

by providing its pedigree or pedigrees. Since validity in rhetoric use of countergenealogical categories is determined by success, Balthasar's use was determined to be valid. Moreover, rhetorical use has the advantage of flexibility. Specifically, rhetorically deployed, each of these categories admit of being used in general outside of any discussion of the dangers of Hegelian style discourse in theology. The paper concluded by attempting to imagine how Balthasar's forensics could be brought up to theoretical code as it applied specifically to the Hegelian line of discourse. This involved touching on two huge issues: (i) how one can talk about any modern discourse in terms of earlier discourses; and (ii) theoretically how to explain the dominance of Gnosticism in these discourses—thus Gnostic return—without explaining away the presence of the discourses of apocalyptic and Neoplatonism.

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#### SPIRITUALITY

- Topic: Spirituality and Critique of Culture  
 Convener: Mary Frohlich, Catholic Theological Union  
 Moderator: Diana L. Villegas, Acton, MA  
 Presenters: Michael Warren, St. John's University, NY  
 Lee F. Cormie, St. Michael's College, Toronto

In his presentation, "Spirituality and Wealth: The Burdens of Silence," Michael Warren examined the way in which implicit and explicit cultural values regarding money shape Christian spirituality. Based on the work of Aloysius Pieris, Warren points out the key distinction between wealth and mammon. Mammon is the disordered claim on values, priorities and ways of being that wealth of any kind makes on a person. Mammon is distinct from actual possessions; it is a sensibility shaping attitudes and action. As such, mammon is often silent, unconscious, and unnamed. For example, a person or group could take pride in the "possession" of poverty; in this case, poverty as source of pride may distort Gospel values regarding dying to self for the good of the other. Mammon is contrasted to Jesus' values, whose option for the poor was radical.

Warren relates the foregoing analysis to Pierre Bourdieu's social critique. Bourdieu elaborates on the manner in which attitudes, values and choices are often shaped by forces that are not named or known by the actors themselves. Cultural assumptions and patterns of behavior silently become part of unexamined preferences and values. Warren argues that Christian theology and catechesis, through silence on matters related to wealth, are at least implicitly assenting to cultural values that are not congruent with Jesus's teaching. This

silence leaves unexamined the way in which values more congruent with mammon infiltrate and determine the spirituality of contemporary Christians.

Given his interest in pastoral theology, Warren concluded with an analysis of Eucharist as the practice most suited to challenge unnamed cultural values regarding wealth. Eucharist as free gift celebrated in community transforms attitudes of individualism, possessiveness, and calculation. When such attitudes are transformed and converted, it becomes possible for a community to internalize and live in a manner more congruent with Jesus' way.

How is the Spirit to be discerned in a social context shaped by the voices of movements such as feminism, liberation theology, ecological justice and antiglobalization? How can such discernment lead to participation in the shaping of culture in our globalized world? These were the questions addressed by Lee Cormie in his presentation, "Movements of the Spirit in History: Globalization from Below." The number of alternative movements is multiplying and their voices are becoming more widely heard in an increasingly global culture. These developments are taking place in a world where truth has become decentered and the contextualization of human understanding is becoming widely accepted. Thus, these movements are increasingly shaping cultural and economic debates, as well as the consciousness of persons. Given these realities, Cormie argued for the importance of social analysis in theology and spirituality. He highlighted the momentousness of engaging in a process of dialogue with those offering alternative voices, and discerning the presence of the Spirit in these voices. This process of listening, discernment and dialogue hopefully contributes to the shaping of history at a time of profound cultural shifts. If such discernment and dialogue is not pursued, the Christian community loses an opportunity to be a voice in the formation of global culture and consciousness, and neglects its Biblical task of contributing to the shaping of history.

As an example of this perspective, Cormie described the recent meeting of the World Social Forum (Porto Alegre, Brazil, 2002). This forum, intended as a gathering of advocates of antiglobalization, attracted far broader constituencies and perspectives than expected. Despite the diversity of outlooks, there was a convergence of important themes, and these themes are congruent with Christian values. There was concurrence in advocating for global economic theories and policies that include an ethics of solidarity, options for the poor and care for the environment. Another common concern involved advocacy for the inclusion of alternative voices in the debate regarding global economic power.

In her response, Patricia Cooney Hathaway agreed with Warren's analysis and added additional considerations. She pointed out that while Church leaders have taught about the importance of social justice, they have not offered teaching regarding stewardship. A spirituality of stewardship would be a concrete pastoral approach to countering cultural values regarding wealth. Hathaway also pointed out that seminary education often focuses on correct liturgical practice, while the importance of communicating the spirituality and values implied in Eucharist is not emphasized.

Regarding Cormie's presentation, Hathaway elaborated on the difficulties of reception with respect to his arguments. Learning theories point out that there are those matters learners want to know and those matters learners cannot risk knowing. Too many Christians do not want to risk or cannot risk learning from the experience and the cultural and economic analyses of alternative movements. This resistance to learning can impede discerning the presence of the Spirit in alternative voices.

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#### METHOD IN THEOLOGY

Topic: The Theological Method of Ignacio Ellacuría  
 Conveners: Richard Liddy, Seton Hall University  
 J. Michael Stebbins, Gonzaga University  
 Presenter: Kevin Burke, Weston School of Theology

In his paper, "Toward a Theology of the Signs of the Times: The Achievement of Ignacio Ellacuría," Kevin Burke presented Ellacuría's theological method as a theology of the Reign of God that "generates concrete essays in historical soteriology that respond to the signs of the times." After providing some biographical information on Ellacuría, Burke stated that his presentation would consist of two parts: an exploration of how theological method arises from an encounter with historical reality, and an examination of how theology serves the Reign of God by reading the signs of the times.

Burke's point of departure was Ellacuría's theory of human knowing. For Ellacuría, knowing is an encounter with reality involving three interconnected dimensions: the noetic (realizing the weight of reality), the ethical (shouldering the weight of reality), and the praxical (taking charge of reality). The implication of this theory of knowledge is that "every act of theological reflection and production is simultaneously a noetic exercise, a deployment of one's fundamental ethical stance, and historically real praxis." Ellacuría draws attention to the social interests that lie behind theological production and emphasizes that theology serves an ecclesial institution, which is itself either an ally or adversary of the social forces at work. Burke stated that for Ellacuría "every theology is a political theology, whether it acknowledges this fact or not." This situation necessitates the historicization of nature and of concepts; the first is the process of historical reality realizing itself, the second is an investigation into how closely concepts correspond to historical reality.

In the second part of his presentation, Burke discussed four affirmations drawn from the work of Ellacuría. (1) Theology is an ecclesial discipline which serves the mission of the Church, a mission that is focused on the Reign of God,