

Savoie concluded the formal panel presentation with a stirring account of a meeting with the Romanian Catholic Rite Bishop Gutia and his Vicar General, Msgr. Longa. Both had spent fourteen years in prison rather than support the state controlled Orthodox Church. Roman Catholics are nine percent of the population, but Eastern Rite Catholics were only two percent and these received the most severe persecution. As Savoie and Nacke were leaving the bishop's residence their interpreter, Marie, revealed that Msgr. Longa was her father. During his years in prison she and her mother did not hear from him and assumed him to be dead. When she was a teenager a disheveled man approached her, showed her a piece of paper and asked for directions to the address. She said to him, "That is where my mother and I live." He responded, "Then, I am your father." Savoie quoted Msgr. Longo: "Please, we do not want you to get the impression that we think our time in prison was in vain. Truthfully, those years were a time of deep communion with God. Those years were by far the most fertile years of my life. If only one person came to God because of our faithfulness, it would mean that our years in prison won eternity."

About one hour of engaged discussion followed the panel.

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#### THEOLOGIANS IN THE ORDER OF PREACHERS

- Topic: The Dominican Vocations of Chenu, Congar, and Schillebeeckx  
 Convener: Kathleen McManus, O.P., University of Portland  
 Moderator: Patricia Benson, O.P., Marygrove College  
 Presenters: John Markey, O.P., Barry University  
               Colleen Mary Mallon, O.P., St. John's University, N.Y.  
               Kathleen McManus, O.P., University of Portland

This session examined the theological contributions of Marie-Dominique Chenu, Yves Congar, and Edward Schillebeeckx from the perspective of the Dominican tradition to which each of them belongs. Each of the presenters demonstrated how the incarnational force of the Dominican charism of seeking and preaching truth is born out systematically in the nature and trajectory of the projects of these figures.

John Markey opened his presentation on Chenu with an explanation of the "double-turn" to history that he said is key to understanding the Dominicans of the twentieth century. The Modernist controversy at the beginning of the century created a climate which led Dominicans to focus their scholarly efforts on the study of history. The "double-turn" embodied most dramatically in the work of

Chenu entailed both *ressourcement* in Patristic and Medieval studies and the turn to living history that engaged contemporary culture as the source and goal of true theological investigation.

Chenu's conclusion that "a real theologian is the one who dares to express the Word of God in a human way" caused Church officials to label him a Modernist. Condemned by the Church and demoted by the Dominican Order, Chenu nevertheless continued his research and writing on medieval sources, especially Aquinas, but also on vital pastoral, social, and political issues, including a Theology of Work. Through his life experience, Chenu came to reverse the Dominican maxim, "contemplate and give to others the fruits of contemplation." Markey highlighted quotes revealing how engagement with "the world" and "others" increased the intensity of Chenu's Dominican contemplation. Finally, Markey observed key ways in which Chenu came to mirror Aquinas, most notably in the assertion that "preaching, teaching, and disputing" pertain to the highest level of theology.

Colleen Mary Mallon highlighted Yves Congar's lifelong passion for Christian unity as a distinctive manifestation of the contemplative base of his Dominican theological vocation. In this regard, she cited his prisoner of war experience as a graced realization of the profound fellowship that Christians share through the Word of God and the Holy Spirit. Like Chenu, Congar suffered ecclesial censure and fraternal betrayal as a result of his critical commitment to *ressourcement* and to the Worker Priest Movement. Acknowledging both the conserving and innovating potentials within the tradition, Congar refused to dissolve the tension between transcendence and immanence by reducing theology to the either/or of "from above" or "from below." Mallon cautioned against the constricting forces of Ultramontanism that are finding new expression in today's church, and suggested that Congar's image of a church in gestation helps to get at the complexity of the traditioning process, particularly the tensive interplay between continuity and discontinuity. Citing Congar's warning that a church that refuses appropriate dialogue with the world risks being culpable for the world's inability to receive the gospel, Mallon concluded by suggesting three timely trajectories of Congar's incarnational perspective: faithfulness to tradition amidst cultural pluralism entails risk; continuity of tradition in a globalized world is located precisely in the hermeneutical process; and all efforts at retrieval must be subjected to a multidimensional critical *ressourcement* that consistently asks, "Is the tradition fostering something other than the 'dangerous memory of Jesus'?"

Kathleen McManus asserted the seamlessness of Dominican spirituality and the task of theology in the life work of Edward Schillebeeckx. She invited listeners to reflect upon the climate of the church and world in which the Order of Preachers was founded vis-à-vis the climate in which Schillebeeckx has been writing, with pointed reference to the troubled atmosphere of the church in North America today. She examined particular ways in which Schillebeeckx's project, like the Order itself, is a response to the needs of the world—a response shaped by a genuinely incarnational understanding of humanity and a fundamental con-

cern for suffering. The Dominican response is formed via the integral relation of study, preaching, and truth. McManus observed that in Schillebeeckx's work truth—revealed in experiences of negative contrast—becomes liberative praxis. Finally, through the lens of Schillebeeckx's engagement with the critical communities of Holland in the sixties, McManus explored the implications of the critical communities emerging in North America for the theological task amidst today's crisis.

The audience posed evocative questions, and a lively discussion followed.

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#### ANALYZING WHITE PRIVILEGE

- Topic: Theological Vocation and the Dismantling of White Privilege  
 Convener: Laurie Cassidy, Loyola University of Chicago  
 Moderator: Alex Mikulich, St. Joseph's College  
 Presenters: Laurie Cassidy, Loyola University of Chicago  
 Margaret Pfeil, Notre Dame University

In response to the convention's theme, this session was designed to provide an opportunity for critical reflection upon the tasks of analyzing and dismantling white privilege as constitutive activities of the vocation of white Roman Catholic theologian. This session intended to build on Meg Guider's convening last year of the session entitled "Coming to Terms with White Privilege and Racism: An Imperative for White Theologians."

Moderator Alex Mikulich introduced the session by setting it in context. He observed that the session intended to name the privileges of whiteness, which are often invisible to white people. For white people this activity of naming involves seeing the consequences of these privileges on the lives of people of color. Mikulich listed the names of young black men fatally shot by the police in the city of Cincinnati. He reminded the session's participants that the struggle for racial justice in Cincinnati was the immediate human context to understand the imperative of coming to terms with white privilege and the vocation of white Roman Catholic theologian.

Laurie Cassidy's paper, "'Becoming Black with God': Toward an Understanding of the Vocation of the White Roman Catholic Theologian in the United States," responded to M. Shawn Copeland's recent essay (*Spiritus* 2002), which called for a redefining of the vocation of the theologian in reference to racism. According to Copeland, in light of the lethal racism of American society a primary theological task must be understanding the reach and extent of white