

Boston College
SCHOOL OF THEOLOGY AND MINISTRY
Continuing Education Encore Events

Transcript of
"The Holy Spirit: Setting the World on Fire"

**Book Launch Presentation on November 2, 2017 by
Rev. Richard Lennan, Dr. Nancy Pineda-Madrid, Dr. Francine Cardman,
Andrea Vicini, S.J., and other contributing authors from the STM**

Fr. Thomas Stegman:

So good evening. It's wonderful to see so many people here, tonight, and we thank you for being here. My name is Thomas Stegman. I'm the Dean of the School of Theology and Ministry, and I'm most pleased to welcome you this evening for the launching of this new book, *The Holy Spirit: Setting the World On Fire*.

This is an important book for our school, because it represents the second collection of essays written and edited by several members of our own faculty. This collection is a fine testimony to the scholarship of our wonderful professors, as well as the wide diversity of specializations that their work represents. In addition, the topic of the Holy Spirit is a witness to the faith of our faculty, and their commitment to theological reflection for ongoing ministry to the world.

Now I've been following very carefully a beautiful script that Melinda writes, to keep me on target. But I want to just make one aside as dean of the School. I want to express my gratitude to the two coeditors, Richard and Nancy, not only for the book, but what's been wonderful about this book, and the first book on hope, was it was a common project that all of our faculty was invited to participate in. And they set up a nice dynamic of collaboration. We were able to read one another's works. And I just think it's the best of collegiality, that has now produced a great work. So I thank you for that. I think it's been a great blessing to our school.

We also owe a debt of gratitude for the support of Paulist Press, and their publisher and president, Father Mark-David Janus of the congregation of St. Paul, known as the Paulists. And we're delighted that there are representatives here tonight from Paulist. And at this point, I'd like to invite my friend Paul McMahon, their acquisitions editor, to say a few words. Paul?

[APPLAUSE]

Paul McMahon:

Good evening. It's an honor to be here, and it's an honor for Paulist Press to publish and work in collaboration with Boston College and the School of Theology and Ministry. As Father Tom Stegman said, this is the second project that we've worked on. And I'd like to thank, in particular, Richard Lennan and Nancy Pineda-Madrid.

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It's not easy, as you can all imagine, to bring together 15 academics to work on one project. [Laughter] It's not easy, either, to select an abstract topic like the Holy Spirit. And it's probably even more difficult to approach a publisher who would like to work and produce the book. I'm not sure which of those three is the most challenging, but I think they're all very challenging, and it was a pleasure to work with Richard and Nancy on this project.

I just want to say one thing. A couple of days ago, I was listening to an interview by Oprah Winfrey, who was working doing an interview with one of our authors, Brother David Steindl-Rast, who has just currently written a book. And his background is on gratefulness. But one of the things that struck Oprah in the book that he's written, is the idea of the spirit.

And Brother David Steindl-Rast describes the spirit as common sense. And the meaning of "sense," meaning all of our senses that are interacted and enlivened and nourished by the things we come in contact with, hearing, emotions, intellect, and all of those various aspects of our life. And it's all common to us, and it's common to all the people. And it's all also very basic, common sense is.

And I thought that was a wonderful idea and description of the spirit. And it really sums up what this book is, in itself—it's the coming together of so many disciplines, and ways of approaching a definition and an experience, and a tracing of the Holy Spirit. And so I want to thank again, the thought that's gone into the book, the way that the educators were able to bring together not just individual chapters, but a total unity of ideas, from different disciplines. And it's been a pleasure to work with Boston College. Thank you.

[APPLAUSE]

Fr. Stegman:

It's now my honor to introduce my colleague, and the coeditor of this book, one of the coeditors, Professor Richard Lennan. Richard is a priest of the Diocese of Maitland-Newcastle in Australia. As professor of systematic theology at the STM, his principal fields of study are ecclesiology, ecumenism, and the theology of ministry, with a particular interest in the theology and spirituality of Karl Rahner.

Richard holds graduate degrees from the University of Oxford and from the University of Innsbruck in Austria. Prior to coming to Boston in 2007—it's already been 10 years. I can't believe that, 2007. Richard taught theology at the Catholic Institute in Sydney for 15 years, and had wide involvement in ecumenical activities and pastoral planning in Australia and New Zealand.

With Nancy Pineda-Madrid, Richard is coeditor of the 2013 STM faculty book, *Hope: Possibility, Promise, and Fulfillment*, published by Paulist Press, as well as the book we are launching tonight—*The Holy Spirit: Setting the World On Fire*. Please join me in welcoming Father Richard Lennan.

[APPLAUSE]

Fr. Richard Lennan:

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Thank you. "Thank you" is really the theme of everything I have to say, tonight. So let me start by thanking you all for being here. It's wonderful to see so many people here.

The other particular thanks about this evening go to Jane Regan, who coordinates the ongoing education for our school—Jane—and Melinda Donovan, who particularly organized this event. Melinda does these events with great flair and thoroughness, and a good measure of grace, as well. So we're all very grateful to Melinda.

Tom has been a great support for the work that we've done as a faculty, for this book and for the previous one, as has Maura Colleary, who helped us fund some of our research assistants, and we're grateful for that.

In terms of the book itself, we owe a really great debt of thanks to Paulist Press. Mark-David Janus, as Tom mentioned, has been a big supporter of the school's work. But on this project, we're most blessed, really, to have worked with Paul McMahon. Paul's not only a wonderful editor who is prompt at responding to inquiries, but he also has, as you would have heard, the distinct virtue of being Australian. [Laughter]

Books don't happen by accident, of course, and lots of not just work directly, but indirectly, go into making them what they are. And we've had lots of people who have cooperated with us in various ways. Lakisha Lockhart was our research assistant, all through until the completion of the manuscript. James Dechant worked over the summer to finalize the index for us.

We also-- as part of the way we do these books, as a faculty, we work in drafts, and after the first draft, we assembled a focus group to review the manuscript for us, to give us some impressions of how it was going and where the rough places were, and what might need to be refined, and so on. So I'd very much like to thank, on Nancy's behalf and my own, the members of that focus group: Jackie Regan, Patrick Farmer, Alison Cornelisse, and Mike Feloney. They sat down for a few hours with Nancy and me to go through the whole thing and record their impressions, and give us a sense of what was working and what wasn't working, so we could go back to the authors and tell them that they needed to do a little more work for us.

The other people who have been part of making the book what it is are the two people who endorse it on the back: Elizabeth Johnson and Denis Edwards. They were both very willing to do that, and we're particularly grateful to them.

Any book that's edited hangs together because of the work that the authors do. So the biggest single vote of thanks that I have, in terms of the book itself, is to our authors. Editing a book can either be a torture, or it can be something very enjoyable. And the difference between those two states is really about the work of the authors. And Nancy and I, both, with the *Hope* book and now with this one, have certainly been blessed by the authors that we've worked with—our colleagues.

We've been blessed not just by the quality of their work, but by their level of cooperation, cooperation that has to do with getting drafts in on time, or reasonably on time. We work through a multi-stage process with this book. After the first draft, we divided all our editors

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into groups of four, and the members of each group read each other's chapters and gave comments, and went away then and did a second draft. And we got back into those groups of four and reviewed the second drafts. And then most of what is in the book is really the third draft of everybody's work. And beyond that, there were lots of bits and pieces that we asked people to keep refining. And all through that, there's a wonderful spirit of cooperation. So we are most grateful for all of our authors, who have made the book what it is.

The other thing I'd like to reflect on for a moment before I introduce our panel, is just what this book attempts. It's become clear to me that with both of our books—with *Hope*, and now with this one on the Spirit—what we've tried to do is to develop aspects of Christian faith that really hide in plain sight. Hope is not an unknown idea; and yet, if you push people to try and articulate what hope means, it can be a difficult exercise. So what I thought we were able to offer, in the *Hope* book, is a whole series of reflections both on the nature of hope, and on what it means to appropriate and live as people of hope.

And of course, the Holy Spirit is even less unknown, but also more unknown. Every liturgical prayer we pray, we pray through the Spirit. But the Spirit is a bit like the Ringo Starr of the Trinity, really: you know he's there, but you often wonder exactly what was he doing? And I'll leave you to figure out that analogy between the three-person Trinity and a four-piece band, let alone what that means for George.

But what we've tried to do is to articulate both how the tradition has understood the Spirit, what it means to live as people of the Spirit, and how it is that the Spirit can shape and inform our life of faith. As Paul mentioned, the great beauty of this book is that you have contributions from 17 different people, representing history, ethics, spirituality, pastoral theology, systematic theology, Bible. Each of those gives its own insights, and together they give, I think, what will be an enriching overview of the life of the Spirit for all of us.

When we launched the *Hope* book a few years ago—it was in December, just a few weeks before Christmas—and I was able to hold up and wave the *Hope* book and say, “this would make a great Christmas gift, everyone on your list.” We're still a few weeks out from Advent, but it's probably, given the commercialism of the season, probably not too early to say this will make a great Christmas gift. And even better. [Laughter]

So I hope, if you do have a chance to read the book, that you do appreciate not only the book itself, but the gift of the Spirit it tries to help us to move more deeply into.

So my final thing, then, is to introduce my colleagues, who are going to give an overview of their chapter. Francine Cardman, Andrea Vicini, Nancy Pineda-Madrid, our co-author: Francine writing about the history of the Spirit in the early Church; Nancy looking at the, the chapter that Nancy and I wrote together, looking at Vatican II's treatment of the Spirit; and then the appropriation of that through Elizabeth Johnson and Victor Codina; and Andrea looking at the ethical implications of how the Spirit can help us to live a life of virtue.

So again, thank you all for being here. It's a great joy to be part of all of this, and I hope you enjoy the evening. Thank you.

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Professor Francine Cardman:

So I wrote a chapter on the early Church, because that's the area that I work in. And I wrote, well, if Paul was to let us have subtitles, the title would have been "What Holy Spirit? colon, Three Sightings in the Early Church."

And it's the "what Holy Spirit?" question that I want to just mention briefly first, here. It's probably one of my favorite texts in the New Testament, that comes from the Book of Acts, chapter 19, 1 to 7, and Paul is traveling to Ephesus. And he comes upon a small group of believers, and he talks with them, and asks if they've received the Holy Spirit. And they say, "What Holy Spirit? We have not so much as heard of a Holy Spirit." And then he asks them, well, really, "What about baptism?" He says, "No, it was the baptism of John that they had for the forgiveness of sins." And he says, "Well, we'll get you properly baptized now," and does that. And they are baptized in the name of Jesus Christ. So we're not really baptizing in a Trinity yet, either, but that's another matter. And then lays hands on them, and the Spirit comes upon them, and they start speaking in tongues.

And so it's a little foreshadowing, or copying, of Pentecost. It's a model of how the Church, how the Spirit acts in the Church. Actually, how the Spirit acts in history, in these sort of accidental meetings. And thinking about how the Spirit works in the world, and where we see that work happening is an important thing both today, and it's also an important thing as we look back at historical moments of the Church's life. And so, in my essay, I have three sightings.

One is with a group called Montanists, which I'm not going to talk about, just because there's not enough time, except to say that this is a group in which the leadership of women was very important, the prophetic powers of women were important, and where both men and women held Church offices. This is a group that ultimately is regarded as schismatic and heretical. But it's heresy mostly seems to have been that it was following the Spirit that's working in these people in this time, and that basically, they broke with emerging structures of authority in the churches around them.

But what was attractive to me about them—although I'm not going to say any more than just this, right now—is the way in which it made room, both for prophetic speech and for the ministry of women, in a period where both were becoming more and more constricted. So it's a sort of first sighting.

I want to say a little bit more. The other two sightings have to do with events around martyrdom, and questions that get raised out of the experiences of martyrdom, both about women martyrs who were leaders in—and I am going to say some more about this—in small groups of martyrs, and also questions about the forgiveness of sins, as it arises from difficulties around martyrdom. And I'll say a little bit more about that.

And then the third sighting is about the way in which the Holy Spirit became part of the Trinity, so to speak, in the development of doctrine in the late fourth century. And I'm not going to say much about that, except that it will be part of my concluding remarks.

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So what I want to look at, or talk with you about now, is what you might call bold speech, by this sort of prophetic speech and actions of women—women, in this case, who are martyrs—around questions of forgiveness of sins, and about the power of prayer and prophecy. And there are two important martyr accounts that I work with in those few pages of the essay, where women martyrs—a group of martyrs in Lyon, in France, around 177 are being held in prison. They, everybody is given a chance when they're tried, to renounce their faith if they want to. Some few do, about 10 of them. And then they find out, to their great dismay, that they're not going to be released from prison anyway, and they're still going to be locked up, and they'll just get killed with common criminals.

So they remain together, these deniers of the faith, in this group of martyrs. There are also—everybody else is—the ones that get named and we read about, are pretty spectacular in the end, in the sort of torments they endure in their final act of witness; but they're also, in their first act of witness, in their confession of faith, in their insistence on it, spectacular as well.

What's important there for me, is in regard to a sighting of the Holy Spirit. It's the Spirit that enables them to confess their faith. It's the Spirit that helps them to be strong, and to endure. But it's also the Spirit that moves them, instead of shunning those who denied, to minister to them, to nurture them, to sort of midwife them to rebirth in the community.

And so, by the time everybody's going to meet their deaths in the arena, in one way or another almost all of those who denied have found the strength to confess their faith. And they talk about the ways in which the example of the others, and their caring for them, and so on, made it possible for them to do that.

In that story, there is also one especially exemplary woman martyr, who was a slave, and who became one of the two real leaders of that community—the, the strong figures that helped hold them together—and her name is Blandina. The very first time I spoke to a B.C. audience, the first year we moved to B.C. from Weston, I spoke about Blandina in part of a lecture that I gave then.

She suffers torture after torture. She, they can't beat her with lions. With all kinds of tortures, they, they cannot break her. They finally tie her to a post, and they're going to light a fire around her, and actually, they're not going to light a fire around her. It doesn't matter. They tie her to the post. And the real point is, the martyr account itself says that the other martyrs, but also others in the crowd, saw and heard the figure of the one who had died for them. They saw in her, Christ in her body, as she's tied and bound to this post, so animals could be set upon her.

And so this figure of women, of a woman, as representing Christ in her body is a very important, precious figure to me. And the way in which it's tied to the witness that the Spirit makes possible is also important. And also, the way in which the Spirit makes possible for this group of martyrs to nurture, rather than to reject, their companions, their fellow Christians, in that time while they're incarcerated, so that they can finally confess their faith together.

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Another martyr account from the same time—well, it's roughly the same time, about 20 years later, that I talk about—is something called the martyrdom of Perpetua and Felicity. And I can only report on one part of that now. This is a group of martyrs in Carthage, in North Africa, and these are new converts, that were not yet baptized when they were arrested. They were released for a bit, or they were able to be and they were able to be baptized. And during the course of their imprisonment, Perpetua emerges as a leader among that group of martyrs. And already, she's known for an ability, apparently, to pray and to prophesy, to have visions.

And she has an experience one night, at prayer, where she sees her dead brother. She cries out his name. And she sees him—he died with some kind of cancer on his face. She sees him with the cancer. She sees him thirsty, dirty. He's at a kind of fountain that he can't reach, that's full of cool, cleansing, soothing water, and she realizes she's supposed to pray for him. This is the Spirit speaking to her, encouraging her to pray for him, and for his salvation, really. And she does pray.

And she has another vision the next day. And the vision is of him clean, refreshed. The fountain is at his waist height. He can reach it with no trouble. The cancer is gone, and he has evidently been released from some kind of suffering—something we would bet would be analogy to purgatory—through her prayer, and through her faith. And through the Spirit that moves her to pray, and to see, to prophesy, if you want, and to affect the future of her of her dead brother, the eternal future, if you want, of her dead brother.

Lastly, the last part, when I talk about the Spirit—how the Holy Spirit becomes part of the Trinity, there's controversies, doctrinal controversies about the Trinity throughout the fourth century. I'm not going to talk about them. But the argument, the reasoning that makes it perfectly clear that the Holy Spirit is God the way Jesus is God, the way the Son the Word is God, the way God the Father, God the Creator is God, is an argument from the work of the Spirit—which is the work of the Spirit in the world as we experience it. The Spirit who vivifies, who sanctifies. As the creed says, "the Lord and giver of life," the Spirit who calls the Church into being. The Spirit who makes it possible for us to move toward "the Resurrection of the body and life everlasting," as the creed concludes.

The Spirit moves us on. The Spirit breathes or blows where it will. The Spirit—stealing from Paul's introduction, there—is the Spirit of common sense. It's the Spirit that moves us to see what's necessary around us. It moves us to see and empowers us to do what needs to be done. It moves us really, always towards change, but always in the larger context of a vision of what is yet to come. And those are the kinds of things I try to talk about there.

One of the things that's perhaps most important about these three sightings is the Spirit keeps moving. And at the points in time when it's most blocked is when it appears in some other place, in some other way, in some other context, with just a restatement of the same message, but in a different tongue, and in a different context. So thank you.

[APPLAUSE]

Professor Andrea Vicini, S.J.:

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The Holy Spirit is at the heart of the moral life, and empowers persons and communities to discern, judge, decide, act, by promoting just relationships, as well as personal and social flourishing. Do we agree? For us, this sentence is not contentious. Since the Second Vatican Council, with its invitation to recognize the signs of the divine in history, we have been attuned to discern the presence, gifts, and action of the Holy Spirit.

Writing before the Council, however, a scholar lamented that, quote, "one of the surprising things that strikes the student of Christian ethics is the fact that ethicists almost universally ignore the essential relationship of the Holy Spirit to Christian morality." End quote.

Eventually, this has changed. Today, we affirm that in moral life, the Holy Spirit forms and informs our conscience. And by touching our hearts, the Holy Spirit strengthens our ability to make decisions and to act justly. But if it's true, when we reflect on ourselves as emotional beings, our emotions can unsettle, trouble, and overwhelm us.

Nonetheless, in the Christian tradition, many authors argue for a holistic approach that recognizes the importance of one's emotions to the moral life. It seeks to integrate them into living one's discipleship, and in announcing the Good News. These authors highlight how emotions contribute to articulate individual and communal moral life.

Here at Boston College, 12 days ago, on October the 20th, that Friday at noon, over 2000 students, faculty, administrators, and staff marched together across the campus in solidarity, protesting multiple racist incidents that occurred recently. It was both a personal and collective emotional response that manifested our commitment.

Both in the case of individuals and communities, how we live ethically could benefit from exploring how the Holy Spirit reaches out to us, by graciously illuminating our emotions, by strengthening and purifying our emotional lives, or by leading to conversion and reform. But before we focus on how the Spirit touches us, we should ask: what is the role of emotions in moral life?

Emotions are a motivational force. We do things because we emotionally care about them, and are personally invested. Emotions are also integral to the way we understand situations and issues. They convey information. Emotions need tutoring, however, because they do not always have a positive effect on our moral development.

Emotions depend on what happens to people: to their bodies, minds, conscience, and souls. It is to their whole selves. At the same time, emotions help us to respond to what happens around us, to what is exterior to us. An example is given by events that, through the media, affect millions, and probably the whole world. One sad example is when a terrorist event occurs.

The spiritual tradition agrees the Holy Spirit reaches out to us through our whole self, and in what happens in history. Together with many philosophers, theologians, psychologists, and neuroscientists, the philosopher Martha Nussbaum adds that emotions add cognitive content. Hence, emotions are inseparable from the traditional elements that intervene in moral assessment: in making judgments, in deciding, and in acting. For example, critical analysis, principles, rules, and virtues.

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Moreover, emotions are also culturally mediated, or constructed experiences that are shaped by and depend on cultural forms of discourse, such as symbols, beliefs, and judgments. Consequently, emotions should be examined critically, and at the same time emotions help us to examine critically our culture and historical periods.

Racial discrimination and persecution stand as troubling and tragic examples of how racist cultures rely on emotions to foster discriminatory social attitudes and oppressive policies. Individual and collective emotional responses to racial diversity further promoted and consolidated those racist societies. Emotions however, also contributed to reject racially biased preconceptions.

In the United States, during the African-American civil rights movement, Martin Luther King, Junior's powerful preaching and evocative speeches testify to the inspiring action of the Holy Spirit, and exemplify how emotions were essential in promoting the individual and collective emotional conversion that advanced the recognition of basic civil rights to all citizens.

Other examples abound. One of them is the emotional and generous response that usually occurs in aftermath of natural tragedies—earthquakes, tsunamis.

Now, what can we say about the Holy Spirit in us, as emotional beings? Emotions can lead us to recognize and experience the presence and action of the Holy Spirit in personal, ecclesial, and social contexts. I propose that the Spirit interacts with us as emotional beings, in three ways: companionship, mentorship, and friendship.

First, the Holy Spirit is a discerning companion. As a dedicated, discreet, and respectful companion, the Holy Spirit accompanies, promotes, and supports the discernment of single moral agents and communities. Being a gift-giver, the Spirit helps us to receive the Spirit's gifts.

Discernment is one among these gifts. Discernment is both a gift of the Spirit, and a skill empowered by the Spirit. As a gift, discernment interacts with all human capabilities, including emotions. As a skill, discernment can be improved through careful exercise. It is a skill that can be taught and learned. Like a trusted companion, discernment advises, invites, arouses, but never imposes. Our whole being is engaged in discerning everything, even our emotions.

As a discerning companion, the Holy Spirit strengthens our ability to see the signs of divine presence in action, in our life and history. In our book, André Brouillette offers to us two examples, by examining two figures in the spiritual tradition. There is Teresa of Avila and Ignatius of Loyola.

Second, the Holy Spirit is an empowering mentor. As a wise and skilled mentor, the Holy Spirit guides moral action by empowering personal and collective emotional responses and commitments. The Spirit strengthens our ability to live in the Gospel by being with those who are poor, caring and serving them, promoting social justice and the common good.

In our book, Andrew Davis stresses how, in the Hebrew Bible, the Divine Spirit empowers human beings and communities to live God's commandments. Concretely, it is through the

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intimate relationship with Jesus in the community of faith that we are transformed and empowered by the Spirit to lead religious and ethical lives.

As a mentor, the Spirit empowers individuals and communities, by making us mentors for one another, for one another in diversified ways, depending on situations and contexts. Hopefully, this is what we experience at our school, in our mentoring, whether we are students, faculty administrators, or staff. And, as Richard mentioned at the beginning, and for their colleagues who worked on these two projects, maybe this is another example of the mentorship that we experience as colleagues in our school. You will judge if we succeed.

Third, the Holy Spirit is a compassionate friend. As a compassionate, generous, and loving friend, the Holy Spirit supports each one of us in our striving, successes, failures, and disappointments. In the encyclical letter *Dominum et Vivificantem*, "On the Holy Spirit in the Life of the Church and the World," Pope John Paul II stressed how the Spirit is giver of life, counselor, intercessor, and advocate. He also added that this gift of the Spirit ultimately means a call to friendship.

Friendship describes the intimate, emotional closeness of the Spirit. The Holy Spirit is a very engaged and committed friend for every human being, for humanity, for the entire Creation. As a compassionate friend, the Spirit helps us with the light of the Spirit's discerning wisdom, and with the warmth of the Spirit's purifying fire.

All the gifts of the Spirit make us more and more able to transform the whole world, by making it a better place for each person—particularly for those who are in great need, and for all living creatures, and all living forms. As Pope Francis reminds us, in his encyclical letter *Laudato Si*, "On the Care for Our Common Home:" "Experiencing the Spirit's compassionate friendship, we become more compassionate with one another, and with the whole Creation." Thank you.

[APPLAUSE]

Professor Nancy Pineda-Madrid:

Well, indeed, it's a great honor to be here before you. I join Richard with all of his expressions of gratitude. I'm very excited to have this day come, and to be able to launch this book, and I want to particularly express my gratitude to Richard. It's been a real joy to work with you. So thank you for these: for our relationship and our work on these two projects.

Richard and I coauthored a chapter, and the name of our chapter is "The Holy Spirit and the Pilgrimage of Faith." And it draws out very much what you've already heard tonight; very much the idea that the Spirit keeps moving, and that we have to constantly be about discerning the Spirit.

And as I was preparing my remarks tonight, I realized that I couldn't begin without calling attention to our temporal context. Today is All Soul's Day. And as many of you know, I'm Mexican-American. And so Mexican-Americans celebrate *Día de los Muertos*, as well as many people in Mexico do the same today. And of course, the rituals related to *Día de los*

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Muertos grew out of centuries of the Mexican faithful sorting out what it means to be Catholic. This feast has everything to do with the Holy Spirit, the giver of life.

Día de los Muertos—the Day of the Dead—is a family reunion. It's full of laughter and joy—a celebration of life, of death, of eternity; a poking fun at death. Death does not have the last word. On this day, we honor our connections to family and good friends who have stepped through the veil of death, and have gone on ahead of us. It calls our attention to the fullness of life, which includes death and Resurrection.

Día de los Muertos is an eschatological feast, full of dancing, music, song, jokes, teasing, holy mischief, fun. Empty tombs and anticipatory joy. A family reunion of both the living and the dead. The Holy Spirit is everywhere present in the midst of this feast, reminding us of the eschatological banquet that awaits us.

Now Richard's going to wonder where I'm going with all of this, because he doesn't recognize any of this. We did not write about *Día de los Muertos* in our essay, but we could have. Now, why would I say that? I would say that because there is a connection between the Holy Spirit and *Día de los Muertos* that the Second Vatican Council makes possible, and that would have been improbable prior to the Second Vatican Council.

And our chapter is very much, as you've already heard, talking about the Second Vatican Council, and then the emergence of the Holy Spirit after the Council; how theologians have thought about it. So our chapter very much is about the relationship between the Holy Spirit and the Catholic imagination.

This connection was not prominent throughout most of the second millennium. In fact, with the major exception of Yves Congar, and his book—many of you, I'm sure, know *I Believe in The Holy Spirit*—we don't find a large body of theological work on the Holy Spirit.

Vatican II changed this dramatically. It brought to greater attention the role of the Spirit in the Church, and in the life of faith. And our essay focuses on this connection: the Spirit, the Holy Spirit and the Catholic imagination. Vatican II made possible our seeing the kind of connection that I was making reference to with *Día de los Muertos*.

Prior to Vatican II, by and large most theological work on the Holy Spirit focused on the Spirit in relationship to institutional structures of the Church, and in relationship to the Church's teaching authority. Very much an inward focus. Vatican II foregrounds the Church as Spirit-led, pilgrim community, called to mission. So very much an outward focus.

In his teaching, Pope Francis emphasizes the Church's outward focus, and its attention to mission. The Spirit constantly calls us to a unity of faith. So the challenge is to discern what it means if different ones of us hear the Spirit calling us in varied ways.

The Holy Spirit is present and active in the world beyond the bounds of our Christian believing community. And so obviously, this too presents the challenge of discernment. How is this Holy Spirit active among those who are not Christian, who do not profess the Christian faith? A very important question.

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I enjoyed working on this chapter for many reasons, but not least of which is captured in a line from Karl Rahner, that "the Holy Spirit acts as the element of dynamic unrest, if not of revolutionary upheaval," in the Church. The Spirit in the Catholic imagination comes to the fore very strongly in the writings of different theologians after the Second Vatican Council.

One of the more interesting Latin-American theologians who has written on the Holy Spirit is Victor Codina. Victor Codina is a Jesuit priest. He became a Jesuit priest in 1961. He's published more than 10 books. And he's not really widely known outside the Spanish literate world, and his work is not widely translated into English. He was born in 1931, in Barcelona. Now, many of you may recall that the Spanish Civil War erupted in 1936. Franco comes to power and transforms Catholicism in Spain, and Franco advances a national Catholicism that is very much in support of his autocratic rule and his form of fascism. Codina is finding himself formed in Spain, the Catholicism of Spain, very much marked by Franco. He's a seminarian during this time.

And during his education, he's educated in a steady diet of neo-scholastic theology, which he finds interesting at some level, but also sterile in another way, in the sense that the kind of theology he's fed as a seminarian doesn't allow for a connection between the world and the questions emergent from the world with theology. There's a separation there. And he starts, as a seminarian, on the side of a little group of seminarians who are also like-minded with him. And they began thinking about, what happens if we try to make a connection between the Holy Spirit, and between the world, and our Catholic faith?

So part of what happens in his own journey is he leaves Spain and he moves to Austria. He studies with Karl Rahner. He then moves on to the Gregorian University in Rome. From 1963 to 1965—of course, many of us recognize those years as the years of Vatican II. At that time, he's a doctoral student in Rome, working on his dissertation. And what does he do in his dissertation? He pulls forward Eastern Orthodox theology, work on the Holy Spirit, Congar, ecclesiology in terms of looking at the Church as a Pilgrim Church, and then the linking of spirituality and Christology.

He's also, a few years later, very deeply influenced by Medellín, in 1968; Medellín being the Latin American Church wrestling with Vatican II, and trying to figure out how to appropriate Vatican II for Latin America. He returns to Barcelona, and begins teaching there. And then, in 1975, Franco dies. And so, some years later in 1982, he moved to Bolivia, in Cochabamba, where he has lived and taught ever since.

And Bolivia, as some of you may know, has a very large indigenous population. So part of his interest, his driving interest, is what does it mean to talk about the Holy Spirit in light of the experience of these indigenous people in Bolivia? And his own thinking and theologizing about the Holy Spirit takes on a much richer hue because he's investigating that kind of a question.

He goes on to investigate how a faith community receives ecclesial teaching, and makes that ecclesial teaching its own. The Holy Spirit, obviously, is always at the center of this kind of process—a very creative and open process in Codina's imagination and in his own work. He believes that the Church has not been sufficiently able to take advantage of the opening to the Spirit introduced by Vatican II, and also at Medellín. And he believes that's

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true because theologians have not done enough work on the Holy Spirit. And we're trying to, certainly, respond to that lacuna with our book.

So Codina dedicates himself to exploring how we the faithful make ecclesial teaching our own. So in other words, he's very interested in the reception of Church teaching by the faithful, and that it's a creative process. It's always a reinterpretation, a reconstruction. It's not a mindless kind of reception, but very much a creative work. He claims that the most life-giving approach to addressing the divisions within the Church is to foreground the role of the Holy Spirit, recognizing that the Spirit has always spoken in novel and unexpected ways.

So he . . . I tease out a lot of his theology in this chapter. And I think you can see the threads of where it's going. And I spend a lot of time talking about his history, because his own interest in the Spirit, very much is coming out of his formation. One of my mentors of many years ago, Don Gelpi, remarked that "theology is always autobiographical," whether we acknowledge that or it's transparent or not. And you see that very much, I think, with all of us, but certainly with Victor Codina.

Elizabeth Johnson is another figure we looked at in this chapter. And her work on the Holy Spirit is also very fascinating. She has had a remarkable journey as well. She was the first woman allowed to get a doctorate in theology at Catholic University of America, which is the only Catholic university in the United States that's sponsored by the U.S. Catholic Bishops. So it's not that many years ago that she finished her doctorate there, in the early 1980s.

And her engagement with the Holy Spirit brings forward three voices, which are often rendered silent in mainstream theology: the Holy Spirit, women, and the natural world. And it's very interesting how she pulls those three together. She asks, what is the affinity among these? What is the affinity among the Holy Spirit, women, and the natural world? This is a driving question for her as she investigates the Holy Spirit.

If we affirm that the Spirit of God is always calling us to ever more life, then are there ways that we might underscore this belief? Excuse me. I think I lost the page. Well underscore this belief, and our sequencing of our thought on the Holy Spirit is very central to her thinking, in terms of looking at the surprising ways that God acts.

So she wrote a book, she, that is a creative, constructive work on the Holy Spirit. And one of the things she does in that book, which is quite interesting, is she begins not by talking about God the Creator, not by talking about Jesus Christ. She begins with the Holy Spirit. So she begins with the sequencing of looking at the doctrine of the Trinity in a very different and surprising way, and calls us to think through how God acts in creative ways, especially through the Spirit, and acts in ways that generate new life.

So I will end there. Thank you.

[APPLAUSE]

OK. And a number, almost all of the authors that contributed to this book are here. And so we wanted to give you all an opportunity today to hear from each of those authors. So is there a roving mic? Does somebody have a . . . OK. If you might come forward here, we're

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going to first hear from Colleen Griffith, who contributed the first chapter. So please, Colleen.

Professor Colleen Griffith:

Thanks, so much. And as I'm first up, we've heard from our dean expressing his thanks, and our publisher for expressing his thanks to our editors on behalf of all of the faculty authors that are here tonight. Thank you to Richard and to Nancy, not only for choosing this wonderful topic, but also for seeing it through with utmost professionalism, and also shepherding us, because we sometimes are a bit of an unruly bunch.

In my chapter, I look at the Holy Spirit as signaling, really, the nearness of God. And I focus especially on the Indwelling Spirit. And with that, what the Indwelling Spirit suggests to us about our bodies, the marrow bone of us, and also the communal Body of Christ reality. As you can imagine, Paul was a big help to me in this chapter. Paul had such an experientially palpable sense of the Spirit.

And in addition to Paul, I was helped greatly by the historical author, the Flemish mystic, Van Ruysbroeck, John Ruysbroeck, and also, contemporary theologians Elizabeth Johnson, Denis Edwards, and David Kelsey. I think the most gratifying aspect of being part of this project was having some sustained time to really reflect on the vivifying activity of the Spirit, and that eschatological draw of the Spirit.

Dr. Pineda-Madrid: Thank you. Thanks, Colleen. And Brian Dunkle. Brian, are you here? OK.

Fr. Brian Dunkle:

Well, it's a real joy to be here. I'm just rushing over from class myself, and teaching in the Holy Spirit, I hope. But my specialty is in the early Church sources—the Patristic period, and the fathers, who helped establish and kind of hammer out the doctrine of God, and the ways we understand God as three-in-one, and active and yet transcendent in the world.

And I paid a special focus to the work of the Holy Spirit in a dynamic they were especially fascinated by—deification, how we are made more and more one with God. Different in mode, maybe, but one in being, as the Holy Spirit, of course, is one with God, the Father, and the Son. And as I traced out a little bit of the history of that very complicated story, I tried, at the end of my argument, to look a little bit at how we have our own ideas of what it is to be like God. And our society, our culture, offers us different versions of deification, or divinization, that involve being well pretty much better than everybody else. And how close attention to the history of the Holy Spirit really working to elevate all, and all, regardless of class, can be a real resource worth recovering. Thank you.

Dr. Pineda-Madrid: Thanks, Brian. Franklin Harkins?

Professor Franklin Harkins:

Thank you. First, I would like to just add my thanks to Richard and Nancy, especially. My area of research and teaching is medieval Christianity, and so my essay in the volume is entitled "Matter Matters." And it's about the presence of the Holy Spirit in saintly relics, and

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how medieval Christians understood the power of that presence. But also making a connection between the Middle Ages and the modern era—maybe speaking a little bit about the discontinuity too—in that sort of historical difference. But both periods recognizing the importance of the body, and the matter in which the Spirit dwelt, as being vitally important. So I have a number of vignettes in there about post-mortem dismemberment, and other very interesting things. So I hope you enjoy it. [Laughter] Thank you.

Dr. Pineda-Madrid: Thanks, Franklin. OK. Next we're going to hear from André Brouillette, S.J. André, I don't know where you . . . where is André? André? There he is. OK.

Fr. André Brouillette:

Thank you very much. So I teach in systematic theology, and also spiritual theology. Thus, there's a link between the spiritual theology and the Holy Spirit, which is obvious in some of the work that I've done for this chapter. So God in action, discerning the Spirit. And I've used two of my great friends, and then a third one, as well: Ignatius of Loyola—many of you probably have heard about him—and another great friend, which is Teresa of Avila. So there's a perfect gender equity.

And to see how they talk about the Spirit at work. So for Ignatius, it's mostly through the rules for the discernment of spirits, in the plural. So how does the Spirit of God work, according to Ignatius? And then for Teresa of Avila, it's a work—more through a whole corpus—about, well, how does she talk about the Spirit at work? How does the Spirit kind of shakes up things, and disturbs, and puts in motion?

And then, I've also used a little bit of Yves Congar. So two of some of the French influence there. So French is my mother tongue, as you can probably hear. And so that was a great, I think that's an interesting piece, to see how God works, and how we can discern the action of God. So thanks to our editors.

Dr. Pineda-Madrid: Thank you, André. Melissa Kelley is going to go next.

Professor Melissa Kelley:

Thank you. I'm going out of order, because I have another event that I have to get to, so I asked if I could go next. I'm Melissa Kelley, and I teach in the area of pastoral care and counseling. And I wrote this down, so that I can be pithy.

This, the essay that I wrote was inspired actually for me by events that occurred in the fall of 2015. You might remember, that was a very bad and violent fall worldwide. There were terrorist attacks around the world, including in Lebanon and Paris. And what was very striking to me was that, soon after that it seemed, focus in the U.S. turned quickly to the fate of the Syrian refugees and what the US response would be. And there were strong voices among political leaders and presidential candidates, insisting that the U.S. had to either halt or significantly reduce resettlement of Syrian refugees in the U.S.

So this chapter, or this essay, was my effort to try to understand that response, especially for people of faith. So in this chapter, I offer a pastoral theological perspective on these

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events and responses, particularly looking at the dynamic work of the Holy Spirit in the area of meaning-making following crisis and loss. I consider how Christians might understand that dynamic work, and I suggest how participating in that meaning-making work of the Holy Spirit by people of faith might help Christians make faithful decisions following loss, including the losses flowing from violent terrorist activity. Thank you.

Dr. Pineda-Madrid: Thanks. Thanks, Melissa. John Baldovin, S.J., please.

Fr. John Baldovin:

About 15 years ago, 2002, the Church affirmed the validity of a Eucharistic prayer of the so-called Assyrian Church of the East. It's a church that's not in union with us. What's remarkable about that is that that prayer does not include what we call the institution narrative: "On the night before he died, Jesus took bread," et cetera. Said, "This is my body." Nothing of an institution narrative in that prayer.

So it's quite shocking to us, who normally think of that as the only important part of the prayer. This is probably made possible only by the fact that the Church had restored the Holy Spirit to Eucharistic praying, or I should say *introduced* the Holy Spirit to Eucharistic praying. The Roman Canon, or Eucharistic Prayer I, which was the only Eucharistic prayer in use in the Roman Catholic Church for 1500 years or so, has only one fleeting mention, almost an afterthought, of the Holy Spirit in the end of the prayer: "Through him, with him, in him," et cetera.

So the Church, in the new Eucharistic prayers that we have, all of them, has introduced an Invocation of the Holy Spirit, both upon the gifts, and upon the Church, especially for the church's union. This has great implications for us, that I try to spell out in my essay. One is, of course, an ecumenical implication, because it puts us in sync with all of the Eastern Rite Christian Churches and their theologies, which so emphasize the Holy Spirit.

Secondly, it makes us rethink what we mean by "consecration" in the Eucharistic prayer. And thirdly, it does also help us to rethink and re-imagine what might be the role of the ordained minister. For all the details, you'd just have to read the essay.

Dr. Pineda-Madrid: Thank you, John. OK. Andrew Davis. Andrew I know is here. Yes.

Professor Andrew Davis:

Good evening, everyone. I wanted to share my thanks, that have already been expressed. I also wanted to say, as a relative newcomer to the faculty, how much fun it was to work in a small group with my colleagues and share drafts, and just the way it kind of gave me a sense of their work, and gave them a chance to see my work, and what a positive experience that was for me on the faculty.

I teach Old Testament at STM, and my own topic was on the Divine Spirit and Hebrew *Ruah*. And there's really two main portions to the essay. Number one, I just provide a survey of the Divine Spirit in the Old Testament, and identify two main characteristics: the first one being the Divine Spirit as the source of life; and secondly, as André mentioned in his talk, identifying the Divine Spirit in the Old Testament as the Divine Force, it really empowers

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God's agents to carry out their divinely-appointed tasks. And so I survey some Old Testament texts that exemplify these two main characteristics.

The second half of the essay, though, I talk about the word of "*ruah*," in Hebrew, it means "spirit," but it also means "breath," and it also means "air." And it can be challenging. And so I chose a couple of texts in the Old Testament where it's not exactly clear which one we are looking at. You see *ruah*, and you don't . . . translators struggled to know whether this instance should be translated as "breath," "spirit," or "wind." And I draw an analogy to communities of faith today, that sometimes it can be hard for communities of faith, or for individuals, to discern what's truly from Spirit, and what's just wind, and what's just breath.

And so for me, that was a fruitful analogy to reflect on and to write about, how modern translators of the Old Testament engage in a struggle, engage in a certain ambiguity about the Spirit, that is not unlike the challenge that communities of faith face every day.

Dr. Pineda-Madrid: Thank you, Andrew. And Angela?

Professor Angela Kim Harkins:

My name is Angela Kim Harkins. I teach in Scripture. We had the Scripture people sit together, and we were instructed to only speak for 30 seconds, so I didn't prepare anything longer than that. But I work on Dead Sea Scrolls and Second Temple Judaism. So in the spirit of Vatican II and *Nostra Aetate*, my essay looks at points of continuity between Second Temple Judaism and the New Testament, specifically on how the Spirit is said to participate in ecstatic experiences, cultivation of virtue, and the interpretation and writing of Scripture. So, thank you.

Dr. Pineda-Madrid: Very good. Thank you, Angela. Meg Guider?

Sister Margaret Guider:

Great. Well, I work in the area of global Catholicism and consecrated life, so what I was trying to do was answer some questions. How is the Spirit speaking to the Church through the distinct and differentiated charisms of historical religious orders and institutes, as well as contemporary ecclesial movements and new communities?

I wanted to get an answer to, how do we make meaning of the multiplicity and complementarity of gifts of the Spirit? How do we reconcile the tensions and competing claims? How do we understand the mystery of growth and diminishment, or what some people like to call completion? How do we understand the dynamics of vocation in terms of appeal and aversion of these groups and movements?

And finally, the reality of discord and harmony: how do we understand that in the life of a very complex and diverse Church? And I conclude, if we live in the Spirit, let us follow the Spirit. Let us not be conceited, provoking one another, or envious of one another. Thank you.

Dr. Pineda-Madrid: Thanks, Meg. And Theresa O'Keefe? Let's see Theresa . . . there you are.

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Professor Theresa O'Keefe:

By now, you're all looking forward to getting to the end of the book. Right? OK. I'm Theresa O'Keefe. I teach in the area of youth and young adult faith, and as a practical pastoral theologian, I work at the intersection of fields. And so for this project, it was cognitive developmental psychology and the theology of personhood, because I'm claiming that the central task of adolescence is to find your place in the world, and that requires recognizing your own personhood, and recognizing the personhood of others.

Now, according to developmental psychologists, adolescence creates the possibility for seeing the world with greater complexity than was previously possible, and making connections that were previously impossible in childhood. So I draw from that community, to investigate that side of the question.

But then, according to theologian John Zizioulas, our personhood is found in the context of relationships, where we are recognized for ourselves as a unique person. And so I am arguing in this chapter that the Holy Spirit is at work in the growing adolescent, who is coming to see the world with greater clarity and complexity, but also being drawn out to engage the world, seeking affirmation, seeking some reciprocity.

But the Holy Spirit is also working in the love that they find, if they find it, in the other. And it's in that mutuality of love that may or may not be found—we hope that it is found—in a robust relationship with another, that the individual finds themselves as a person, and begins to discover their place in the world.

Dr. Pineda-Madrid:

Thank you, Theresa. Thank you. So I just want to express again, gratitude to all the authors. Thank you. There are a few—you'll notice if you were tracking with the table of contents—there's a couple of people I didn't call on. They're not here tonight. But you heard from all of us, with about three exceptions. So you get a real sense of the book. I hope you, you know, buy a book. Buy a book. Buy a couple books.

[MUSIC PLAYING]