

man is enlarged when we move from the dimorphic paradigm. Nongender specific language will solve some of this problem but the move towards this is slow.

Even in the present the Church has been slow to acknowledge the evidence critiquing the dimorphic model. Complementarity and feminine and masculine qualities still are the models in Church documents. With regard to sexual orientation the Church also clings to the heterosexist dimorphic model. The Church has neglected its pastoral responsibility towards those who do not fit into its prejudged model of dimorphism. While sticking to the past the Church becomes more and more irrelevant to human sexual relations. There are four principles the Church is called to accept. (1) The dimorphic pattern does not account for the great variation in human sexuality. (2) Sexual desire is influenced by biology, environment, and experience, not by genitalia. (3) Shared sexual pleasure is a life giving grace. (4) Reproduction is only one, and not the essential, function of human sexual activity.

The principles enunciated show that the understanding of human sexuality as a casual, uncommitted recreational activity is harmful to human beings and their potential for full growth. The church must recognize that human sexuality is not something that makes us less than human but something that is sacramental of what it means to be human.

Questions and comments following Dr. Gudorf's presentation focused on how the replacement of dimorphism by a new paradigm would change existing Church teaching on sexual ethics.

Following the lecture Dr. Monika Hellwig was presented with the Ann O'Hara Graff award for outstanding contributions as both model and mentor to women in the field of theology.

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BLACK CATHOLIC THEOLOGY

- Topic: The Vocation of the Black Scholar
 and the Struggle of the Black Catholic Community
- Convener: Bryan N. Massingale, Saint Francis Seminary
- Moderator: Stephanie Mitchem, University of Detroit-Mercy
- Presenter: Bryan N. Massingale, Saint Francis Seminary

(Due to medical emergencies and last-minute schedule conflicts, Diana Hayes and Cyprian Davis were unable to present papers as originally planned.)

Bryan Massingale titled his paper, "The Vocation of the Black Scholar and the Struggle of the Black Catholic Community: Speaking the Truth to—and from—Dual Traditions." He structured his reflection by first considering the

vocation of the black scholar, and then that of the Catholic theologian. Agreeing with Vincent Harding, Massingale posited that the black scholar does not and cannot exist in isolation from the situation of the larger black community. Black scholars have the obligation to "transmit, modify, and create ideas and culture" in a way that furthers the quest of a "community-in-struggle" for justice, equality, and integrity. Harding argues that the black scholar must "speak the truth" to and on behalf of the black community in the United States as it struggles for self-definition, self-determination, and authentic humanity. Massingale notes that this understanding of the black scholar resonates with Antonio Gramsci's notion of the "organic intellectual." He also maintained that Black Catholic theologians, of necessity, are part of this broader tradition of African American intellectual life. Thus their vocational understanding is conditioned not only by their religious faith and church membership, but also by ongoing discussions concerning the purpose of black scholarship. Massingale concluded that Black Catholic theologians have a responsibility to fuse the life of the mind with the struggle for justice and human dignity.

Turning his attention to the vocation of the Catholic theologian, Massingale noted the "maddening plurality and frightening ambiguity" that mark the Catholic religious tradition. Thus he argued that Catholic theologians have a responsibility to hold the various strands of the Catholic tradition in critical tension, while being attentive to the exclusion, silence, and repression of certain voices in that tradition.

Massingale concludes, then, that the vocation of the Black Catholic theologian is shaped by the reality of being simultaneously part of and accountable to both a "community-of-struggle" and an ecclesial tradition. He suggested the following questions to convey the vocation and tasks of Black Catholic theological scholarship: What does it mean to exercise the theological vocation in the midst of a church historically and practically committed to a stance of white racial privilege? What does it mean to "speak truth" to both church and society, on behalf of all who suffer social oppression, out of a Catholic tradition that is tainted with complicity in and collusion with the social evil of racism? What in the Catholic tradition is "good news" for the oppressed? What in Catholicism resonates with the passions and concerns of persons of African descent, especially those living in North America?

Massingale then reflected upon the challenges, temptations, and joys of being a Black Catholic theologian. The chief challenge is the small body of Black Catholic theologians. Noting that there are only twelve who possess a doctoral degree in either Scripture, Systematics, or Moral Theology, he further noted that of these twelve, only six are African Americans and currently active members of the theological guild. This poses significant strains in trying to meet the demands inherent in developing a new movement in Catholic theology, as well as the stress of being the only African American Catholic scholar at most of the institutions with which we are affiliated. Massingale noted that this lack is, in

part, a legacy of the history of excluding African Americans from the ranks of ordained ministry and religious life.

Massingale also spoke of the temptations of being a Black Catholic scholar, chief of which is despair: "Why do I keep doing what I'm doing for an ecclesial community which would seem to be more comfortable with my silence?" He concluded by reflecting on the joys of this vocational commitment, among which are the esteem granted by the Black Catholic community and being entrusted with voices, tears, and hopes of the community.

The forty attendees then entered into a spirited and at times moving discussion. Among the points raised were the following: the responsibility of the larger Catholic theological community to read and teach works of Black Catholic scholars; the parallels between the experiences of Black Catholic and Latino Catholic theologians; the future of Black Catholic theological scholarship and the practical means of mentoring future theologians from underrepresented communities; the importance of appreciating the "scholar-activist" and "organic intellectual" understandings of the theological vocation; and the sense of despair shared by many in the theological community during this time of national and ecclesial crises. The following provocative question was articulated in several ways during the discussion: How does the Catholic theological academy truly and effectively value the diversity of gifts and perspectives offered by those who have been deemed as "other"?

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METHOD IN THEOLOGY

Topic: The Foundation of the Theologian's Vocation
 Conveners: Richard J. Liddy, Seton Hall University
 J. Michael Stebbins, Gonzaga University
 Presenter: John Haughey, Loyola University of Chicago

In a paper entitled "Lonergan's Transcendental Notions as Callings," John Haughey set out to reconceive the meaning of "vocation" or "calling." Many people are accustomed to thinking of a vocation as a dramatic, passively anticipated, once-in-a-lifetime call that issues from a voice external to the self and specifies a task, job, or position that the recipient is to pursue. But to the extent that we adhere unreflectively to this extrinsicist view, Haughey maintained, we are likely to end up "looking for callings in all the wrong places or sitting beside a phone that will never ring."

Haughey explained that he had found Bernard Lonergan's account of human consciousness an exceptionally fruitful basis for thinking out a more adequate