

Holy Spirit is best nurtured where it is understood most properly, that is, the Apostolic Church that Jesus' initial dispensing of the Spirit begot and which continues today. Third, the Church-experienced gifts of the Spirit are features of grace existing in complementarity; because of our sinfulness, they exist in tension. In conclusion, certain features of the Church are like spirit-gifts that enable the Church to engage the divine revelation. For example, magisterium is a gift of the Spirit, but it must exist in a kind of balance with all expressions of the Holy Spirit. In a higher world, Newman would say, all is perfect unity, without abuse, without uncertainty, without need for balancing the gifts, but it is otherwise here below.

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HISTORICAL ROOTS OF FEMINIST THEOLOGY IN THE AMERICAS

- Topic: The Theology of Sor Juana Inés de la Cruz—Feminist and Mujerista
Moderator: Lillian Bozak-DeLeo, Molloy College, Rockville Centre, New York
Presenter: Pamela Kirk, St. John's University, New York
Respondent: Jeanette Rodriguez, Seattle University

Pamela Kirk presented Sor Juana as "a woman who was not only able to create space for her intellectual, personal and religious development, but also gain recognition for her achievements in an atmosphere that was generally not welcoming to women's learning."

Sor Juana's first major publication, *Neptune Alegórico*, written in praise of a new viceroy, describes the ideal ruler in terms of wisdom, identified in feminine terms in the context of Isis and other goddesses. This work also includes a critique of the idolatry of wealth and power, reflecting a central concern of feminist theology. Feminist concerns are even more evident in Sor Juana's treatment of Mary where she constructs "a female centered symbolic system by using material which was part of traditional Mariology and popular devotion." Her focus is on Mary as mother, mother of God and our mother, rather than on qualities that feminists see as oppressing women such as virginity, obedience, humility or silence. Titles such as "queen of the world, lady of the sky" raise Mary nearly to a divine level. Although Sor Juana explicitly

mentioned the Virgin of Guadalupe in only one poem, this poem shows her recognition of this image of the Virgin as a bridge between the indigenous Aztec and the Spanish cultures. This is manifest in symbols such as roses (flowers symbolic of truth in the Aztec world), the angel under the virgin's feet (in Aztec imagery intensifying the divine significance of the image), the rays of the sun surrounding the virgin (potentially related to the Aztec sun god), and the moon under the Virgin's feet (an image associated with the Aztec fertility goddess).

Sor Juana's discussion of Christ also reveals feminist concerns. In comparing Christ to Narcissus (in her drama *Divine Narcissus*), she changes Ovid's myth by having Narcissus fall in love with the composite image of Human Nature and Grace, both female characters. Thus the main image is not one of egocentricity but of love and mutuality, implying the depth of relationship between God and humanity. In her *Respuesta*, she focuses on Christ's beauty in an image recalling Teresa's *Interior Castle*: the face of Christ as a crystal through which the rays of divinity are seen. She also presents Christ as divine wisdom, particularly in scenes of the Passion where Jesus is seen to suffer because of the ignorance of others (the Pharisees who do not know who he truly is and the soldiers who mock him as a king). In discussing Christ as the Divine Word, Sor Juana even uses the feminine *palabra* instead of the masculine (and more customary) *verbo*. Sor Juana is seen to be an independent and self-determining woman, faithful to the traditions of her cultures, even as she reinterprets them in feminist ways.

Jeanette Rodriguez noted that Sor Juana used stylistic devices to obscure what might have been seen as offensive: her critique of the powerful. Characteristic of her work is the mixture of two cultures, the Spanish and the native. Her theology also integrates the affective and the imaginative.

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CATHOLIC SOCIAL TEACHING

- Topic: Reformists and Radicals in Theological Economic Ethics
Convener: Todd Whitmore, University of Notre Dame
Moderator: Thomas Poundstone, St. Mary's College of California
Presenters: Gregory Baum, McGill University, Montreal
Daniel Rush Finn, St. John's University, Collegeville