

dignity with "self-control" and references to governing the body like a "compliant tool" deserve critical analysis and reflection, Modras believes. So too are Wojtyla's claims, in *Love and Responsibility*, that erotic sensations "deprive love of its crystal clarity" and "have no legitimation in true love."

The discussion which followed focused on the fact that, given the homiletic nature of the Pope's catecheses, the meanings he attributes to words like "erotic" or "concupiscence" can be ambiguous and not always consistent. His use of language, like his Thomism and phenomenology, can be ideosyncratic.

RONALD E. MODRAS  
*Saint Louis University*

Topic: What Is Eastern Catholic Theology?

Convener: Peter Galadza, St. Paul University, Ottawa

Moderator: Jaroslav Skira, University of St. Michael's College, Toronto

Presenters: Robert Taft, Pontificio Istituto Orientale, Rome

Peter Galadza, St. Paul University, Ottawa

Andriy Chirovsky, St. Paul University, Ottawa

Myroslaw Tataryn, University of Saskatchewan

At the beginning of the session, on behalf of the convener and the panelists, the moderator extended his sincerest thanks to the CTSA for their invitation to host such a panel. Sentiments of gratitude were also echoed by group participants who indicated their hope that this Eastern Catholic group become a continuing group within the CTSA.

Robert Taft began his paper by noting that Eastern Catholic theology is not simply Eastern or Oriental Orthodox theology, nor is it Roman Catholic theology. Eastern Catholic theology is not a co-opting of another Church's tradition, and its distinctiveness lies in its ability to breathe with "both lungs" of East and West, enriching thereby the other major traditions.

After an historical overview of significant monuments in the history of Eastern Catholicism, he elucidated nine characteristics of Eastern Catholic theology. Firstly, Eastern Catholic theology includes both the Byzantine and Oriental traditions. Secondly, it is a theology in reaction both to the world in which it finds itself, and to the tendencies of the Orthodox to reject uniatism, and the Roman Catholics to latinize. Eastern Catholic theology is also in the making through its re-appropriation of its Eastern tradition. Fourthly, Eastern Catholic theology is self-conscious of itself, like Orthodoxy, but, it is not paranoid nor xenophobic, like certain strains in Orthodox theology, and is therefore open to the West. This latter aspect is Taft's fifth characteristic. Eastern Catholic theology similarly rejects that pseudo-antithesis between Eastern and Western thought

and the false polarization that results from this. As the seventh and eight points, Taft spoke of Eastern Catholic theology as being rooted in the Fathers, the Church's liturgy and spirituality, and Eastern Catholicism being an integrated whole which unites all elements of worship, theology, architecture and spirituality. And finally, such theology is ecumenical as a bridge both to and from the East, despite Orthodoxy's rejection (with notable exceptions) of the outstretched Eastern Catholic hand. In concluding these points, Taft indicated that the future of Eastern Catholic theology is in the hands of those who embrace the Western values of balance, fairness, objectivity, openness and the ecumenical "dialogue of love."

The second speaker was Peter Galadza. He started his presentation by observing that prior to Vatican II, Eastern Catholic theology was destined to run into a wall of "non-recognition." This council recognized the possibility of a distinctively Eastern Catholic theology, which should be allowed to express itself, nourishing faith in a manner appropriate to its genius. Eastern Catholic theology expresses a worldview of genuine churches, despite their origins in a particular ecclesial community, who address the universal range of human concerns. This is why Eastern Catholics tend to be irritated when their courses are identified as "Byzantine Sacraments" or "Eastern Christian Spirituality," while their Roman counterparts teach "Christian Sacraments" or "Christian Spirituality" (even though these latter courses presumably include non-Roman elements). Galadza also noted that it is crucial to see how Eastern Catholic theology is and was conditioned by the new ecclesiology of Vatican II. He affirmed that this ecclesiology of particular churches (communion ecclesiology) has not been comprehensively promoted by the Vatican, nor appropriated by Eastern Catholics themselves.

Galadza also echoed some of Taft's points that Eastern Catholic theology appropriately borrows from Orthodox theology. However, he asked where one goes for subjects that Orthodox theology does not adequately address (eg. religious hermeneutics; psychological-anthropological study of rites; science and faith). Eastern Catholics, like the Orthodox, turn to Western theologians in these areas.

The third to speak was Andriy Chirovsky, who began his talk with an interesting anecdote about the seemingly ambiguous character of Eastern Catholicism. At a conference on mission, he introduced himself as an Orthodox Christian in communion with Rome. An Orthodox participant consequently objected to this appellation by saying that Orthodoxy has no categories for such a person. Chirovsky responded by saying that there is such a thing, pointing to himself as a real example of this.

Chirovsky explained that the Council of Brest guaranteed, for Ukrainian Catholics, the preservation of their Eastern tradition. At this council, to be in communion with Rome was not seen as being contradictory to being Orthodox. Chirovsky added that the Western councils have not been authentically received by Eastern Catholics because Eastern Catholic theology was proscribed, and Eastern Catholics were consequently not equipped to theologize. Promulgation

of the councils by the pope, in a collegial manner, has not guaranteed reception in Eastern Catholicism.

Chirovsky characterized the tension between being Orthodox and being in communion with Rome in terms of "antinomy," meaning not contradiction but complementarity. If Eastern Catholicism did not see its theology with respect to Rome's as complementary, then its communion would be false. He also spoke of Eastern Catholic theology as better referred to as "Eastern Christian Theology" because of the many families of Eastern Christianity (eg. Eastern and Oriental Orthodox, Eastern Catholic). Chirovsky further commented that where disagreements occur between Eastern Catholics and the Orthodox, this could be seen as a challenge in complementarity, possibly requiring an emendation in one of the theological positions. The role of Eastern Catholic theology is thus to offer the antinomy, "Yes, but . . ." to both Roman and Eastern non-Catholic theology. He also noted that the contingency of Eastern Catholicism will end when Roman and Orthodox churches can say directly to each other "Yes, but. . . ." Chirovsky ended by paraphrasing the bishops of the Kievan metropolia: "When the full reconciliation of the Church occurs in the future, let it not be held against us that hurried ahead."

The final speaker was Myroslaw Tataryn, who based his presentation on a quote from Bernard Lonergan: "Theology mediates between a cultural matrix and the significance and role of a religion in that matrix." This is in opposition to the classicist worldview which said that its own perspective was universal and normative, where other positions were either ignorant or primitive.

Similar to the other presenters, Tataryn noted Vatican II's rejection of the classicist worldview in the council's seeking ways in which it could explain its communion with other non-Roman ecclesial communities. From this Tataryn surmised that there is no one universal culture out of which a "catholic" Church arises, which is true for both East and West. Each culture has a fluidity in expressing catholicity. Tataryn remarked that Taft's definition of Eastern Catholicism as being "in the process of self definition" implied this new empirical understanding, in that cultural values and religious experience constitute theology.

Eastern Catholic theology is "embryonic" because Eastern Catholics are now beginning to be heard, gaining confidence, strength and clarity. Tataryn in this dimension reflected on some of the contributions of liberation theology. Eastern Catholic theology is emerging from an experience of oppression, an experience of being marginalized by the classicisms of East and West. The history of Eastern Catholicism is the devaluation of its traditions and the erosion of its autonomy through their being neither Roman nor Orthodox. Another aspect of this "liberationist" approach also rejects that the "oppressed" respond by acting as if they were conditioned by the oppressors (i.e. to be latinized). Liberation leads to a liberation not just of the oppressed, but also of the oppressors. Eastern Catholic theology cannot become "ghettoised"; it must become a theology for the

whole Church and it has to be critical and honest. Such a theology must also be ecumenical and patristic, both of which indicate a theology speaking to the cultures of their times. And finally, such a theology must be liturgical in its rootedness in the worshipping community.

As a note of interest, the full versions of all the papers will be published in a forthcoming issue of *Logos: A Journal of Eastern Christian Studies*.

JAROSLAV Z. SKIRA

University of St. Michael's College  
Toronto, Ontario

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Topic: Theological Anthropology at the Christian/Aboriginal Interface in Australia

Moderator: Phillip J. Linden, Xavier University, New Orleans

Presenter: Gideon Goosen, Australian Catholic University, Sydney

Respondent: Robert Gascoigne, Australian Catholic University, Sydney

Gideon Goosen presented a study of the interface between Aboriginal religion and Christian theology. His point of departure was the archeological and cultural context of Australia from its earliest period. Of immediate concern was the contrast between eighteenth-century British and Aborigine cultures. The British were Christian, urban, industrial, and technologically advanced while the Aborigines were seminomadic and unsophisticated. Thus, the interface between Christian theology and Aboriginal religion (*spirituality*) has and continues to present serious problems. But the anthropology/theology exchange has provided the basis for ending antipathy and suspicion that existed in that interface.

Anthropology in its relationship to theology has been able to demonstrate how culturally conditioned reflections are. The challenge is to think multiculturally. Anthropology offers the theologians the possibilities for a more concrete way of grounding what they are doing and saying among indigenous peoples. Theologians can go beyond or "behind" anthropological methodologies to create indigenous theologies.

After outlining the anthropological models used in the history of the theology/Aboriginal spirituality interface, Goosen identified the positive outcomes that have resulted from the anthropology/theology exchange for both Aborigines and other Australians. The exchange provided an opportunity and a challenge for Aboriginal theologians to express their theology in their own culture while engaging in global theology. The challenge is to forge theology and liturgy that flow from the culture of the people while being faithful to the tradition.

Likewise, the theology/anthropology exchange has allowed for a discovery by theologians of Aboriginal values. Anthropologists encouraged Westerners to