

good people can do bad things and vice versa, the importance of an adequate theology of conscience, the importance of modesty in assessing the overall quality of a person, the "teachability" of the notion of fundamental option, and the helpfulness of the notion of fundamental option for pastoral care and psychology.

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RENAISSANCE/MODERN THEOLOGY

- Topic: The Spirit in Nineteenth-Century Romantic Philosophy
and Theology
- Convener: William Madges, Xavier University
- Moderator: Bradford Hinze, Marquette University
- Presenter: Cyril O'Regan, Yale University

Cyril O'Regan focussed the topic for this session, "The Spirit in Nineteenth Century Romantic Philosophy and Theology" by considering "Hegel as Roman Catholic Opportunity and Challenge." The reception of Hegel's philosophy of Spirit by Catholic theologians has been wide ranging: from invocations of the contributions of this gifted thinker that disregard what is at stake for Catholic theology, to censures that do not take Hegel's thought seriously. Between the extremes of obeisance and repudiation stands the efforts of Franz Staudenmaier (1800-1856) and Anton Günther (1783-1863), who, during the eighteen thirties and forties, initiated a thoughtful engagement with the thought of Hegel which is both critical and a genuine appropriation.

O'Regan identified four avenues in which Hegel's thought provided theological opportunities for Staudenmaier and Günther: (1) *Wissenschaft* and systematicity; (2) organicity and process; (3) the natural process of thought which generated a model for thinking about death, rebirth, and alien forces in tradition; and (4) a pneumatic reading of history afforded by a comprehensive view of revelation that consolidates the doctrine of creation and the doctrine of God. Four corresponding challenges raised by these Catholic thinkers were also distinguished. (1) Are Hegel's views of science and system rendered problematic because they are constructed on the dubious principle of the identity of the content of faith and thought? (2) If a model of organic process is privileged, are other classical and contemporary models rendered useless and the mystery of

God and salvation thereby diminished? (3) Is Hegel's revisioning of tradition ultimately a deviation from the basic grammar of Christian faith? (4) Does Hegel's discourse on the spirit in the world and community adequately articulate the transcendent and personal nature of the Holy Spirit?

These issues framed O'Regan's closer scrutiny of the contribution of Staudenmaier, which occupied the major portion of his presentation. Staudenmaier's earlier, more balanced, evaluation of Hegel's philosophy in the eighteen thirties was compared with his increasingly critical assessment in his writings in the forties.

The lively discussion that followed the presentation concentrated on a number of issues. A major line of inquiry concerned the relation of Staudenmaier's critique of Hegel to the style and substance of thought of his Catholic teachers and contemporaries at the University of Tübingen, specifically Johann Sebastian Drey, Johann Adam Möhler, and Johannes Kuhn. There was also deliberation on the relative weight and importance of Staudenmaier's various criticisms of Hegel's views. Finally, the question as to how Staudenmaier's arguments stand in relation to the twentieth century Catholic engagement with the thought of Hegel was broached.

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SACRAMENTAL AND LITURGICAL THEOLOGY

- Topic: The Role of the Holy Spirit in the Liturgy:
 A Conversation East and West
- Convener: Robert J. Daly, Boston College
- Moderator: Prudence Croke, Salve Regina University
- Presenters: Mary Barbara Agnew, Villanova University
 Pneumatology in Current Western Liturgical Theology
 Bruce T. Morrill, Boston College
 Pneumatology in the Work of Alexander Schmemmann

Focusing on recent developments in Western theology, especially via L.-M. Chauvet (*Symbol and Sacrament* [Collegeville: Liturgical, 1995]), Agnew, noting the complexity involved in using interdisciplinary perspectives to understand the symbolic and ritual elements of worship and the inherent difficulty of conceptual-