

The discussion that followed Dr. Sullivan's introduction was very lively. Here are just a few of the insights:

—Not only are we suffering a loss of language with which to articulate common values, but a loss of community itself. Witness, as a symbol, the increasing rarity with which a family sits down to a common meal. This loss of community flows over into a diminished sense of play and thus also a dulled capacity for liturgy.

—Friendship itself is seen only in private terms. It no longer possesses a civic dimension, and further, the very idea of citizenship as a moral category seems alien to many of our students.

—The economic system must be seen as partly responsible for an increasing loss of intrinsic meaning. Capitalism is good for mediating an awareness of individual human rights and a respect for pluralism; but the pluralism is not necessarily an *ordered* pluralism.

—A key contribution of "Habits" was to help us name some of these societal flaws that had been on the surface of our consciousness. It has also helped us name a certain "neutrality" of the media where there is little sustained discussion over public policy's substance as distinguished from its extrinsic legalities. Witness the Iran-Contra television spectacle. Individualistic expressive individualism and its attendant ideology of tolerance muffles serious argument. Thus Dr. Sullivan pointed out a central point of "Habits" was that political argument itself is reduced to instrumental values. Impoverished social articulation most crucially affects our ability to do the central moral task of any society, namely, to transmit values to the next generation.

All the participants expressed appreciation for Dr. Sullivan's collaboration in such a significant and influential work.

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B. ON GENDER ROLES

The second working group in moral theology investigated the topic of "gender roles" in a session moderated by Judith Dwyer, with presentations by Eileen P. Flynn and Richard Grecco. Flynn articulated "twenty commandments" with which to evaluate the question of gender roles. These included the call for sound biblical exegesis, awareness of the patriarchal influence on the history of Christianity, the need for a more wholistic Christian anthropology, and the importance of listening to women's experience and stories.

Grecco opened his comments with a description of "women-church," as it is developed by Elizabeth Schüssler-Fiorenza in *Bread Not Stone*. Grecco noted that the term itself indicates a shift in consciousness from women in the church to women who constitute church and who are therefore called to leadership and decision-making within the community. In responding to Schüssler-Fiorenza's development of "women-church," Grecco shared his own uncomfortableness with such a term, since men also make up the composition of the church; he acknowl-

edged, however, that such discomfort might enable men to identify more closely with what thousands of years of exclusion must feel like for more than half the church. Ultimately, "women-church" indicates a paradigmatic shift, with the emphasis on inclusive language providing a foundational key to facilitating the shift, concludes Grecco. His final remarks centered on the pastoral implications of "women church": How does one discuss sex differences except in connection with particular roles? How does one address the question of inclusive language in parish liturgy? and so forth.

The discussion which followed presentations by Flynn and Grecco centered on the following aspects of the question of gender roles: inclusive language and the liturgy; the interplay of language and experience; the difficulty of discussing biological differences without yielding to a stance of subordination; the ambiguity of language itself; the question of homosexuality; the legal ramifications of the feminist movement; and the general question of "consciousness raising" and the types of structural change needed to rectify patterns of exclusion based on sex.

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C. CROSS-CULTURAL ETHICS: LEARNING "FOREIGN" LANGUAGES

The third concurrent session, "Cross-Cultural Ethics: Learning 'Foreign' Languages," was chaired by Lisa Sowle Cahill. Three presentors commented on their experiences as North Americans in India, Peru, and Africa. Each highlighted special ethical problems within the specific culture and raised concerns about the relation of those problems to the dominant Western ethos of U.S. culture and of Roman Catholicism.

Frank Clooney (Boston College) addressed the conversation between Catholic social ethics and Vernacular Hindu discussions of caste. He noted that there already exists a significant body of Hindu theological reflection on caste, and that this should be primary in Christian attempts to understand cast in Indian terms. In the Indian literature, caste is not premised on inherently superior or inferior characteristics, nor on a theory of reward and punishment. It is part of a differentiation of sacred from secular in a "poly-ritual" world. Each caste has its own religious rites, which lead its members to salvation. Although Indians have rarely proposed that caste distinctions are wrong, they have criticized the relevance of caste in judging the religious worth of individuals. Some argue that high caste status impedes salvation by creating impressions of self-sufficiency. The rise of devotional Hinduism offers indigenous possibilities for revising the meaning of caste. A key topic for a Hindu-Christian ethical analysis is the proper translation of religious values into realistic social categories.

Christine Gudorf (Xavier University) outlined moral issues in five areas: 1) *Marriage and family*. There are often legal, economic and social barriers to a sacramental, church marriage ceremony. As a consequence, "levels" of conjugal