asian church "beyond Roger's criterion" of existential correlation, by presenting real novums that do not "simply 'correlate with' or 'nurture the Christian praxis relative to the past.'" Indeed, such events have "introduced concepts, terminologies, theologies, and practices that the old Christianity could not but find theologically threatening, religiously superstitious, and practically immoral, and did not hesitate to proscribe by means of solemn edicts, oaths of fidelity, and penalty of excommunication."

Phan then proposed to "enlarge" Haight's understanding of Christian worship and moral life as a "forms of life" that "should be understood not only as an integrated and integrating organic whole, a consistent system of beliefs, values and behavior norms, but also as a ground of contest in relations." He said that the inculturation of Christian culture has often taken the form of a "hostile takeover" of the forms of life of another culture. He then reframed Haight's concept of "faithfulness" in terms of Asian understandings of "harmony." He said this move challenges "false irenicism," because "it recognizes and accepts the reality of conflict and disharmony as an essential part of life." Thus, the question becomes "not whether the new inculturated theology is 'faithful' to the tradition, but whether the tradition and the new inculturated theology can exist in harmony, in difference and variety." A broad ranging and vigorous conversation followed.

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KARL RAHNER SOCIETY

- Topic: Karl Rahner and *Missio Ad Gentes*
 Convener: Melvin E. Michalski, Saint Francis Seminary
 Moderator: Jennifer Rike, University of Detroit Mercy
 Presenters: William Clark, S.J., Weston Jesuit School of Theology
 David Coffey, S.J., Marquette University
 Conrad Gromada, Ursuline College
 John Perry, S.J., St. Pail's College, University of Manitoba

The presenters' ten-minute summaries of their papers, which had been made available in advance on the Society's web page (www.theo.mu.edu/krs/) provided an occasion for a lively discussion among twenty-five participants. The papers will be published in volume 14 of the Marquette University journal, *Philosophy & Theology*.

William Clark addressed the topic: "The Authority of Local Church Communities: Perspectives from the Ecclesiology of Karl Rahner." Clark emphasized

that Rahner's focus on the Church as sacrament provides the key consideration: that the church necessarily accomplishes its mission in the midst of concrete historical contexts. Clarke also stressed that the church's mission to the world in the new millennium will require a careful balance of global vision and local sensitivity.

Heidi Russell, a graduate student in theology at Marquette University, summarized David Coffey's paper since he was not able to attend. The topic was: "The Spirit of Christ as Entelechy." The paper pursues Rahner's idea that the Holy Spirit has the role of "Spirit of Christ" even before the Incarnation, namely as "entelechy" directed to the Christ event. Particular use is made of the biblical text 1 Peter 1:11. The paper also investigates Teilhard de Chardin's theory of evolution encompassing the world religions and Christianity, the absolute religion.

Conrad Gromada addressed the question: "How would Karl Rahner respond to *Dominus Jesus*?" Gromada contends that although Karl Rahner would be in basic agreement with the concern of *Dominus Jesus* about "religious relativism," Rahner's writings set a more positive tone based on his retrieval of the concept of mystery. In the face of mystery all human expressions and formulations are "inadequate." Gromada also emphasized that the process of becoming Christian is a life long process.

John Perry wrote on "Ripalda and Rahner: 400 Years of Jesuit Reflection on Universal Salvation." Perry's paper is an exercise in the historiography of Rahner's relationship to a seventeenth century Spanish Jesuit theologian, Juan Martinez de Ripalda. Rahner's thesis known as the "supernatural existential" has antecedents in the thought of Ripalda. In order to preserve the absolute priority of grace in the moral life of non-Christian persons both Rahner and Ripalda developed similar yet different theologies of natural knowledge and life which transform themselves into supernatural events of grace.

The Karl Rahner Society had its eleventh annual breakfast meeting on Saturday, June 9, with approximately forty-five people attending. Melvin Michalski, moderator of the Society, spoke on the topic "Rahner: Complete Works—Significant Contributions." Six volumes of the thirty-two volume project are already in print. They are: volume 19, on pastoral theology; volume 2, *Spirit in the World*; volume 4, *Hearers of the Word*; volume 8, on creation; volume 26, *Foundations of Christian Faith*; and volume 3, on spirituality and the theology of the Church Fathers.

In volume 19 one finds Rahner's concept of and plan for pastoral theology. Volume 2 contains background information on the work, *Spirit in the World*. There are also reviews by Martin Honecker, Romano Guardini, Max Mueller and Michael Marlet. The volume also contains protocols from Martin Heidegger's seminars. Volume 4 contains parallel texts of Rahner and Metz to *Hearers of the Word*. Volume 26 has editorial notes to *Foundations of Christian Faith* and notes that aid one in better understanding the text. Volume 3 contains Rahner's doctoral dissertation in theology, *E Latere Christi*, never before published.

Michael G. Parker, from The Herder Publishing Company, Freiburg, Germany, addressed the question: "Rahner: Complete Works—What has been achieved?" He addressed the topic from a publisher's perspective and pointed out the important article by Albert Raffelt, "Was will die Karl Rahner Gesamtausgabe?" in *Zeitschrift fuer Katholische Theologie* 121 (1999): 413-30. The arrangement of the Complete Works is chronological, but within the periods of the work the thematic units are combined and collected. All published versions of the works of Karl Rahner will also be available in electronic form at the Karl Rahner Archive, Innsbruck, Austria, as an addition to the book edition and as a first step to a future complete Karl Rahner database.

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