

to co-opt black theology for their purposes instead of confronting the full dimensions of white racism.

A lively conversation followed these presentations. John O'Brien raised two concerns. O'Brien challenged Mikulich about the place of resurrection and hope in his argument. He also wondered how white scholars who are also members of oppressed ethnic groups engage issues of white privilege. Sylvia Washington observed that white people often claim oppression as a way to distance themselves from understanding how they benefit from their whiteness. She also explained that people of color coopt the struggle for racial justice by not telling the truth in their interactions with white people. Anna Perkins explained the Jamaican concept of the "educated fools" and how this idea challenges us to see how education can impede the examination and owning of privilege. Colleen Carpenter Cullinan returned to Andolsen's question about how white scholars utilize the work of people of color. This question drew many of the participants into an energized exploration of the complex ethical issues involved in white people utilizing the scholarly work of people of color. As Cara Anthony brought the session to a close the participants complained that the time limit of the session had come too quickly, and many remained for the business meeting that followed.

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#### THEOLOGICAL ANTHROPOLOGY

Topic: Critical Questions in Theological Anthropology  
 Convener: Anne M. Clifford, Duquesne University  
 Presenter: Erin Lothes Biviano, Fordham University  
 Respondent: Robert Daly, Boston College  
 Presenters: Jean Donovan, Duquesne University  
 Donald Cozzens, John Carroll University

This second session of Theological Anthropology as a developing group addressed two important questions: "What Is the Place of Sacrifice in Christian Identity?" and "How Are Sex, Sin and Grace to be Conceived in the Midst of the Church's Sex Abuse Crisis?"

Erin Lothes Biviano addressed sacrifice in the Christian tradition. She drew attention to the paradox of the Gospel imperative that one must lose one's life to save it (cf. Mt 10:39, Lk 17:33), which puts self-sacrifice and self-realization into tension. Arguing that it is not sacrifice that should be rejected, but aberrant theologies about it, Biviano proposed how the power of sacrifice to contribute to

the fullness of Christian life can be restored. This restoration entails the intersection of self-sacrifice and self-realization in the creation of personal identity. She stressed that when the suffering and passivity involved in Jesus' death are viewed as redemptive in themselves, the productive tension between self-sacrifice and self-realization collapses. The rhetoric of sacrifice risks exaggerating loss, while minimizing the value of healing and well-being in the gospel message. Consequently, models of love based on the cross alone tolerate suffering. To overcome this, Biviano treated sacrifice in an ethical sense, filling out her position by drawing upon feminist criticism and descriptions of the self of Paul Ricoeur. The feminist critique of distorted sacrifice provides initial negative criteria for evaluating sacrifice. In Ricoeur's thought she finds positive criteria for creating one's identity through commitment to the other. An important element of her argument is the conviction that when Christianity rightly understands sacrifice, its wisdom offers a central insight about love.

Agreeing with Biviano's critiques of aberrant interpretations of sacrifice and the need for corrective Christian theologies of sacrifice, Robert Daly responded with insights from Edward Kilmartin on a Trinitarian understanding of sacrifice. He stressed that sacrifice is Christian only to the extent that it is "en-Spirited participation in the totally self-communicative life of God."

In response to the request of the past-president of CTSA, Jon Nilson, that constructive theological responses be made to clergy sex abuse in the interest of helping our church through the crisis, Jean Donovan and Donald Cozzens offered insights. Donovan engaged in a critique of "body of Christ" and "bride of Christ" symbolism in Catholic ecclesiology, arguing that the present-day crisis of sexual abuse of minors by Catholic priests provides evidence that these symbols, especially the gender laden church as bride, cannot be divorced from the practice of sheltering the public image of the Catholic Church at the cost of both victim and perpetrator. Perhaps these symbols should be abandoned, or at the very least reconceived in our theology. She extended her focus by giving attention to the sacrament and rite of reconciliation, arguing that "cheap contrition" without substantive satisfaction has undermined our theology of Christian reconciliation.

Donald Cozzens addressed the phenomena of sexual abuse without guilt, arguing that often priests attracted to teenage children have arrested psychological development. Therefore, in a sense, the adult abuser and the teen victim are "age appropriate." Cozzens also drew attention to the cultural context in which much of the abuse of youth by priests occurred. The late 1960s and 1970s were marked by a sexual revolution. Incarnational theology prompted a reclaiming of *eros* as "holy longing," affirming that human desire, including sexual desire, are part of a desire for communion with the Creator and all of creation.

These social and theological changes led many ordained and vowed celibates to question the spirituality and canonical infrastructure of celibacy. Some priests asked if the sacrifice of spouse and children, and of the comfort and joy of sexual communion is necessary. Some saw institutional celibacy as sexual

oppression. Lonely men with arrested development sought pseudo intimacy with youth, often rationalizing that they were engaging in something essential for their wholeness and well-being. The sexual behavior of these men was individualistic and narcissistic, depersonalizing, exploitive, and secretively exclusive, qualities at odds with catholic sexuality that affirms the dignity of the beloved in a mutual relationship of shared intimacy and transcends the pull to exclusivity toward a genuine embrace of all that is good.

Cozzens stressed that he believes that charismatic celibacy has an important role to serve in the life of the church, but institutionalized celibacy as integral to priesthood is another matter. He concluded his presentation with a call for a "sexual theology" that would take seriously what our experience of human sexuality says about our experience of God and our living out the gospel.

The presentations sparked many probing questions by the thirty-four attendees. The discussion affirmed the need for more constructive work in the areas of theology of sacrifice and Catholic identity, ecclesial symbols in the light of the clergy sex-abuse crisis, and sexual theology, especially theology that attends to charismatic celibacy as gift and grace.

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