

Church Convergence" and "Re-Imagining Community," Hinsdale proposed that the theologies and communicative justice practices of religious feminism provide a dialogical model for discerning whether prophetic interruptions in the Church are the work of the Spirit.

James Nickoloff's paper raised three questions: first, how does the Holy Spirit "interrupt" the lives of homosexual persons? second, what may the Spirit be communicating to the Church through its homosexual members? and third, how may the Church's magisterium be called to respond to this "interruption"? Using the Johannine narratives of the man born blind (Jn 9) and of Nicodemus (Jn 3 and 7), Nickoloff suggested that homosexual Christians might find a parallel to their experiences in John 9, seeing the cure as the gift of a new consciousness. Jesus blurs the distinctions between darkness and light, matter and spirit, and thus raises up for question the status of "difference." Finally, the story of Nicodemus reveals the way in which a Church leader can be the one to listen and to learn, to accept the invitation of conversion.

A lively discussion followed, beginning with a question about homosexuals in other religious traditions (e.g., Islam) and the "conspiracy of silence" about this issue. Other questions and comments concerned the disrupting role of Jewish-Christian dialogue, the difference between Protestant responses to the "Re-Imagining" conference and Catholic responses to the Women's Ordination Conference, the role of the free-market economy, and the colonial churches refusal to ordain indigenous men. A further suggestion concerned the possibility of seeing Buddhism's emergence from Hinduism as parallel to Christianity's from Judaism.

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PNEUMATOLOGY AND MARIOLOGY

- Topic:** Ecclesial and Ecumenical Aspects of
 Mary's Relationship to the Holy Spirit
- Moderator:** Frederick M. Jelly, Mount St. Mary's Seminary,
 Emmitsburg, Maryland
- Presenters:** Frederick M. Jelly—Ecclesial Aspects
 Eamon McManus, Mount St. Mary's Seminary,
 Emmitsburg, Maryland—Ecumenical Aspects
- Respondent:** Agnes Cunningham, emerita, Mundelein Seminary

Fred Jelly's presentation reflected upon the ecclesial aspects of the special relationship between pneumatology and Mariology in accord with the convention theme, "Toward a Spirited Theology: the Holy Spirit's Challenge to the Theological Disciplines." He developed the teaching of Pope John Paul II's Encyclical "The Holy Spirit in the Church and World," issued 18 May 1986, namely, that the union between Mary and the Church praying for the outpouring of the Pentecostal Spirit ever remains an essential aspect of the ecclesial mystery (cf. 66). The Holy Father reminds us of Vatican II's teaching that there is an intimate unity between Mary and the Church based on the descent of the Holy Spirit upon her at the Annunciation in the Incarnation and the descent of the Pentecostal Spirit upon Mary and all of her Son's disciples at the birth of his Body the Church (cf. LG 63, 64). Jelly also called attention to the very apt phrase used by Fr. Yves Congar, O.P., of happy memory, who referred to the "life of the Church as one long epiclesis" (cf. pp. 267-74, *I Believe in the Holy Spirit*, vol. 3). On the basis of such doctrines, Jelly proposed the central thesis of his paper: pneumatology and Mariology meet most meaningfully in ecclesiology. He also appealed to a paper given by Fr. Alexander Schmemmann, of happy memory, an Eastern Orthodox theologian who clearly taught the mutual need of both theological disciplines for each other (cf. "Our Lady and the Holy Spirit," *Marian Studies* 23, p. 77). After summarizing very briefly the witness to the intimate relationship between Mary and the Holy Spirit as found in Scripture, tradition, and the magisterium and proposing a few theological reflections upon the implications of the Word of God for its significance, Jelly considered the theoretical and practical consequences of the closer connection between pneumatology and Mariology, especially as leading towards a more balanced *communio ecclesiology* which does not polarize the "charismatic" and the "hierarchical" or institutional dimensions of the one Church and which discerns more delicately the signs of the Holy Spirit in authentic liberation movements and theologies.

Eamon McManus's presentation reflected upon the ecumenical aspects of greater integration between pneumatology and Mariology. He particularly discussed postconciliar developments in Catholic Mariology as more biblical, christological, and ecclesial as well as ecumenical. Pope Paul VI's *Marialis Cultus* greatly encouraged such developments. Other Christian churches have shared in the more ecclesiotypical approach to Mary as the most excellent example of discipleship in the Church of her Son. Orthodox, Anglican, Protestant and Roman Catholic theologians portray Mary as completely under the influence of the Holy Spirit. McManus concluded that *Ad Jesum per Mariam* must be expanded to *Ad Patrem per Christum in Spiritu Sancto cum Maria*.

Agnes Cunningham raised several key questions in response to both papers which led to interesting discussion among the fourteen present. In this succinct summary, suffice it to mention her reference to 1998 as dedicated to the Holy Spirit with special emphasis on Mary's relationship. Cunningham's observation that Mary has her place in each of the three final years of preparation for the

third millennium helped focus most of the discussion upon the Spirit and more balanced Marian devotion.

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ECCLESIOLOGY/CANON LAW

Topic: The Spirit and Church Structures: How the Spirit Acts When the Structures Work and When They Break Down

Coordinator: James A. Coriden, Washington Theological Union

Presenters: James A. Coriden

James H. Provost, Catholic University of America

The seminar began by identifying tensions regarding the Spirit and the law, as evidenced in efforts to implement the *novus habitus mentis* of Paul VI, yet difficulties encountered in trying to include mention of the Spirit in the *Lex Ecclesiae Fundamentalis* and in the Latin code itself. A handout compared the 1983 Latin and 1990 Eastern codes, listing the explicit references to the Spirit in each (7 in the Latin, 17 in the Eastern).

The Holy Spirit's actions within the Church were analyzed in seven categories: (1) gives life, animates, energizes, renews, empowers; (2) teaches truth, bears witness, enlightens, proclaims, professes, reminds, searches, counsels; (3) gives gifts, charisms, ministries, graces; (4) forgives, reconciles; (5) guides, leads, directs; (6) gathers, unifies, builds up the community; (7) stands for freedom. Illustrations were offered of church structures which enable or facilitate these actions of the Spirit, and of other structures or practices which impede or hinder these same activities. For example, councils and the requirements of consultation are expressions of a "wisdom function" in the Church. On the other hand, lack of access to effective due process sometimes prevents reconciliation and foments division.

Several examples were also given of appeals to the Spirit when the system breaks down, for example, the claim that the Spirit would never permit a pope to become a heretic.

During discussion, a number of issues were raised.

The code provides inadequately for the recognition of the charisms of the laity. On the other hand, it mandates the charism of celibacy for priests of the