

THEOLOGY AS INTELLECTUALLY VITAL INQUIRY: A BLACK THEOLOGICAL INTERROGATION

At the outset, it is imperative to assert that black theology is a global theological movement among peoples of African descent on the Continent and in the diaspora including the Caribbean and Latin America as well as the United States.¹ As a global movement, black theology's tasks comprise the theoretic, the doctrinal, the political, the contextual, the foundational, the pastoral. Black theology may be distinguished as African theology, African American theology, Caribbean theology. African American theology is black theology certainly, but not all black theology is African American theology.²

Black theology irrupted in the United States in the late 1960s in the context of the seething cultural, social (political, economic, and technological), religious,

¹For a sampling of black theological writing in the United States, see James H. Cone, *Black Theology and Black Power* (New York: Seabury, 1969); idem, *A Black Theology of Liberation* (Philadelphia: Lippincott Company, 1970); idem, *God of the Oppressed* (New York: Seabury, 1975); J. Deotis Roberts, *A Black Political Theology* (Philadelphia: Westminster Press, 1974); idem, *Black Theology Today* (Lewiston NY: Edwin Mellen Press, 1983); idem, *Black Theology in Dialogue* (Philadelphia: Westminster Press, 1987); Cornel West, *Prophesy Deliverance!: An Afro-American Revolutionary Christianity* (Philadelphia: Westminster Press, 1982); Gayraud S. Wilmore, *Black Religion and Black Radicalism*, 2nd rev. ed. (Maryknoll NY: Orbis, 1983). A brief sampling of black theological statements from the Caribbean includes Kortright Davis, *Cross and Crown* (Barbados: Cedar Press, 1983); idem, *Mission for Caribbean Change: Caribbean Development as Theological Enterprise* (Frankfurt-am Main-Bern: Peter Lang, 1982); idem, *Emancipation Still Comin'* (Maryknoll NY: Orbis, 1990); Noel Erskine, *Decolonizing Theology* (Maryknoll NY: Orbis, 1985); Ephraim S. Alphonse, *God on the Bridge* (Barbados: Cedar Press, 1975); William W. Watty, *From Shore to Shore: Soundings in Caribbean Theology* (Barbados: Cedar Press, 1981). A brief sampling of black theological statements from South Africa includes Allan A. Boesak, *Farewell to Innocence: A Socio-ethical Study on Black Theology and Black Power* (Maryknoll NY: Orbis, 1977); idem, *Black and Reformed: Apartheid, Liberation, and the Calvinist Tradition*, ed. Leonard Sweetman (Maryknoll NY: Orbis, 1984); Bonganjalo Goba, *An Agenda for Black Theology in South Africa: Hermeneutics for Social Change* (Johannesburg: Skotaville Publishers, 1988); Simon Maimela, *God's Creativity through Law* (Pretoria: UNISA, 1984); idem, *Proclaim Freedom to My People* (Johannesburg: Skotaville Publishers, 1987); Takatso A. Mofokeng, *The Crucified Among the Crossbearers: Towards a Black Christology* (Kampen: Uitgevermaatschappij J. H. Kok, 1983); Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids MI: Wm. B. Eerdmans Pub. Co., 1989); Itumeleng J. Mosala and Buti Tlhagale, eds., *The Unquestionable Right to be Free: Black Theology from South Africa* (Maryknoll NY: Orbis, 1986).

²See James H. Evans, Jr., "Toward an Afro-American Theology," *The Journal of Religious Thought* 4/2 (Fall/Winter 1983-1984) 39-54.

and moral ferment of the Civil Rights Movement. For more than twenty years now, led by James H. Cone and Gayraud S. Wilmore, the theologians of the black theology movement have sustained within Protestant Christianity one of the more innovative and intellectually vital movements in North American Christian thought.³ Yet, black theology can not be separated from its hermeneutical antecedents located in the eighteenth and nineteenth century critiques of the scotosis or blindness which infected the Christian practice of and belief about chattel slavery. These critiques were offered by such women and men as Anna Julia Cooper, Frederick Douglass, Henry Highland Garnet, Daniel Payne, Maria Stewart, Sojourner Truth, and David Walker.⁴ The formal theological articulation of the black religious ex-

³In order to understand the development of black theology adequately, four phases may be distinguished. The first phase, 1964–1969, is dominated by the encounter and confrontation between the Civil Rights Movement, the secular black power movement and African American Christianity. In the second phase of black theology, 1970–1976, a small group of seminary and university professor—black and white—explores the meaning of this theological enterprise in monographs, articles, conferences, and seminars. While black theology gains a foothold in the theological conversation, it is severely segregated as an adjectival theology. In its third phase, 1977–1989, black theology enters into substantive dialogue with several groups, chief among them Latin American liberation theologians. This encounter was facilitated by *Theology in the Americas* (TIA) and culminated in the first national consultation on black theology in August 1977 in Atlanta, Georgia. Less preoccupied with reacting to criticisms and questions emanating from the white churches and the academy, this ecumenical consultation engaged national and global issues pertinent to the black community and sought ways to relate theology more directly to the mission and self-understanding of the black church. Conference participants included not only pastors, priests, Roman Catholic sisters, Protestant and Catholic church executives and bishops, but also “the so-called ‘street people’ and representatives of left-wing political organizations” (Gayraud S. Wilmore and James H. Cone, eds., *Black Theology: A Documentary History, 1966–1979* [Maryknoll NY: Orbis, 1979] 9). In its fourth and current phase, black theology is called to put forward a critical mediation of the Christian gospel which takes into full account the biases of racism, sexism, class exploitation, and human objectification in a capitalist system of production as well as the psychological and affective realities which suffuse the dramatic pattern of human living.

⁴See Anna Julia Cooper, *A Voice From the South, The Schomburg Library of Nineteenth-Century Black Women Writers*, ed., Henry Louis Gates, Jr. (1892; New York and Oxford: Oxford University Press, 1988); Frederick Douglass, *Narrative of the Life of Frederick Douglass* (1845; Cambridge: Harvard University Press, 1960); Henry Highland Garnet, *The Past and Present Condition, and the Destiny of the Colored Races: A Discourse* (Troy NY: Kreeand, 1848); Daniel Alexander Payne, *Recollections of Seventy Years* (1888; New York: Arno Press, 1968); Maria Stewart, *Essays and Speeches*, ed. Marilyn Richardson (1831, 1835; Bloomington and Indianapolis: Indiana University Press, 1987); Sojourner Truth, *Narrative of Sojourner Truth, The American Negro: His History and Literature*, ed. William Loren Katz (1878; Salem NH: Ayer Company, Publishers, Inc., 1988); David Walker, *David Walker's Appeal*, ed., Charles Wiltse (1829; New York: Hill and Wang, 1965). For the best full-length treatment of the origins of black religion in the United States, see Albert J. Raboteau, *Slave Religion: The “Invisible Institution” in the Antebellum South* (New York and Oxford: Oxford University Press, 1978); for an account of the neglected religious experiences of enslaved Africans in the United States who were Roman Catholics see, Cyprian Davis, *The History of Black Catholics in the United States* (New York: The Crossroad Publishing Company, 1990).

perience, not only continued and extended the explicit critique of the massive breakdown of Christian moral practice, but affirmed that experience and its social and cultural (i.e., political, economic, technological) contexts as starting points and data for theological reflection. Stated precisely: the point of departure of black theology in the United States is the social, cultural, psychological, and religious experience of the descendants of captured and enslaved Africans, with particular weight given to the historical situation of chattel slavery and its protracted and pervasive influence—even into the twentieth century. The virulent residue of this historical situation has tainted all forms of interpersonal, cultural, legal, political, economic relations between blacks and other racial ethnic-cultural groups, but especially between blacks and whites. And this residue has infected the transmission, practice, function, and role of Christianity—Protestant and Catholic—in the United States.

This paper serves to reinsert black theology from the United States into the intellectual horizon of the Catholic Theological Society of America⁵ and to discuss four questions which have emerged for me, an African American Catholic theologian, in my own reading and dialogue with black, womanist, and African American theologies. Following a brief reflection on questions and questioning, I shall present and discuss four questions or clusters of questions which, if explored thoroughly and seriously, might contribute to theology's intellectual vitality.

QUESTIONS AND QUESTIONING

Questions reveal wonder and indicate the presence of intelligence. Yet, "faulty education and discouragement can undoubtedly quell that wonder."⁶ The interrogative mode is an active mode; it thrives on direct discourse. While we can ask authentically only our own questions, we can also take up and appropriate the lingering and nagging questions of our disciplines. These too comprise the intellectual heritage of the scholar. Our questions may emerge spontaneously, easily, and rapidly. Or they may surface only after painful, deep and sustained immersion in the material or the problem, after yielding to its rhythm, its mood, its direction. In either case, to bear the fruit of answer, questions require patient, attentive, sympathetic yet critical engagement. Our questions may spring up at the slightest nudge to curiosity; or they are just as likely to lie dormant, waiting for the most inopportune and inhospitable moments. Questions are of different kinds. There are questions for understanding or intelligence, for information, for clarification, for critical reflection, for evaluation. And there are questions for deliberation, for

⁵See Preston Williams, "Religious and Social Aspects of Roman Catholic and Black American Relationships," *CTSA Proceedings* 28 (1973) 15-30; Joseph R. Nearon, "Preliminary Report: Research Committee for Black Theology," *CTSA Proceedings* 29 (1974) 413-17; idem, "A Challenge to Theology: The Situation of American Blacks," *CTSA Proceedings* 30 (1975) 177-202; Jamie T. Phelps, "Women and Power in the Church: A Black-Catholic Perspective," *CTSA Proceedings* 37 (1982) 119-23; idem, "Providence and Histories: African American Perspectives with Emphasis on the Perspective of Black Liberation Theology," *CTSA Proceedings* 44 (1989) 12-18.

⁶Garrett Barden and Philip McShane, *Towards Self-Meaning* (New York: Herder & Herder, 1969), 22.

decision, for action, even for provocation. Unless a problem or issue has been settled decisively and comprehensively, further questions are highly probable. And, whether we raise and answer them or not, there are always other questions that may be asked.

In the remainder of this paper, I shall pose and discuss four questions to which I believe Catholic theology in North America ought attend to seriously. The first question is a question for information. Should we Catholic theologians in North America follow this thread, our theologizing would be enriched by diverse cultural histories and experiences of the Holy. The second question is actually a cluster of questions for evaluation. Should we Catholic theologians in North America grapple with these questions, our theologizing would be expanded by the inclusion of voices and concerns which have been shoved to the margins of our society. The third is a powerful and poignant question that Bernard Lonergan posed more than thirty years ago: it is a question for understanding, it is a question about understanding understanding. Should we Catholic theologians in North America wrestle with this question, should we recognize that understanding ourselves and understanding reality can not be separated, then our theology would have something timely and enduring, bold and resolute to offer the women and men of the twenty-first century. The fourth question is a cluster of questions; their aim is to elicit information, evoke judgment, stimulate reflection and evaluation, and promote deliberation for practically intelligent activity in society and history. Should we Catholic theologians in North America take up these questions, our theologizing would mediate an understanding of the Christian gospel able to meet the social surd that has become our society with the most serious critique of sin and the most radical call for conversion expressed in personal and social praxis, without disregarding the divine gift of grace.

FOUR QUESTIONS

Defined heuristically, culture is a set of meanings and values that inform a way of life.⁷ Constituted in the spontaneously reflective effort to understand what is going on in a social order, culture is the result of human creativity, discovery, and decision in reflecting upon and so mediating the appropriateness, the meaning, the significance, the value of a way of life as a whole and in its parts. The function of culture is not only reproductive, it is also critical—rejecting and purifying elements of the social order that are judged to be meaningless, irrelevant, harmful, or just not worthwhile.

The *first question* is a question for information. *What are the sources and manifestations of African American cultural consciousness, not only on the pop-*

⁷See Bernard Lonergan, *A Second Collection*, ed. William F. J. Ryan and Bernard J. Tyrrell (Philadelphia: The Westminster Press, 1974), 102. Lonergan's discussions of culture turn on what he calls the transition from the classicist notion of culture to an empirical notion of culture. This definition maintains the distinction between the social and the culture: the former is grasped as a way of life, as the way human persons live together in some orderly and predictable fashion; the latter as the meaning of that way of life.

ular level, but also on the reflexive level?⁸ The exploration of this question will lead you to resources for a deeper understanding, not only of the 475-year-old presence of Africans in North America, but a deeper understanding of the ancient and rich cultures of Africa, the cradle both of human life and Western civilization. One point of departure is the groundbreaking work of Anglo-American historian Martin Bernal which pushes forward the growing consensus that the Eurocentric worldview is the regressive and repressive product of the revival and absolutizing of classical aesthetics which began in the Renaissance and culminated in the nineteenth century's macabre fascination with phrenology and physiognomy.⁹ Another point of departure is the work of C. A. Diop¹⁰ which contests the colonialist view, derived from the era of the Atlantic slave trade, of Africa as "a place of barbarism, with stagnant, primitive societies, 'The Dark Continent'."¹¹ Two other points of departure insinuate revision of the so-called discovery of the new world and the peoples abused in that discovery. Francis Jennings exposes the "crusader ideology" which dominated the settling of the Americas and the ways the settlers related to the indigenous peoples who had long inhabited these lands.¹² John Hope Franklin not only disputes the idea that enslaved Africans had neither history nor culture prior to contact with Europeans, he does more. Franklin records and narrates the achievements of their struggle to recreate institutions, sustain values, transform and adapt customs, wrest freedom from cruel bondage, create cultural artifacts, and participate fully in the establishment of the United States.¹³

⁸See Diana L. Hayes, "African Americans and Inculturation," *CTSA Proceedings* 45 (1990) 80-82. In the moderator's report of convention workshops on the theme of "Inculturation and Catholicity," Hayes presented a summary of the paper "African American Consciousness: Sources and Manifestations" given by Edward K. Braxton.

⁹Martin Bernal, *The Fabrication of Ancient Greece 1785-1985*, vol. 1 of *Black Athena, The Afro-Asiatic Roots of Classical Civilization* (New Brunswick NJ: Rutgers University Press, 1987) and *The Archaeological and Documentary Evidence*, vol. 2 of *Black Athena, The Afro-Asiatic Roots of Classical Civilization* (New Brunswick NJ: Rutgers University Press, 1991). For a compact genealogy of modern racism as Eurocentrism, see Cornel West, *Prophesy Deliverance!: An Afro-American Revolutionary Christianity* (Philadelphia: The Westminster Press, 1982) 47-65; for an account of the opposite position of Afrocentricism, see Molefi Kete Asante, *The Afrocentric Idea* (Philadelphia: Temple University Press, 1987).

¹⁰Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality?*, trans. M. Cook (Westport CT: Lawrence Hill, 1974); see also, Basil Davidson, *The African Slave Trade* (Boston: Little, Brown, 1980).

¹¹John Lamphear, "Aspects of Early African History," in *Africa* 2nd ed., ed. Phyllis M. Martin and Patrick O'Meara (Bloomington: Indiana University Press, 1986) 64.

¹²Francis Jennings, *The Invasion of America: Indians, Colonialism, and the Cant of Conquest* (Chapel Hill NC: University of North Carolina Press, 1975). See also, David Carrasco, *Religions of Mesoamerica: Cosmivision and Ceremonial Centers* (New York: Harper & Row, 1990); Eric Williams, *From Columbus to Castro: The History of the Caribbean, 1492-1969* (New York: Vintage Books, 1984); Vine Deloria, Jr., *Custer Died for Your Sins: An Indian Manifesto* (New York: Avon Books, 1970); idem, *God Is Red* (New York: Grosset & Dunlap, 1973).

¹³John Hope Franklin and Alfred A. Moss, Jr., *From Slavery to Freedom: A History of Negro Americans*, 6th ed. (New York: Knopf, 1988); see also, Melville Herskovitz, *The Myth of the Negro Past* (1941; 1958; Gloucester MA: Peter Smith, 1970); Eugene D. Gen-

Ostensibly, the *second cluster of questions* treats gender. It is, however, more fundamentally concerned with judgment and evaluation. *What are the controlling images which permeate and influence, even unconsciously, your relationships with black women, with women of color? How do you speak to us? How do you listen to us? What do you hear when we speak to you, if we have space in which to speak at all? How do you see us? What do you see when you look at us?*

In a pioneering work on the interrelation of knowledge, human consciousness, and political empowerment, Patricia Hill Collins links the suppression of black women's ideas and intellectual work to negative controlling images of black women themselves. Black women are presumed to be and treated as lazy, sexually promiscuous, and dull-witted or, increasingly, aggressive, pushy, and uppity. Our ideas and intellectual work are dismissed as entertaining, light-weight, and sub-par. Collins writes

Ideology represents the process by which certain assumed qualities are attached to black women and how those qualities are used to justify oppression. From the mummies, Jezebels, and breeder women of slavery to the smiling Aunt Jemimas on pancake mix boxes, ubiquitous black prostitutes, and ever-present welfare mothers of contemporary popular culture, the nexus of negative stereotypical images applied to African American women has been fundamental to black women's oppression.

Taken together, the seamless web of economy, polity, and ideology function as a highly effective system of social control designed to keep African American women in an assigned, subordinate place. This larger system of oppression works to suppress the ideas of black women intellectuals and to protect elite white male interests and worldviews.¹⁴

Feminist theology has gone along way to uncover and confront the ideological cover stories which canonize male biology within Christianity. Feminist theology has challenged the collusion of Christianity and the consequent anesthetizing of the revolutionary message of the gospel. But, ironically, it has spurned the ideas and intellectual work of black women. This crass oversight has had serious consequences for the social, moral, and theological praxis of feminist theology limiting the data and experiences upon which it reflects, rendering it (unconsciously) the sole province of white women.¹⁵ In this process, the distinctive voices of black

ovese, *Roll, Jordan, Roll: The World the Slaves Made* (New York: Random House, 1972); Lawrence W. Levine, *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom* (New York: Oxford University Press, 1977).

¹⁴Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (Boston: Unwin Hyman, Inc., 1990) 7.

¹⁵This oversight relieved feminist theology of the obligation of critical reflection on the sources, traditions, and commitments of its own theological program in the effort to liberate women and the church from (white) patriarchy. Yet, the very theories which feminist theology employs, while providing new perspectives, function to obscure the presence and experiences of black women. At the same time, black women's ideas and intellectual work were overlooked by black male scholars and theologians in the formulations of black theology. In its formative years, black theology took little note of the peculiar position of black women as an oppressed and marginated person within an oppressed community. Black theology did not engage in any critical investigation of black male sexism. Womanist theology

women are muted. Our theological praxis aimed against racism, economic and political manipulation, patriarchy, and heterosexism is negated. Insights which might contribute to the development of feminist theology are forfeited.

This discussion of controlling images and suppressed insights may be stated more precisely as the disproportionate influence of sense data (visually observed skin color and gender) on the acts of understanding, of judgment and of evaluation in human knowing. A consequence of such influence is bias, an idea to which Bernard Lonergan has given the precision of explanation. Bias denotes aberrations of human understanding or affect which exclude and repress insights and the further questions which they generate. Bias results from the flight from insight; it is the more or less conscious and deliberate refusal to think, to act, to live attentively, intelligently, rationally, and responsibly. Individual bias, group, bias and the general bias of common sense stand as alienations of empirical, intellectual, rational, and responsible consciousness.¹⁶

Bias problematizes human knowing. The *third question* is one which has challenged me and continues to do so. *How is a mind to become conscious of its own bias when that bias springs from a communal flight from understanding and is*

is a direct response to this two-pronged suppression. For examples of womanist theology by its foremost proponents, see Katie G. Cannon, *Black Womanist Ethics* (Atlanta GA: Scholars Press, 1988); idem, "Hitting a Straight Lick with a Crooked Stick: The Womanist Dilemma in the Development of a Black Liberation Ethic," *The Annual: The Society of Christian Ethics* (1987) 165-77; Jacquelyn Grant, *White Women's Christ, Black Women's Jesus: Feminist Christology and Womanist Response* (Atlanta GA: Scholars Press, 1989); and Delores S. Williams, "Women's Oppression and Lifeline Politics in Black Women's Religious Narratives," *The Journal of Feminist Studies in Religion* 1/2 (Fall 1985) 59-71; idem, "The Color of Feminism: Or Speaking the Black Woman's Tongue," *The Journal of Religious Thought* 43 (Spring/Summer 1986) 42-58; idem, "Womanist Theology: Black Women's Voices," *Christianity and Crisis* (2 March 1987) 66-70.

¹⁶See Bernard Lonergan, *Insight: A Study of Human Understanding* (1957; New York: Philosophical Library Inc., 1973), 173-244. Lonergan identifies four principal manners in which bias or distortion may occur. Dramatic bias which takes the form of the denial of painful affect in the day-to-day living out of our lives; this brought to light by psychology. There is the individual bias of egoism. There is the group bias of ethnocentrism or social class or racial conflict between groups and the gender-based societal conflict between men and women. Individual bias nourishes the inhibited and alienated conscious performance which has been conditioned by dramatic bias; group bias buttresses individual egoism through the rewards and demands of group compliance. Finally there is the general bias of common sense by which common sense smugly crowns itself omniscient and pits itself against theory or science or philosophy. This last form of bias plays a distinctive role in constricting and distorting insights for the practical, intelligent, imaginative ordering of the human good in society and history. The account of the biases is compatible with the cognitional theory adumbrated in *Insight*. The biases are correctable, they are met by "radical cognitive therapy" (Matthew L. Lamb, *Solidarity with Victims: Towards a Theology of Social Transformation* [New York: The Crossroad Publishing Company, 1982] 85). Also, the correlation between an adequate cognitional theory and intelligent practical action is more than a minor or subsidiary theme in *Insight*: the understanding of understanding is key to practicality. The task of effecting that correlation and realizing its development concretely in society and history belongs to the intelligent, creative, practical, acting human subject.

supported by the whole texture of a civilization?¹⁷ Our effort to eradicate bias in ourselves and in our civilization can be stated as the project to understand just what it means to understand; to discover, affirm, and appropriate the structure of our own human knowing. On Lonergan's account, when we have reached the personally affirmed and appropriated structure of our own knowing, we shall have caught on that understanding correctly is knowing, we shall have grasped the criterion of what is real. We, men and women, shall have come to grasp ourselves as the sources of understanding and meaning-making, and hence the sources of bias or truth, of inattention or insight, of irresponsibility or responsibility.

The fourth cluster of questions concerns the cultural and social matrix that is the United States. If theology is to mediate the significance and role of religion within the compound-complex social and cultural matrix that is the United States,¹⁸ it must apprehend, grasp, and understand concretely the components of those matrices and their interrelations. *What categories are operative in our analysis of society and culture? Under what cultural and social conditions can human beings be truly and fully human persons? In the effort to answer that question, do we sufficiently grasp that the conditions for human flourishing are the results of acts of human decision and choice, creativity or cunning, responsibility or irresponsibility? Do we sufficiently grasp that the conditions for human flourishing are not something extrinsic—something already-out-there-now, that those conditions emerge in the constitution of our own integrity and in our collaboration in the constitution of our society?*

Cornel West has observed, "It is a distinctive feature of capitalist America that it digs not its own grave from which rises a more egalitarian society, but that it digs the grave of civilization itself rather than permit an alternative to itself."¹⁹ Only a responsible engaged theology is capable of sustaining religious, moral, intellectual visions of a totally new nonutopian, nonutilitarian, noncoercive, non-dominative future. I believe theology in North America is called to put forward a critical mediation of the Christian gospel which takes into full account racism, sexism, class exploitation, and human objectification in a capitalist system of production as well as the psychological and affective realities which suffuse human living. North American theology must marshal a differentiated critique of the social surd that capitalist civilization is—that is to say, a critique of those values, orders, relations, institutions, meanings, and practices bent to the oppression of peoples of color, to the degradation and suppression of women, to global imperialism. Clearly, I am advocating an agenda identical to the agenda of black theology in its fourth phase. Appropriating this agenda does not imply that North American theology is to become black theology or that black theology is the only North American theology. By advocating this agenda, I am implying something quite foundational and quite foundationally radical. To formulate and mediate such a critique will entail not only a shift in the ways of thinking about and doing the-

¹⁷Lonergan, *Insight*, xiv.

¹⁸Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972) xi.

¹⁹Cornel West, *Prophetic Fragments* (Grand Rapids MI: Wm. B. Eerdmans Pub. Co.; Trenton NJ: Africa World Press, Inc., 1988) 192.

ology, not only a turn to interdisciplinary collaboration and practice, but the radical conversion of the woman and the man who the North American theologian is.

M. SHAWN COPELAND
Yale University Divinity School