

**The 68<sup>th</sup> Annual Convention  
of the Catholic Theological Society of America**

**Pre-Convention Events, Thursday, June 6, 2013**

**CTSA Board Meeting** **9:00 a.m. – 4:30 p.m.**  
**Gardenia A**

**Registration and Exhibits** **1:00 – 4:30 p.m.**  
**and 6:00 – 7:00 p.m.**  
**Promenade Lower & Upper**

**Pre-Convention Session** **3:00 – 5:30 p.m.**  
**Hibiscus A & B**

**Women’s Consultation on Constructive Theology (Consultation)**

Session Title: “Rethinking Conversion through Gender and Interreligious Difference/Dialogue”

Moderator: Rosemary P. Carbine (Whittier College)

Co-Conveners: Rosemary P. Carbine and  
Paulette Skiba (Clarke University)

Presenter: Karen B. Enriquez (Xavier University)

Paper Title: “Conversion as Finding the Empowered and Interconnected Self through Spiritual Practices:  
A Buddhist-Christian Dialogue”

Précis: This paper will explore how spiritual practices, as against the notion that they may lead to an unhealthy self-abnegation, can lead to personal transformation and social transformation. This will be done through dialogue between Christian (Sarah Coakley) and Buddhist (Rita Gross) writers who both argue for the necessity of spiritual practices in the conversion to an empowered and interconnected self that brings her deeper into the ills and pains of the world. Moreover, it will look at how this very method of dialogue can itself be a vehicle for both personal as well as social conversion.

Presenter: Jeannine Hill Fletcher (Fordham University)

Paper Title: “Friendship and Survival: The Meanings of Conversion in Early 20th Century China”

Précis: In Catholic theologies of religious difference, 'conversion' means the transference of religious belief and affiliation from a non-Christian outlook to a Catholic-Christian one. The practice of mission has been aimed at the 'conversion' of the non-Christian. But, the experience of Catholic women in mission offers a more complicated portrait of the direction and purpose of conversion. Using original research from the Maryknoll archives, this paper will explore diverse meanings of 'conversion' from perspectives of Catholic teaching, women's experiences and the witness of Chinese women in the early 20<sup>th</sup> century.

Respondent: Michele Saracino (Manhattan College)

**Ann O'Hara Graff Memorial Award Presentation**

**4:30-5:00 pm**

The 2013 Ann O'Hara Graff Award will be presented to

Mary C. Boys (Union Theological Seminary)

**Community Memorial**

**5:00 - 5:15 p.m.**

Honoring the life and work of Ada Maria Isasi Diaz (March 22, 1943 – May 13, 2012)

*A gathering to remember, to be comforted, and to continue la lucha.*

**Business Meeting**

**5:15 – 5:30 p.m.**

Steering Committee: Rose M. Beal (Saint Mary's University) Treasurer  
Rhodora E. Beaton (St. Catherine University)  
Julia Brumbaugh (Regis University)  
Colleen M. Carpenter (St. Catherine University)  
Rebecca Berru Davis (Graduate Theological Union)  
Katharine E. Harmon (Catholic University of America)  
Phyllis H. Kaminski (Saint Mary's College)  
Margaret Mary Moore (Theology and Life Institute)  
Jane Russell (Belmont Abbey College), Secretary  
Elisabeth T. Vasko (Duquesne University)

## **Thursday Evening, June 6, 2013**

**Opening and First Plenary Session**

**7:00 – 9:00 p.m.**

**Regency Ballroom**

Presiding: **Susan A. Ross**

Loyola University Chicago

President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **Most Reverend Thomas Gerard Wenski**  
Archdiocese of Miami

Address: **Peter Casarella**  
DePaul University

“Conversion and Witnessing: Intercultural Renewal in a World Church”

**Reception**

**9:00 p.m.**  
**Jasmine & Hibiscus**

Donors:

*The CTSA is grateful for the generous support of these programs and institutions:*

Boston College

Loyola University of Chicago

St. Thomas University: The President’s Office and the School of Theology and Ministry

Barry University

## **Friday Morning, June 7<sup>th</sup>, 2013**

**Von Balthasar Society Breakfast**

**7:15 – 8:45 a.m.**  
**Jasmine**

**Jesuit School of Theology of Santa Clara Breakfast**

*Open to faculty, current students and graduates of  
SCU, JST-SCU, the former JSTB and the GTU*

**7:15 – 8:45 a.m.**  
**Orchid A**

**Morning Prayer**

**8:30 – 8:45 a.m.**  
**Tuttle Prefunction**

**Exhibits Open**

**9:00 – 5:00 p.m.**  
**Promenade Lower & Upper**

**Second Plenary Session**

**9:00 – 10:30 a.m.  
Regency Ballroom**

Presiding: **John E. Thiel**  
Fairfield University  
Past President, CTSA

Address: **Linda Hogan**  
Trinity College, Dublin

“Conversion and the Work of the Ethical Imagination: A Perspective from Social Ethics”

Response: **Tobias Winright**  
St. Louis University

**Coffee Break**

**10:30 – 11:00 a.m.  
Promenade Lower**

**Concurrent Sessions**

**11:00 – 12:45 p.m.**

**1. Conversion and Catholicity within the Guild of Theologians: Overcoming Barriers to Dialogue and Communion (Invited Session)**

**Hibiscus A**

Convener: Dan Finn (St. John's University, Collegeville)

Moderator: Dan Finn

Presenter: Christopher Ruddy (Catholic University of America)

Paper Title: “‘I desire to be truly ecclesiastical’: Henri de Lubac on Temptation, Conversion, and the Theologian”

Précis: Written during a time of increasing polarization, de Lubac’s *Splendor of the Church* offers both reflection on the *homo ecclesiasticus* and insight into various temptations encountered by that believer. This paper will use de Lubac’s work (and life) as a springboard for reflection on temptations faced by Catholic theologians and on the self-denying and self-distrusting nature of authentic conversion. De Lubac’s thought will not be merely summarized or invoked, but engaged so as to shed light on its enduring challenge to the theologian and to address such contemporary situations as the twinned rise of tribalism and breakdown of dialogue.

Presenter: Christine-Firer-Hinze (Fordham University)

Paper Title: “Creative Contention, Capital Investment, and the Debt of Love (Rom 13:8): Bonding and Bridging Practices and their Significance for U.S. Theologians’ Academic, Ecclesial, and Public Work”

Précis: In *American Grace: How Religion Divides and Unites Us* (2010) sociologists Robert Putnam and David Campbell ask how U.S. society sustains high levels of religiosity and high religious diversity, without degenerating into either isolated tribalism or active animosity. Their answer: social peace and communal vitality are maintained when strong, intra-group “bonding capital” co-exists with robust forms of cross-group “bridging capital.” I explore social-capital literature (e.g., Putnam, Coleman, Bourdieu), and theological-ethical interpretations thereof, as resources for theologians seeking better ways to wed creative contention with mutual care and respect, for the sake of our shared commitments and service to academy, church, and society.

## 2. Bioethics (Topic Session)

Orchid A

Administrative Team: Mari Rapela Heidt (University of Dayton)  
Charles Camosy (Fordham University)  
Andrea Vicini (Boston College School of Theology and Ministry)

Convener: Mari Rapela Heidt

Moderator: Charles Camosy

Presenter: Patrick M. Clark (University of Scranton)

Paper Title: “Conversion and Mutual Intelligibility in the Physician-Assisted Suicide Debate”

Précis: Conversion typically involves not only the modification of personal views but also a shift in the parameters of moral intelligibility. It can therefore uncover the various preoccupations that underlie different paradigms of moral reasoning. This paper examines the extent to which this effect of conversion applies to opposing views on physician-assisted suicide. It takes as its point of departure Raimond Gaita’s analysis of the public debate over torture, in which he argues that the very act of weighing the costs and benefits of torture already indicates a decisive divergence in the moral reasoning from those who oppose the practice unconditionally. Likewise, I argue that the current debate over physician-assisted suicide indicates a similar gap between incommensurate paradigms of moral reasoning.

Presenter: Meghan Clark (St. John’s University)

Paper Title: “Seeking Solidarity in Global Health: *Helping Babies Breathe* in Sudan”

Précis: Since 2000, the international community has undergone a conversion in its understanding of health and human rights in the *Millennium Development Goals*, which make an astounding commitment to significantly reduce extreme poverty. MDG 4 established as a goal reducing child mortality by two-thirds by 2015 and began the development of international programs. This paper will critically assess one such program: *Helping Babies Breathe* training for Village Midwives in Sudan (a collaboration of Irish, Irish-based Sudanese, and Sudanese medical professionals). This paper will use solidarity to critically evaluate this as a model of evidence-based medicine, participation of local professionals, and the stated needs of the local community.

### 3. Black, Asian and Asian-American, and Latino/a Consultations

#### “That’s How the Light Gets In” (Session I)

Hibiscus B

Session Title: “Moving toward Conversion: Methods, Languages and Practices”

Administrative/Leadership Team for the Latino/a Consultation:

Ramón Luzárraga (University of Dayton)

Cecilia González-Andrieu (Loyola Marymount University)

Convener: Ramón Luzárraga

Moderator: Teresa Maya (Sisters of Charity of the Incarnate Word)

Presenter: Brett Hoover (Loyola Marymount University)

Paper Title: “Lost and Found at the Cultural Crossroads: Perspectives on New Evangelization Conversion Narratives”

Précis: Catholic immigrants from Latin America sometimes articulate the experience of migration and subsequent involvement in parish life in terms of spiritual conversion, of being “lost and found.” These conversion narratives make use of ecclesiological discourse with Latin American “New Evangelization” roots but they also access more individualistic Evangelical-Pentecostal tropes of conversion. What do Catholic communities in the United States “lose and find” in these conversion narratives? What impact do they have on struggles over immigrant justice, ecumenical cooperation, and the construction of Catholic identity in the cultural world of the children of immigrants?

Presenter: Sophia Park (Holy Names University)

Paper Title: “A Strategy for Finding Space for Conversion: The Struggle of US Women Religious”

Précis: US women religious have undergone systemic and structural struggles with the papacy. By nature, religious life is a call for liminal life, belonging not to the institutional governance of the Church, but to the Church as the people of God. The early history of women religious in the US evidences how women sought the Kingdom of God among the poor, marginalized, and uneducated. This legacy of an option for the poor has prompted religious women to work for social justice, a commitment recently questioned by the Vatican. This clash has clarified the identity of religious women, inviting conversion and signifying a moving forward together in living a Gospel life.

Presenter: Freddy Washington (Xavier University of New Orleans)

Paper Title: “Conversion and Identity: Community as a Major Source of Change”

Précis: Conversion and Identity are often seen as opposing forces. However, it is often through the process of conversion(s) that we are rooted into a deeper relationship with self and the Divine. The experience of Black Catholics is in fact an experience of conversion. This paper looks at Bernard Lonergan’s notion of “being in love” through the eyes of key themes in the African-American experience, as the best analogy for religious conversion because it describes the total absorption of the experience. The movement from external conflict to internalization and then to integration presents a paradigm for exploring the community as a source for conversion.

#### 4. Catholicity and Mission (Topic Session)

Orchid C

Session title: "Conversion: Contemporary Insights and Imperatives for '*Missio ad gentes*,' '*Missio cum gentes*' and '*Missio inter gentes*'"

Administrative/Leadership Team: Elochukwu Uzuoku (Duquesne University)  
Margaret Guider (Boston College)  
VanThanh Nguyen (Catholic Theological Union)

Convener: Elochukwu Uzuoku

Moderator: VanThanh Nguyen

Presenter: Stephen Bevans (Catholic Theological Union)

Paper Title: "Kicking the Hornet's Nest: Conversion, Church, and Culture"

Précis: This paper explores the interrelations among conversion, church, and culture. There is no church without culture; there is no conversion without culture; there is no church without conversion; and there very well may be no conversion without church. Regarding this latter point, the paper critically investigates movements in India and Bangladesh in which Hindus and Muslims claim to be converted to Jesus, but not to the Christian Church.

Presenter: Marian Maskulak (St. John's University, NY)

Paper Title: "The Monks of Tibhirine: Mission, Conversion, and Interreligious Dialogue"

Précis: Christian de Chergé and the Trappists of Tibhirine illustrate a striking example of the mission of "presence" and what *Redemptoris Missio* terms the "dialogue of life" (57). While the Benedictine vow of *conversatio morum suorum* emphasizes one's personal conversion, de Chergé recognizes that one's own conversion is tied to that of others. In apparent divergence from *Redemptoris Missio* (55), he suggests that conversion need not entail changing one's religion. Nevertheless, the monks exemplify the supreme test of "proclamation" by dying in witness to faith in Christ (45). Their lives convey the intricacy of mission, conversion, and interreligious dialogue in today's world.

Presenter: Jonathan Y. Tan (Australian Catholic University)

Paper Title: "Mission among the Peoples: The Future of Christian Mission in Asia"

Précis: The task of doing Christian mission in Asia is challenged by the immense socio-cultural diversity and religious pluralism of the Asian milieu and its peoples, which in turn are further exacerbated by the complex interplay of the forces of postcolonialism, globalization, migration, economic disparities, political totalitarianism, and religious exclusivism. This paper proposes the paradigm of "mission among the peoples" as an Asian theology of mission that is sensitive to, and responds to the challenges of the task of doing Christian mission in Asia amidst the complexities of cultural diversity, religious pluralism, political upheavals, and socioeconomic disintegrations.

#### 5. Conversion from White Complicity to Anti-Racist Spiritual Practices (Selected Session)

Gardenia C

Convener: Jennifer Reed-Bouley (College of St. Mary)

Moderator: Karen Teel (University of San Diego)

Presenter: Alex Mikulich (University of Loyola, New Orleans)

Paper Title: "Du Boisian 'Double-consciousness': A Way Where There is No Way?"

Précis: The paper draws upon W.E.B. Du Bois's double-consciousness as a way for whites to begin to reflect critically about our participation in "white habitus," the way whites inhabit the world culturally and structurally as possession and internalize racial superiority. An asceticism grounded in double-consciousness suggests a conversion of prayer, fasting, social analysis, and political activism whereby whites may begin to develop the capacity to subvert privilege and complicity in white habitus and become open to the possibility of authentic relationships with people of color.

Presenter: Laurie Cassidy (Marywood University)

Paper Title: "Conversion: Mindful Awareness and Turning from Social Evil"

Précis: Conversion implies a turning away from evil. What forms does this turning take for contemporary Christian life conditioned by the matrix of domination? The systemic nature of personal participation in oppression defies simplistic understandings of how to practically turn from evil in everyday life. Drawing upon recent studies on cognitive development and research on mindful awareness, this paper will suggest this turning from evil involves making conscious the internalized world of dominance and subordination. Cultivating awareness of and externalizing the working of our minds are central ascetical tasks to understanding and resisting the dynamics of oppression.

Presenter: Jennifer Reed-Bouley

Paper Title: "The Faith and Faithfulness of Black Catholics as Gifts to the Universal Church"

Précis: The paper responds to Bryan Massingale's proposal that white conversion must move beyond moral persuasion to liberating awareness, which requires being accountable to people whose voices are regularly marginalized. This paper elaborates upon central themes— particularly ambiguity and the nature of forgiveness— that emerged from semi-structured interviews with Black Catholics. The participants revealed the spiritual formation that allows them to remain faithful to their history, God, church, and themselves in the face of racism. The spirituality of resistance practiced by the Black Catholics interviewed provides wisdom for conversion to an anti-racist white spirituality that seeks genuine collaboration with oppressed peoples.

## 6. Desire for Conversion (Selected Session)

Gardenia A-B

Convener: Peter Casarella (DePaul University)

Moderator: Peter Casarella

Presenter: Catherine Chalier (Université Paris Ouest Nanterre)

Paper Title: "Franz Rosenzweig (1886-1929): To Remain a Jew in a Christian World"

Précis: I will explain briefly why modern philosophy is no more interested by the question of conversion. Yet a religious conversion is not a philosophical one. During the terrible 20th century, the philosophers whose lives were changed after a religious conversion could not rely

on the proximity of the biblical God within history. In this context Rosenzweig decided to remain a Jew and to become a religious one after a deep spiritual crisis (he was on the verge of asking for baptism). His conversion is linked to his discovering the Jewish people praying and to an existential and personal understanding of theology.

Presenter: Maria Clara Luchetti Bingemer (Ponteficia Universidade Catolica do Rio de Janeiro)

Paper Title: "The Desire for Conversion in Simone Weil"

Précis: I begin with Catherine Chalié's *Le désir de conversion* to show the points in this book that illuminate the phenomenon of conversion and are relevant to Catholic theology. I will also examine the conversion of Simone Weil. I will enter into the controverted question of whether she converted to Catholicism with a reading of her late writings. I will conclude that her thought underwent a transformation from an orientation solely to the God of the philosophers to the God of Jesus Christ.

## 7. God/Trinity (Topic Session)

Tuttle C

Session Title: Trinity and Conversion in Augustine

Administrative Team: Aristotle Papanikolaou (Fordham University)  
Anthony Godzieba (Villanova University)  
Anthony Keaty (Blessed John XXIII Seminary)

Convener: Aristotle Papanikolaou

Moderator: Anthony Godzieba

Presenter: Andrew Salzman: (Benedictine College)

Paper Title: "Conversion to the Trinity: The Shape of Augustine's Thought"

Précis: Augustine sees a conversion of the mind to a Trinitarian pattern of thought, a pattern of thought that extends beyond the Trinity itself, as a significant part of conversion to Christianity itself. I propose an appreciative accounting of how Lewis Ayres' work lays out the foundations of Augustine's Trinitarian worldview, with attention to the role that the doctrine of appropriations plays in constructing that perspective. I then suggest that the doctrine of appropriations can serve as a resource for the Trinitarian renewal of Catholic theology, offering an example of how this doctrine has done so in the past and may do so today.

Presenter: Anthony Keaty (Blessed John XXIII Seminary)

Paper Title: "The Role of the Conversion from the Outer to Inner Person in Augustine's Understanding of Procession"

Précis: Augustine's discussion of the "conversion" from outer to inner person in *De Trinitate* plays an important role in his understanding of procession. The outer person fastens on outward things "with sordid greed" (XI, 6) to fill his or her inner emptiness. The so-called inner person is able to "breed, feed, defend, and strengthen saving faith" (XIV, 3). An example of such an inner person is the apostle Paul who, though poor, nevertheless enriches many (VIII, 13). This contrast

between the outer and inner person provides a context for understanding to some degree an important aspect of procession in God.

## 8. Historical Theology I (Topic Session)

Orchid B

Session Title: Personal Conversion in the History of Christian Thought

Administrative Team: Helen Ciernick (Mt. Marty College)  
Shawn Colberg (St. John's University, Collegetown)

Convener: Shawn Colberg

Moderator: Kimberly Baker (St. Meinrad Seminary)

Presenter: Richard Penaskovic (Auburn University)

Paper Title: "Simone Weil (1909-1943): A Reluctant Convert"

Précis: This presentation deals with the conversion or spiritual odyssey of Simone Weil, one of the most prolific religious philosophers of the twentieth century. Born into a Jewish family, her conversion to Christianity, took a circuitous route, from Marxism to the anarchist-syndicalist elements in the Spanish Civil War, and finally to Christianity. Weil had a love-hate relationship with the Catholic Church, in part, because it did not see the positive elements in the world religions. In the course of my presentation some key terms in Weil's thought like "decreation" and "affliction" will be elucidated.

Presenter: June-Ann Greeley (Sacred Heart University)

Paper Title: "William Congdon and the Passion of Conversion/Conversion by the Passion"

Précis: William Congdon (1912-1998) was one of the foremost painters of the 20<sup>th</sup> century. Among artists and art connoisseurs, Congdon was appreciated as an important Abstract Expressionist yet even they began to reject Congdon's paintings as he increasingly moved in a spiritual direction. The iconic Crucifix became the foreground for his visual mediations on life and meaning and, through the analysis of successive examples of his work, the paper will examine Congdon's spiritual journey to conversion (he became a Roman Catholic in 1959) and will demonstrate that conversion is an organic process within time and space, an inexorable movement of the soul toward its abiding truth.

## 9. Reconciliation and Conversion (Selected Session)

Orchid D

Session Title: "Differing Views of Power in Church and Sacraments"

Convener: Bruce Morrill (Vanderbilt University)

Moderator: Bede Bidlack (Saint Anselm College)

Presenter: Bruce Morrill

Paper title: "Sign of Reconciliation and Conversion? Differing Views of Power—Ecclesial, Sacramental, Anthropological—Among Hierarchy and Laity"

Précis: The session will compare and contrast conversion as understood and practiced on the part of the Roman Catholic hierarchy and American laity, with a view to what sort of power people perceive

being exercised in the rite of penance, as well as other sacraments, in relation to wider personal, ecclesial, and civic life. Starting from consideration of early 1980s texts by Monika Hellwig and Pope John Paul II, Morrill will describe and analyze theological, journalistic, doctrinal, and disciplinary documents. Brian Flanagan and Joseph Mudd will respond from the perspectives of ecclesiology and Lonerganian anthropology.

Respondents: Brian Flanagan (Marymount University)  
Joseph Mudd (Gonzaga University)

## 10. Theologies Responsive to Islam (Interest Group)

Tuttle N

Session title: "Sin and Salvation in Muslim-Christian Theological Conversation"

Convener: Daniel A. Madigan, SJ (Georgetown University)

Moderator: Daniel A. Madigan, SJ

Presenter: Sandra Keating (Providence College)

Paper Title: "'Take to Thyself our souls in the company of the righteous': Sin and Salvation in Early Islamic Thought"

Précis: This paper will briefly outline some of the major streams of thought on sin and salvation in the first two centuries of Islam, emphasizing the foundations of these positions in the Qur'an and Hadith. Later theologians and legal scholars used these frameworks to respond to cultural and political problems as Islam matured into a major religious movement. In particular, ideas found in the early period are developed by the 9th century CE to challenge Christian doctrine on sin and salvation, and to provide an alternative understanding of the nature of the human person and his relationship to God and Creation.

Presenter: Christian S. Krokus (University of Scranton)

Paper Title: "Engaging Classic Islamic Critiques of the Christian Doctrine of Redemption"

Précis: Drawing on the work of Louis Massignon and the lives of Sufis, the paper argues that the reality to which the doctrine of redemption points is present at least functionally in the lives and communities of Muslims as well as Christians. Second, it argues that the idea of shared participation in the fact of redemption can be grounded in a straightforward Christology, and it turns to Lonergan's notion of the Law of the Cross. Third, it concludes by recapitulating the commonalities and by illuminating the real differences, which have primarily to do with redemption being tied, for Christians, exclusively to the person and work of Jesus.

Presenter: Edmund Chia (Australian Catholic University)

Paper Title: "Christian Understandings of Original Sin and Redemption in a Multi-religious yet Muslim-majority Setting"

Précis: The paper will offer another response to the Islamic critique of Christian understandings of original sin and redemption. The author will do so fully cognizant that in his own upbringing he was influenced by the Chinese religions of Confucianism, Buddhism and Taoism. The critiques, therefore, become at once magnified as well as relativized. While specifically engaging the

Muslim's questions the paper highlights the complexities of doing Christian theology in multi-religious contexts.

**11. Conversation and Conversion in the Public Sphere (Selected Session)**

**Tuttle S**

Convener: Amanda Osheim (Loras College)

Moderator: John Edwards (Villanova University)

Presenter: Stephen Okey (Boston College)

Paper Title: "Conversation Ain't Beanbag: The Promise and Peril of Conversion in David Tracy's Public Theology"

Précis: This paper will investigate the constitutive role of conversion in David Tracy's understanding of conversation in public theology. Tracy argues that genuine conversation hinges on one's openness to the other, an openness construed as risking the possibility of conversion. While conversation in this sense can better open oneself to the fullness of the other, it also risks undermining one's own selfhood. By considering both the opportunities and problems presented by Tracy's understanding of conversation, this paper will argue for a qualified notion of conversion as a necessary goal of public discourse.

Presenter: Nichole M. Flores (Boston College)

Paper Title: "Guadalupe in the Public Square: Religious Affections and Aesthetics in Public Conversation"

Précis: Martha Nussbaum argues that emotional and aesthetic engagement in public life is necessary for forming sympathy toward fellow citizens and strengthening social bonds that are vital for promoting justice in a liberal society. While she defends the affective dimensions of cognition as integral to public discourse, her conceptions do not provide adequate ground for engaging religious affections and symbols. Using the devotional and political practices related to Our Lady of Guadalupe as a case study, this paper affirms the vitality of Nussbaum's arguments in favor of affective engagement in public while reasserting the necessity of engaging religious affections and aesthetics in public conversation.

**Friday Afternoon, June 7<sup>th</sup>, 2013**

**Women's Consultation Luncheon**

**1:00 – 2:15 p.m.**

**Japengo**

**Hearing of the Resolutions Committee**

**1:00 – 2:15 p.m.**

**Regency Ballroom**

**Presiding: Susan K. Wood, SCL**  
Marquette University  
Vice-President, CTSA

**Concurrent Sessions**

**2:30 – 4:15 p.m.**

**1. Hans Urs von Balthasar (Consultation)**

**Orchid C**

Session Title: Conversion, Language and Dialogue

Administrative Team: Peter Casarella (DePaul University)  
Nicholas J. Healy (Pope John Paul II Institute for Studies of Marriage and Family)  
Barbara Sain (University of St. Thomas, St. Paul)

Convener: Barbara Sain

Moderator: Mark L. Yenson (King's University College at the University of W. Ontario)

Presenter: Gill K. Goulding (Regis College, University of Toronto)

Paper Title: "Critical Conversion – Dialogue and Gift"

Précis: Echoing throughout Balthasar's theology is the pre-eminent divine call to conversion that is both a gift given and an ongoing condition or dynamic disposition of dialogue with God. The paper will explore Balthasar's understanding of ongoing conversion first by engaging the Ignatian Spiritual Exercises. Then in the light of this appropriation, it will address some of Balthasar's post-conciliar concerns and in particular the mission of the Church as the apostolic axis of conversion – a sharing in the redemptive work of Christ. In this context conversion might be cited as both the result and the prelude of a new evangelization.

Presenter: Anne M. Carpenter (Marquette University)

Paper Title: "Converting and Straining Language: Hans Urs von Balthasar and the Theological Grammar of Holy Saturday"

Précis: In this paper, I show how Balthasar's use of language is *poetic*, meaning it employs images and tropes in a manner after art, while at once being *metaphysical*. Balthasar possesses what we might call a "theological poetic," a theology of language and metaphysics that allows him to use highly charged terms such as "distance" in a new way, performing the work of speculation while also functioning like art. In this manner, Balthasar "converts" theological language while also maintaining a metaphysical anchor in order to discuss the most difficult mysteries of the Christian faith, as in his theology of Holy Saturday.

## 2. Christianity and Judaism (Consultation)

Orchid B

Administrative Team: Elizabeth Groppe (Xavier University)  
Joy Galarneau (Siena College)  
Todd Walatka (Notre Dame)

Convener: Elizabeth Groppe

Moderator: Joy Galarneau

Presenter: Bridget O'Brien (Notre Dame)

Paper Title: "From Christ's Fulfillment to God's Fidelity: The Church's Conversion?"

Précis: Contemporary theologies of the relationship between Christianity and Judaism face the question of whether *Nostra Aetate* demands refined re-articulations of fulfillment theologies or, instead, inaugurates the Church's conversion away from the promise/fulfillment model. Through a reading of God's presence to humanity in the works of Catherine Mowry LaCugna and Michael Wyschogrod, I suggest a trinitarian theology of God's covenant fidelity. In God's fidelity, we find firm Christian grounds for rejecting fulfillment-based accounts of Israel's covenant. Concomitantly, in God's irrevocable sharing of the divine life, we find grounds for turning toward dialogue and away from calls for Jewish conversion.

Presenter: Mary Boys (Union Theological Seminary)

Paper Title: "The Catholic Turn toward the Quintessential Other: A Multi-Faceted Conversion"

Précis: A recent historical study by John Connelly, *From Enemy to Brother: The Revolution in Catholic Teaching on the Jews, 1933-1965*, documents the formative role played by converts to Catholic Christianity in laying the theological foundations of *Nostra Aetate*. I draw upon Bernard Lonergan and others (e.g. W. Conn and R. Doran), who have identified different levels of conversion as a way of analyzing what was involved in developing a more adequate understanding of the relation of Judaism and Christianity. Moreover, I intend to analyze other "conversions," such as the dramatic shift in how the Sisters of Zion reformulated their mission.

## 3. Christ (Topic Session)

Hibiscus B

Administrative Team: Kelle Lynch-Baldwin (Catholic Diocese of Fairbanks)  
Colleen Carpenter (St. Catherine University)  
Randy Rosenberg (Fontbonne University)

Convener: Randy Rosenberg

Moderator: Kelle Lynch-Baldwin

Presenter: Kevin P. Considine (Loyola University Chicago)

Paper Title: "Does Jesus Need our Liberation? An Argument for a Conversion to Emancipate the Risen Christ from Christian Idolatry"

Précis: Racism and consumerism are two foundations upon which false images of Jesus the Christ are constructed in the U.S. context. In response, a distinct kind of conversion is needed to

understand and encounter the Risen Christ: a conversion to emancipating Christ from false images and understandings of him—Christian idolatry. This occurs through solidarity with the *han*-ridden who are inflicted, often by Christians, with physical, psychological, and spiritual violence. This paper argues that such a conversion to liberating Christ from idolatrous bondage is necessary for a greater degree of relative adequacy in theological articulations of God’s saving action within this context.

Presenter: Denis Edwards (Flinders University)

Paper Title: “Incarnation as Basis for Ecological Conversion”

Précis: This is an exploration of Athanasius’s theology of incarnation as theological foundation for what Pope John Paul II spoke of as “ecological conversion.” For Athanasius the natural world exists only because it partakes of the Word in the Spirit, and in its own proper ways it participates with human beings in the deification that comes through the incarnation of the Word. The incarnation and its culmination in resurrection mean that the Word of God is forever matter, forever flesh, and the beginning of the transformation of the whole universe of creatures. This leads to the conviction that conversion to Jesus Christ, in the Spirit, involves a conversion towards love and respect for Earth and its creatures.

Presenter: Gloria L. Schaab (Barry University)

Paper Title: “Incarnation as Emergence: A Transformative Vision of God and the Cosmos”

Précis: This paper explores the dynamics and ramifications of envisioning Incarnation through the hermeneutical lens of evolutionary emergence using approaches modeled on ascending and descending Christology. It contends that interpreting the mystery of the Incarnation within the web of cosmic life expands the meaning of Incarnation symbolically and proleptically in ways that signify and portend novel forms of being and relation for the cosmos, for humanity, and for God. It concludes by suggesting how the assertions made through this hermeneutical approach impact a theological vision of the cosmos, of God, and of the God-world relation represented in the Incarnation.

#### 4. Confinement and Conversion (Selected Session)

Gardenia A-B

Convener: Andrew Skotnicki (Manhattan College)

Moderator: Tobias Winright (St. Louis University)

Presenter: Andrew Skotnicki

Paper Title: “Prayer, Conversion, and Rehabilitation”

Précis: Rehabilitation and conversion within the penal context are deeply ambiguous concepts. This stems from the fact that the terms have mainly been interpreted as synonyms for adjustment to institutional rules and obedience to law. I argue that the true meaning of each is only revealed in the context of contemplative prayer. Specifically, the paper will use interviews, autobiographical accounts, and survey data to underscore the contention often expressed in mystical literature that conversion, and *a fortiori* rehabilitation, signal a shift from a divided to a unified consciousness based upon the experience of unconditional love and, ultimately, its bestowal upon others and upon creation.

Presenter: Kathryn Getek Soltis (Villanova University)

Paper Title: “Conversion and the Society that Imprisons”

Précis: Few would dispute that our criminal justice system demands reform. In addition to the scandalous number of men and women incarcerated in our nation, there are the insidious problems of stigmatization and social barriers. I argue that a theological framework of conversion illuminates how we must move as a society toward proper regard of the incarcerated. For those in our prisons and for those returning to society after release, justice requires radical shifts both in perceptions and social relations. In this way, justice requires the conversion of correctional staff, policymakers, and citizens alike.

Presenter: William O’Neill (Jesuit School of Theology of Santa Clara)

Paper Title: “‘First be Reconciled’ (Mt. 5:24): Conversion and Restorative Justice”

Précis: Incarceration in the U.S. is largely governed by the imperatives of retributive justice. Our punitive regime cares little for rehabilitation, much less conversion. Yet grace is not imprisoned, and for many of the migrant women I serve at the Federal Correctional Institution in California, prison has been a place (*locus*) of conversion, a hoping against hope. In our panel, I will consider conversion from three interrelated perspectives: the faith experience of the women themselves, the implications of taking this experience seriously in a turn to restorative justice, and the implications of such a restorative turn for both Church and society.

#### 5. Deconversion and Non-Normative Catholicisms (Invited Session)

Gardenia C

Convener: Tom Beaudoin (Fordham University)

Moderator: Natalie Kertes Weaver (Ursuline College)

Presenter: Teresa Delgado (Iona College)

Paper Title: “On Strays and Domesticity: Catholic Sexual Ethics Outside the Normative House”

Précis: In this paper, Delgado will argue that the norms of official teaching in Catholic sexual ethics - complementarity, heteronormativity, unitive/procreative goal of sexual expression - no longer stand the test of experience even among those who still consider themselves practicing Catholics. Using metaphors of stray, domesticated and house-broken animals, Delgado will propose a constructive methodology for Catholic sexual ethics that attends to the variant experiences and expressions of sexuality, where the normative criteria are love, justice and advocacy for those who have been broken by the exclusivity of Catholic sexual norms.

Presenter: Tom Beaudoin (Fordham University)

Paper Title: “‘Help My Unbelief: Deconversion in Catholicism Today”

Précis: Deconversion, or changing one’s beliefs and practices away from normative religious affiliation, is an emerging category in practical-theological research. The paper will briefly explore a definition of deconversion and discuss the recent history of deconversion research. Attention will then turn to ways that deconversion has been appropriated into theological discourse, opening onto a sharing of tentative conclusions from Beaudoin’s recent (2011-2013) study, with Fordham colleague Patrick Hornbeck, of Catholic deconversion. The paper will conclude with a consideration of theological concerns and questions raised by deconversion research.

Respondent: William Dinges (Catholic University of America)

## 6. Discipleship and Sustainability (Interest Group)

Tuttle S

Session Title: Analyzing the Justice Implications of Energy Systems in the Current Carbon Economy

Administrative Team: Erin Lothes Biviano (College of Saint Elizabeth)

Convener: Erin Lothes Biviano

Moderator: Erin Lothes Biviano

Presenter: Christiana Z. Peppard (Fordham University)

Paper Title: "Market Myopias in the Energy-Water Nexus and the Pursuit of the Common Good"

Précis: Economic globalization has amplified patterns of resource extraction, while implicit and deeply vexing premises of 21st century global capitalism include the expendability and substitutability of substances like carbon and water, which CST calls "goods of the earth." Such goods will shape patterns of power, privilege, and poverty on all levels of scale in the 21st century. Paying special attention to the technology of hydraulic fracturing, this paper depicts how fresh water is a key resource that is being extracted in unsustainable and potentially dangerous ways within the current carbon-intensive energy systems found in the United States. The extractive dynamic is encouraged by narrowly economic value paradigms that contain morally significant "market myopias." The paper concludes by identifying contributions from Catholic theology and social thought that crucially augment the standard, impoverished theories of fresh water's value and society's approaches to resource extraction more generally.

Presenter: Jame Schaefer (Marquette University)

Paper Title: "Converting from a Carbon Economy: Why Resorting Now to Nuclear Generated Electricity is Imprudent and Unjust"

Précis: Ongoing interest in building more nuclear generated electricity plants in the U.S. to offset the perils of burning coal and other fossil fuels requires cautious decision-making. Appropriating Thomas Aquinas' understanding of the moral virtue of prudence that guides the virtue of justice provides a process of discernment that can be helpful. The application of this process to proposals that add more nuclear to the nation's energy mix yields a decision to proscribe the construction of new nuclear power plants until a system is operating for accepting the highly radioactive spent fuel from existing facilities and isolating it from the biosphere.

## 7. Globalization (Interest Group)

Orchid D

Administrative Team: Gemma Tulud Cruz (Australian Catholic University)

Convener: Gemma Tulud Cruz

Moderator: Jan Jans (Tilburg University, The Netherlands)

Presenter: Margaret Pfeil (Notre Dame)

Paper Title: "An Ethical Consideration of the Global Arms Trade"

Précis: The global arms trade invites ethical exploration of the systemic dynamics at work, particularly in relation to the military-industrial complex. From the perspective of the world's poorest and

most vulnerable, what are the costs in terms of human life and dignity? What would systemic transformation entail?

Presenter: Lisa Sowle Cahill (Boston College)

Paper Title: "Peacebuilding and Hope"

Précis: The ongoing global realities of war and conflict confront Christian social ethics with a huge obstacle: the tenuous nature of hope for change. We hope for the peace of God's reign, but earthly peace is usually a semblance of the real thing. The *libido dominandi* is strong. Yet many people living in desperate situations do not in fact give up hope for better futures. What does resilient peace building teach us about the nature of hope? Hope does not require "success" and is not an "infused" virtue. Hope grows from practices of compassionate solidarity: risk-taking, love-inspired actions that respect human dignity.

Presenter: Elochukwu Uzukwu and Gerald Boodoo (Duquesne University)

Paper Title: "Globalization, Politics and Religion in Postcolonial Africa"

Précis: The presentation will suggest that coloniality that operates within the logic of Western modernity and globalization permeates nation-state politics and religious practice in postcolonial Africa. This could perhaps account for the violence and plunder that come in the wake of modernity-globalization. On the other hand the diverse patterns of the practice of religion could be either drivers of change or continuations of failed nation-state politics. The presentation will draw from the dynamic energies of local political and religious imagination to indicate pathways of holistic change within African societies.

## 8. The Transformative Role of Theology in Church and Society: North American Perspectives (Selected Session) Orchid A

Convener: Anne E. Patrick (Carleton College)

Moderator: Anne E. Patrick

Presenter: Steven Pope (Boston College)

Paper Title: "Theology in the Context of the Abuse of Power"

Précis: This presentation will examine theological responses to the abuse of institutional power in both church and society. After tracing inadequate theological responses that attempt to understate harm, redirect blame, or encourage individual spiritual conversion, it will assess proposals for both institutional reform (related to transparency and accountability) and cultural reform (focused on in-group loyalty and, within the church, clericalism). It will argue that theology can promote transformation of church and society not only by prophetic criticism but also by formulating positive proposals regarding the application of the church's own standards of justice to its internal working. Advancing to justice within the institutional church would make the church's own message of justice more credible within the wider society.

Presenter: Nancy Pineda-Madrid (Boston College School of Theology and Ministry)

Paper Title: "Theologizing to Transgress – A Response to the Rising Tide of Femicide in the Americas"

Précis: After a brief overview of the recent rise of femicides throughout the Americas, this paper examines the use of the religious symbol of the cross in practices of protest and resistance. While protestors' use of the cross is no doubt open to divergent interpretations, this paper

argues that its use takes us to the tipping point of our Christological consciousness. Its use prods us to consider anew a gendered interpretation of crucifixion and of *imago Christi*. This interpretation invites conversion through its critique of the abuse of power in society and the church.

#### 9. Receiving Vatican II (Interest Group)

Hibiscus A

Conveners: Robert Imbelli (Boston College)  
James Keating (Providence College)

Moderator: Christopher Ruddy (Catholic University of America)

Presenter: Joseph Komonchak (Catholic University of America)

Paper Title: "The Event of Vatican II"

Précis: From its announcement by Pope John XXIII in January 1959 down to the present, drama has attended the Second Vatican Council. What were the tensions that defined the conciliar drama as it unfolded? If the Council was experienced as drama, can that character be set aside in order to be content with the sixteen final documents? On the other hand, does the dramatic experience (but can one even speak of a single experience of the Council?) suffice to define the event of Vatican II, or does the event-ful character of the Council entail different inquiries and criteria? Must a theological description of the event coincide with a historical description?

Respondent: Massimo Faggioli (University of St. Thomas, St. Paul)

#### 10. Spirituality (Topic Session)

Tuttle C

Session Title: "Spirituality and Conversion"

Administrative Team: Marian Maskulak (St. John's University, NY)  
Thomas McElligott (St. Mary's College of California, Moraga)  
Patrick Kelly, SJ (Seattle University)

Convener: Marian Maskulak

Moderator: Thomas McElligott

Presenter: Min-Ah Cho (St. Catherine University)

Paper title: "'Longing Keeps the Wounds Open and Undressed': Rethinking Lonergan's Notion of Conversion through Hadewijch of Antwerp's Mystical Poetry"

Précis: Through a comparative reading of Lonergan's *Method in Theology* and the writings of the thirteenth century Beguine mystic Hadewijch, this paper discusses the nature of the spirituality of conversion. For Lonergan, religious conversion is a prolonged dialectic that constantly transforms one's horizon and that eventually encompasses "the *eros* of the human spirit, its capacity and its desire for self-transcendence." Hadewijch's poetry articulates such a spirituality of ongoing conversion, through which she constantly attunes her longing towards God,

integrates the moments of breakthrough and growth, and eventually replaces her nature with God's own being, Love.

Presenter: Kathleen Dolphin (St. Mary's College, Notre Dame)

Paper Title: "Imitating Christ: Ongoing Conversion"

Précis: The work of Edward Schillebeeckx is a valuable resource for developing a mystico-political spirituality that fundamentally leads to a stronger, more nuanced understanding of the imitation of Christ. Schillebeeckx attends to three dimensions of human experience at work simultaneously: 1) mystical experience, 2) the experience of contrast, that is, the negative experience of suffering, and 3) the move toward a life-praxis of alleviating suffering and fostering love. Connecting the *imitatio Christi* to daily, lived experience is the focus of this paper. Specifically, the plight of the immigrant is explored as a concern of the discipline of Christian spirituality.

Presenter: Simon J. Hendry (University of Detroit Mercy)

Paper title: "'Ruined for Life': A Spirituality of Conversion—Donald Gelpi's Conversion Scheme Applied to the Experience of the Jesuit Volunteer Corps"

Précis: I argue that there is a spirituality of conversion and that Donald Gelpi's five-fold distinction of types of conversion and the interactions between them gives the discipline of spirituality the lens through which to understand this spirituality. Through the thick description of the experiences of conversion gained by interviews with participants in the Jesuit Volunteer Corps and through analysis of a more generalized survey, I will show Gelpi's model unfolding in the lives of former volunteers who claim they are 'ruined for life' because of the spirituality they lived during their volunteer year.

## 11. Theological Hermeneutics and Critical Theories (Interest Group)

Tuttle N

Convener: Bradford Hinze (Fordham University)

Moderator: Anthony Godzieba (Villanova University)

Presenter: Sandra Schneiders (Jesuit School of Theology of Santa Clara University)

Paper Title: "Biblical Hermeneutics Since 1950"

Précis: Catholic biblical scholarship officially entered the modern world in 1943 with the publication of *Divino Afflante Spiritu*, PPIXII's encyclical legitimizing the use of historical critical methods in the study of the text. Since that time it has passed through at least three major hermeneutical and methodological transformations which affected biblical studies throughout the academy. Central to developments in the Catholic sphere was the influence on biblical studies of the increasing importance of spirituality in Catholic life and learning in the wake of Vatican II.

Presenter: Francis Schüssler Fiorenza (Harvard Divinity School)

Paper Title: "Hermeneutics at the Crossroads: Between Mountain Peaks and a Crumpled Handkerchief"

Précis: Part I discusses two divergent trends in regard to hermeneutics within the last decades: one seeks to expand hermeneutics and extend its reach, while the other underscores the limitation of hermeneutics or gives hermeneutics an alternative goal in dealing with the ambiguities of meaning and its interrelation with the structures of life and society. Taking a more hermeneutical approach, part II presents two metaphors: the mountain peak and the "crumpled handkerchief" in order to discuss the differences in the understanding of the human self in relation to history. Part III attempts to illustrate and to concretize the more theoretical discussion in parts I and II in relation to Vatican II.

Presenter: Robert Schreiter (Catholic Theological Union)

Paper Title: "Emerging Forms of Intercultural Hermeneutics"

Précis: The development of intercultural theologies and the growth in interreligious dialogue over the past three decades has prompted new efforts in hermeneutics. This presentation surveys those developments under three headings: a hermeneutics of commonality, a hermeneutics of difference, and a hermeneutics of engagement in intercultural interaction. The sources and methodologies that are being used will be examined, and suggestions for future developments will be offered.

## Friday Evening, June 7, 2013

### CTSA Business Meeting

4:30 – 6:00 p.m.  
Regency Ballroom

Presiding: **Susan A. Ross**  
Loyola University Chicago  
President, CTSA

Parliamentarian: **Timothy O'Connell**  
Loyola University Chicago

### President's Reception for New/Newer Members

6:15 – 7:45 p.m.  
Orchid A & B

### Liturgical Press Reception

6:15 – 7:45 p.m.  
Orchid C

## Saturday Morning, June 8<sup>th</sup>, 2013

### Breakfast Meeting: Karl Rahner Society

7:15 – 8:45 a.m.  
Jasmine

**Morning Prayer** **8:30 – 8:45 a.m.**  
**Tuttle Prefunction**

**Exhibits Open** **9 a.m. to 5 p.m.**  
**Promenade Lower & Upper**

**Third Plenary Session** **9:00 – 10:30 a.m.**  
**Regency Ballroom**

Presiding: **Richard R. Gaillardetz**  
Boston College  
President-Elect, CTSA

Address: **Ormond Rush**  
Australian Catholic University  
"Ecclesial Conversion after Vatican II: Forever Becoming a Church That Reveals  
'the Genuine Face of God'"

Response: **Natalia Imperatori-Lee**  
Manhattan College

**Coffee Break** **10:30 – 11:00 a.m.**  
**Promenade Lower**

**Concurrent Sessions** **11:00 – 12:45 p.m.**

### 1. Black, Asian and Asian-American, and Latino/a Consultations

#### **"That's How the Light Gets In" (Session II)**

**Orchid C**

Session title: "Communities as sources of conversion(s): wrestling, dancing, and swinging the blues"

Administrative/Leadership Team for the Black Consultation:

C. Vanessa White (Catholic Theological Union)  
Shawnee Daniels- Sykes (Mount Mary College)

Convener: Shawnee Daniels-Sykes

Moderator: C. Vanessa White

Presenter: Cecilia González-Andrieu (Loyola Marymount University)

Paper Title: "Letting in Light: The Little Stories of Metamodern Aliens"

Précis: Leonard Cohen’s song *Anthem* states, “There is a crack in everything, that’s how the light gets in.” This paper proposes creating cracks in the U.S. Catholic context by using insights from aesthetics and parasocial contact theory. The work of Alejandro García-Rivera and Justo González makes evident that the religious utterances of Latino communities are primarily aesthetically mediated, witnessed to and subsequently transmitted. However, as these expressions continue to be misunderstood or ignored they foster prejudice and suspicion. How may those labeled “aliens” activate the inherent potential in their religious aesthetics to open the possibility of conversion for the wider Catholic community?

Presenter: Gemma Tulud Cruz (Australian Catholic University)

Paper Title: “Interrupting Normal Ways of Thinking: An Asian Perspective on Creative Cultural Forms of Resistance”

Précis: This paper explores creative yet marginal(ized) cultural forms of resistance in Asia. More specifically, this paper interrogates humor/laughter, stories, songs, and dance as Asian women’s “weapons” in their struggle for liberation, and critically reflects on the theological implications of the engagement of these creative resistance strategies, in relation to understanding marginal(ized) communities as a source and challenge toward conversion. The paper will engage James Scott’s concept of the “weapons of the weak” and will also offer theological reflections on how these creative strategies of resistance are valid and significant sources in doing Asian theology and how they challenge us to re-think contemporary theological reflections on what constitutes resistance and liberation.

Presenter: Simon Mary A. Aihokhai (Duchesne University)

Paper Title: “The Prophetic Character of the Marginalized and Voiceless in Communities of Faith: The Nigerian Experience”

Précis: Operating under the conviction that prophetic witnessing is part of the Christian tradition, this paper aims to focus on the dynamics of prophetic witnessing within the context of faith communities in the Catholic Church. What are the contributions made by the voiceless and marginalized in shaping the dynamic identities of the Catholic Church, especially in the context of the Nigerian Catholic life? Conversion and its link to prophetic witnessing are stressed as a goal for faith communities who hinge their existence on their desire to witness to their life in Christ.

## 2. Church and Ecumenism (Topic Session)

Tuttle C

Session Title: Ecclesial Conversion, Ecclesiological Conversion

Administrative Team: Brian P. Flanagan (Marymount University)  
Cheryl Peterson (Trinity Lutheran Seminary)  
Richard Lennan (Boston College School of Theology and Ministry)

Convener: Brian P. Flanagan

Moderator: Cheryl Peterson

Presenter: Richard Lennan

Paper Title: "Changing the Church: An Exploration of Methods in Ecclesiology"

Précis: Ecclesialogists do not simply analyze and promote the church that actually exists, but argue for how the church might be. At issue, however, are two questions: How do ecclesialogists determine what ought to change? How do they determine what constitutes an authentic change? This paper addresses those questions through three different ecclesialogical approaches: two Catholic "modern classics" – Yves Congar's *True and False Reform in the Church* and Karl Rahner's *The Shape of the Church to Come*; two contemporary Catholics – Paul Lakeland and Gerard Mannion; and two contemporary Protestants – Gary Badcock and Vitor Westhelle.

Presenter: Gerard Mannion (University of San Diego)

Paper Title: "Metanoia to Collective Witness: Embracing Ecumenical Pluralism in Magisteria"

Précis: This paper suggests that much of the Church's present problems are in large part (although not exclusively) due to a very narrow and specific model of magisterium prevailing in recent times. The paper will focus upon the need for the Catholic Church to radically re-think or rather re-discover a more open, participatory and dialogical understanding and exercise of magisterium. The proposal of the paper is that the Church embraces a *metanoia* to a way of understanding and exercising magisterium that involves multiple voices and perspectives and which therefore inherently contains within itself self-correcting mechanisms.

Presenter: Amanda Osheim (Loras College)

Paper Title: "The Kenotic Marks of the Church"

Précis: Christ's *kenosis* is an act that is revelatory of the Trinity and prescriptive for the Christian community. The incarnation is itself God's communication that the vulnerability associated with *kenosis* is characteristic of God's reign and of the relationships that reign engenders; the church as the analogous body of Christ is called to the ongoing embodiment of that reign's relationships. A kenotic appraisal of the creedal marks provides a lens for reviewing the nature and purpose of the church, and thus for proposing areas in which continual ecclesial conversion is required.

### 3. Comparative Theology (Topic Session)

Orchid B

Administrative Team: Marianne Farina (Dominican School of Philosophy and Theology)  
Rita George-Tvrtković (Benedictine University)  
Thomas Cattoi (Santa Clara University)

Convener: Thomas Cattoi

Moderator: Thomas Cattoi

Presenter: Catherine Cornille (Boston College)

Paper Title: "Multiple Religious Belonging as 'Unachieved Conversion'?"

Précis: In the struggle to make sense of the phenomenon of multiple religious belonging, the category of conversion may bring some clarity. While multiple belonging tends to be viewed from the perspective of the subject, the idea of conversion reminds us that religious belonging involves an interplay between subjective and objective or institutional dimensions. Conversion, as understood by most religious traditions, involves a complete commitment or surrender of

oneself to a particular worldview, set of values and way of life. From this perspective, the sense of divided loyalty to or engagement in more than one religious tradition may be understood in terms of what Rostowski calls “unachieved conversion.”

Presenter: Reid B. Locklin (St. Michael's College, University of Toronto)

Paper Title: “Up and Through: Models of Conversion in Contemporary Advaita Vedānta”

Précis: There is, arguably, no more divisive issue in Hindu-Christian relations than the question of conversion. In this paper, I attempt to address this controversy by asking whether and in what respect modern Advaita or non-dualist Hindu mission movements may be said to advocate religious conversion. Drawing on key debates in this controversy, as well as several model narratives of conversion in contemporary Advaita, I suggest that conversion in this Hindu tradition is best characterized, not as what might be termed “Conversion-Over” from one tradition to another, but “Conversion-Up,” in which disciples ascend through various traditions to the highest truth.

Presenter: Trent Pomplun (Loyola University, Baltimore)

Paper Title: “Ippolito Desideri, S.J. (1684-1733) on the Validity of Buddhist Meditation”

Précis: In his study of Tsong kha pa’s *Great Stages of the Path* (Lam rim chen mo), the Jesuit missionary Ippolito Desideri encountered a Buddhist account of progress in prayer and meditation that surprisingly agreed with his own, even though his Buddhist interlocutors denied the existence of God. In this paper, I will show why Desideri did not deny the Tibetans’ views of meditation on that account, and how he integrated them into his own theology, anticipating much of the Second Vatican Council’s teaching on non-Christian religions.

#### 4. Fundamental Theology (Topic Session)

Hibiscus B

Administrative Team: Susie Paulik Babka (University of San Diego)  
Craig Baron (St. John’s University, NY)  
Stephen Okey (Boston College)

Convener: Susie Paulik Babka

Moderator: Craig Baron

Presenter: Lieven Boeve (Katholieke Universiteit Leuven)

Paper Title: “Joseph Ratzinger’s Conversion to Truth: a Reading Key for a Theological-Ecclesial Programme”

Précis: For Joseph Ratzinger, since 2005 Benedict XVI, the most fundamental structure of Christian faith is ‘*metanoia*’, the conversion of the believer from egocentrism to a relationality that precedes the human being. The modern world, however, has alienated itself from this salvific truth and entered into a conflict with the Christian faith. In this paper we will first show how ‘conversion’ provides us with a very illuminating reading key to understand both Ratzinger’s theological and ecclesial approaches to the contemporary situation of the Christian faith. Secondly, we will seek to overcome this rather oppositional and asymmetrical tone, and propose a more dialogical understanding.

Presenter: Judith Gruber (Loyola University, New Orleans)

Paper Title: "Postcolonial Conversions: Displacement as a *locus theologicus*"

Précis: This paper draws on Michel de Certeau's notion of conversion as Christianity's basic *modus loquendi* and aims at translating it into a postcolonially-informed theological epistemology.

Presenter: Julius-Kei Kato (King's University College at the University of Western Ontario)

Paper Title: "Conversion in a Postmodern World: From Monoreligiosity to Interreligiosity"

Précis: How should we speak of conversion in a postmodern world characterized in a radical way by—to use David Tracy's words—"plurality and ambiguity"? This paper will suggest that our present-day pluralistic situation can be considered an invitation for religious traditions toward a new type of conversion, one that can be described as a turn from a monoreligiosity, which claims one way is superior to all others, to a theological attitude characterized by a radical embrace of diversity and hybridity and by a commitment to cultivate a Catholic sense that is intentionally interreligious.

## 5. Historical Theology II (Topic Session)

Gardenia C

Session Title: Patristic, Medieval and Reformation Perspectives on Justification and Conversion

Convener: Helen Ciernick (Mt. Marty College)

Moderator: Kristin Colberg (St. John's University, Colleagueville)

Presenter: Shawn Colberg (St. John's University, Colleagueville)

Paper Title: "Thomas Aquinas, the Council of Trent, and Prevenient Grace in the Act of Justification"

Précis: The act of justification stands at the heart of Christian conceptions of conversion and constitutes the central point of historic and dogmatic disagreement between the Roman church and Reformation churches. This paper compares conceptions of justification in the theology of Thomas Aquinas and the Decree on Justification from Council of Trent, with particular attention to the roles of divine and human agency in the acts preceding justification. It argues for fundamental agreement by (1) presenting Trent's larger conception of "first justification" and by (2) exploring the way in which operative habitual and helping grace effect the free will in Thomas's theology..

Presenter: Stephen Gaetano (Notre Dame)

Paper Title: "Meriting Conversion after Trent: A Dispute between the Council—Theologians Andreas de Vega and Domingo de Soto"

Précis: Countless passages in the Reformers decry a betrayal of the Gospel at the hands of Catholics, especially the scholastics, for using the term *meritum de congruo* and the soteriological maxim *facientibus quod in se est, Deus non denegat gratiam* to describe the initial stages of conversion. Rather surprisingly, when the Council of Trent responded to Protestant doctrine with its decree on justification, it did not explicitly address this established locus of controversy. My presentation will offer a substantive comparison of two Council-theologians, Domingo de Soto, O.P. and Andreas de Vega, O.F.M., whose responses to the Reformation polemic and Trent's decree concerning merit and conversion diverge in significant ways.

Presenter: Kimberly Baker (St. Meinrad Seminary)

Paper Title: "A Heart Transformed: Augustine on Christian Conversion"

Précis: This paper shows that for Augustine, the call to put on Christ is a lifelong transformation of the human heart. The paper begins with Augustine's story of conversion with attention to the call to put on Christ. It turns to Augustine's preaching where he explains that the sacraments offer transformation as Christians receive a new identity in Christ. As it was love that brought Christ to unite with humanity, Augustine preaches that it is through acts of love that Christians grow more like Christ. Ultimately this transformation is conversion of heart, the transformation of the center of the human person.

## 6. Liturgy/Sacraments (Topic Session)

Tuttle N

Session Title: "Eucharistic Conversion"

Administrative Team: Rhodora Beaton (St. Catherine University)  
Steven Rodenborn (St. Edward's University)  
Jonathan Tan (Australian Catholic University)

Convener: Rhodora Beaton

Moderator: Steven Rodenborn

Panelists: Gary Macy (Santa Clara University)  
Jill Raitt (University of Missouri, Columbia)  
Robert J. Daly (Boston College)

Précis: There are two conversions that take place when any particular community of the Body of Christ celebrates the Eucharist. There is, "first," the conversion of the bread and wine into the body and blood of Christ, and, "second," the conversion of the participants into the ecclesial body of Christ. The thesis, supported also by the contemporary "sense" that meaning is what constitutes reality, and presented here for discussion, is that the first of these conversions does not take place without the second.

For, however important may be the conversion of the bread and wine, the most important conversion, the conversion that gives meaning to and fulfills the purpose of the conversion of these elements, is the conversion that takes place in those participating in the Eucharist. This claim is powerfully and bluntly suggested by Paul's "It is not the Lord's Supper that you are eating" (1 Cor 11:20), by Augustine's identification of the ecclesial body with the Eucharistic body, by Hugh of St. Victor's and Alexander of Hales's emphasis on the dispositions with which we must approach the Eucharist, and by the common faithful sense of so many of the people of God, Protestant as well as Catholic.

If we now understand that the supposed *ex opere operato* consecration of a bakery by the proverbial renegade priest does not make Christ present, because this is obviously not the Church celebrating the Eucharist, are there parallels here with our thesis? Daly will present the general thesis and its exemplifications in the Early Church, Macy will do the same for the Middle Ages, and Raitt for the theologians of the Reformation.

## 7. Bernard Lonergan (Interest Group)

Gardenia A-B

Session Title: Various Applications of Lonergan's Notion of Conversion

Administrative Team: John Dadosky (Regis College/University of Toronto)

Convener: John Dadosky

Moderator: Cyril Orji (University of Dayton)

Presenter: M. Shawn Copeland (Boston College)

Paper Title: "A Role for the Notion of Conversion in an African American Theology"

Précis: This paper explores the role of Lonergan's notion of conversion, in particular Robert Doran's addition of psychic conversion in formulating an African American Theology. W. E. B. Du Bois poignantly anticipated the need for such conversion, given the black experience of "double-consciousness," of "twoness ... of looking at one's self through the eyes of others." Doran's notion of psychic conversion leads me to identify the African American condition as a 'psychic wound.' Liberation from the labyrinth of doubleness may be mediated through a converted psyche, thus, not only enabling one's own healing, but that of one's community, one's world.

Presenter: Mark T. Miller (University of San Francisco)

Paper Title: "Sartre's *Nausea* and Lonergan's Conversion"

Précis: Jean-Paul Sartre's *Nausea* is an influential classic of atheist existentialism. It casts the human quest for objective truth and goodness as futile. Instead he advocates for an absolute contingency of being that frees a person to create her or his own meaning and value. However, a closer reading of *Nausea*, particularly the famous "chestnut tree" experience of the main character, Antoine Roquentin, reveals several similarities between this event and its consequences, and what Lonergan has named "religious conversion." This essay explores the question of whether or not Sartre indeed portrayed Roquentin as undergoing a *religious* conversion.

Presenter: Francis Clooney (Harvard Divinity School)

Paper Title: "Intellectual Conversion as a Necessary Moment in Interreligious Learning"

Précis: Drawing on Lonergan's comments about intellectual conversion in *Method in Theology* and some of the secondary literature, this presentation will argue that this conversion is a necessary though often neglected moment in mature interreligious learning. What Lonergan describes as the "stubborn and misleading myth" takes the form of a mistaken belief that other religions can be understood by taking a safe look at them, as if one can obtain information about another religious tradition, examine it, and pass judgment merely by a process of "viewing from afar." I will also draw on some examples from my extensive study of Hinduism.

## 8. Moral Theology Topic I (Topic Session)

Hibiscus A

Administrative Team: Lisa Sowle Cahill (Boston College)

Nancy Rourke (Canisius College)

Daniel Daly (St. Anselm College)

Convener: Nancy Rourke  
Moderator: William George (Dominican University)  
Presenter: Edward Vacek (Loyola University, New Orleans)

Paper Title: "The Affective Basis for Conversion"

Précis: Conversion in beliefs, practices, or communities occurs primarily through the affections. Virtue ethics tacitly presupposes the emotions, but typically gives little insight into conversion. Augustine, Scheler, and others rightly center ethics in an individual's or group's *ordo amoris*. The heart is constituted by loves and hates that have not only different intensities but also different ranges and depths. Attachment to persons and communities leads to conversion. Love's dynamism, as well as other positive and negative emotions, alter the direction of one's thinking and practice. Social justice reform greatly depends on a change of affections, especially anger and love.

Presenter: Joseph McInerney (U.S. Naval Academy)

Paper Title: "Humility and Conversion in Augustine's Thought"

Précis: The virtue of humility plays a crucial, multi-dimensional role in Augustine's understanding of conversion. Augustine sees the sin of pride, the love of self in preference to God, as the fundamental sin alienating the human person from God. Humility is Augustine's answer to the debilitating effects of pride because humility is able to counter its multiple threats, to include removing pride at its root. Humility is fundamental to conversion in Augustine's view because it is through God's gift of humility that a person can initially overcome pride and subsequently persevere in love for God.

## 9. Spirituality of John Henry Newman (Interest Group)

Orchid A

Conveners: John R. Connolly (Loyola Marymount University)  
Brian W. Hughes (University of Saint Mary, KS)

Moderator: Danielle Nussberger (Marquette University)

Presenter: Theodore James Whapham (St. Thomas University, Miami)

Paper Title: "Trinity, Belief and Imagination in the Spirituality of John Henry Newman"

Précis: This paper will investigate the contribution of John Henry Newman's understanding of the Trinity as a real religious/spiritual experience in the life of Christians as it is developed in Chapter five of *An Essay in Aid of a Grammar of Assent*. In the process it will discuss the connection between belief and imagination in the spiritual life as expressive of a holistic spirituality. Finally it will draw out some implications of Newman's understanding of the doctrine of the Trinity for contemporary theology and spirituality by bringing his work into conversation with the Trinitarian Theology of Wolfhart Pannenberg.

Presenter: Ryan J. Marr (St. Louis University)

Paper Title: "Mary as the Pattern of Faith: Newman's Mariology and the Vocation of the Theologian"

Précis: One of Newman’s most significant remarks regarding the Mother of God can be found in his last University Sermon, in which he describes the Blessed Virgin Mary as “our pattern of Faith, both in the reception and in the study of Divine Truth.” This study will unpack the significance of this particular Marian reflection for our own day, bringing Newman’s developed Mariology into conversation with the Congregation for the Doctrine of the Faith’s 1990 instruction *Donum Veritatis: On the Ecclesial Vocation of the Theologian*. The ultimate goal of the paper will be to utilize Newman’s Mariological framework as an instructive image for thinking about the theological reception of the Second Vatican Council.

Presenter: Kevin Mongrain (Ryan Chair of Newman Studies, Duquesne University and Executive Director, National Institute of Newman Studies)

Paper Title: "Newman and the Spirituality of the Oratory: Identity and Institution Against Abstraction"

Précis: In Newman's *Apologia Pro Vita Sua* he makes the intriguing claim: "... if I am asked why I believe in a God, I answer that it is because I believe in myself ...” For Newman all genuine spirituality is marked by a strong personal engagement in one's own process of becoming the person one already is in the eyes of God with an almost artistic sensibility. Developing this theme, this paper will explore Newman's *Oratory Papers*, arguing that for Newman the unity of one's identity with one's institutional role in the Church was the surest path away from depersonalizing abstraction in religion and toward genuine spiritual authenticity.

## 10. Theological Anthropology (Topic Session)

Orchid D

Session Title: Abundant Life? Ecology, Subjectivity, and Conversion

Administrative Team: Natalia Imperatori-Lee (Manhattan College)  
Karen Teel (University of San Diego)  
Nancy Pineda-Madrid (Boston College School of Theology and Ministry)

Convener: Natalia Imperatori-Lee

Moderator: Karen Teel

Presenter: Colleen Carpenter (St. Catherine University)

Paper Title: “The Abundant Life: Eating Humanly in a Hungry World”

Précis: Eating is often seen as an issue of ethics, not theology, but the perspective of theological anthropology is much needed. We need to ask *who we are* and *who God has created us to be* with respect to our need for food. In other words: *what does it mean to eat humanly?* Further, how can Westerners find a way to eat humanly in a world devastated by hunger? This paper will argue that we need a conversion in our understanding of abundance in order to move towards a way of eating that responds adequately to the realities of hungry bodies today.

Presenter: Michele Saracino (Manhattan College)

Paper Title: “Animals as Subjects?: Creaturely Existence in the Midst of the Sixth Mass Extinction Spasm”

Précis: Christian thought rests on the dignity of human life. Less obvious is the claim that until we embrace ecology as a “life” issue, any frame for doing theology is somewhat truncated. This

paper explores three strategies for converting to a form of creatureliness that respects all forms of life, including (1) letting go of a sense of self that is the center of the universe, (2) learning about the sixth extinction spasm in current history, and (3) continuing to struggle against dualism. These strategies might open us to imagining the animal as subject, creating a new landscape for envisioning life, solidarity, and salvation.

Respondent: Elizabeth Johnson (Fordham University)

## 11. Theology and Science (Topic Session)

Tuttle S

Administrative team: William R. Stoeger (Vatican Observatory)  
Matthew Ashley (Notre Dame)  
Celia Deane-Drummond (Notre Dame)

Convener: William R. Stoeger

Moderator: Celia Deane-Drummond

Presenter: Robert Masson (Marquette University)

Paper Title: "A Universe from Nothing? How Cognitive Linguistics Can Clarify the Difference between Scientific and Theological Questions"

Précis: The paper employs recent theories of conceptual and neural mapping in cognitive linguistics to clarify why it seems so obvious to New Atheists that belief in a Creator is unwarranted and why, at the same time, it seem equally obvious to theologians that New Atheists, such as Lawrence Krauss in *A Universe from Nothing: Why There is Something Rather than Nothing* (2012), are objecting to caricatures of God and the notion of creation from nothing. The science of grammar, in our day as in Aquinas's day, can play a constructive role in clarifying the grounds and content of faith.

Presenter: Brian Robinette (Boston College)

Paper Title: "Mind All the Way Down? Towards a Theology of Biological Facts"

Précis: Responding to the call for "ongoing conversion" in the encounter between theology and the natural sciences, this paper situates Hans Jonas's "philosophy of biological facts" in the continuing discussion among scientists, philosophers, and theologians concerning the relationship between mind and matter. Advancing the view that "mind" is emergent from organic "matter," and that its appearance in human evolution expresses what is latent and prefigured within the most basic constituents of life, the paper develops the scientific, philosophical, and theological implications of Jonas' thought, particularly with respect to the human and divine care for creation in its open-ended and vulnerable becoming.

**Saturday Afternoon, June 8<sup>th</sup>, 2013**

**Theological Studies Editorial Consultation Luncheon**

**12:50 – 2:15 p.m.**

**Japengo**

**CUERG Luncheon**

**1:00 – 2:15 p.m.**

**Jasmine**

**Concurrent Sessions**

**2:30 – 4:15 p.m.**

**1. Thomas Aquinas (Interest Group)**

**Orchid A**

Conveners: Holly Taylor Coolman (Providence College)  
Michon Matthiesen (Providence College)

Moderator: Cyrus Olsen, Scranton University

Presenter: Frederick Bauerschmidt (University of Loyola, Baltimore)

Paper Title: “Conversion, Coercion and Persuasion in Thomas Aquinas”

Précis: This paper will explore Thomas Aquinas's understanding of the process of conversion, focusing particularly on how his views on the use of coercion might and might not be related to his views on grace, as well as the role of persuasion in the mind's assent to truth. Specifically, do Thomas' accounts of grace as *auxillium* and of truth as that to which the mind cannot help but assent underwrite the use of coercion, including the power of the state, in order to obtain conversion, or does he give us grounds to see conversion as a result of a kind of "divine persuasion"?

Presenter: Daria Spezzano (Providence College)

Paper Title: “The Best Kind of Servitude”: Thomas Aquinas on the Grace of Conversion”

Précis: Thomas Aquinas insists on the primacy of grace in the human person's movement to beatitude. In the beginning of conversion, the unwilling will is moved interiorly toward God by the divine help in a completely passive manner. Yet Thomas thinks this does not constitute divine coercion; indeed, he understands this as the beginning of a lifelong process of conversion, in which the free will plays an increasingly significant role in attaining the perfect enjoyment of beatitude. This paper will examine this journey of increasing freedom for God's adopted children, with special reference to the role of Scripture in Thomas' thought.

Respondent: Paul Griffiths (Duke University)

**2. Mary in Contemporary and Global Perspective (Interest Group)**

**Tuttle C**

Session Title: “Mary and Culture”

Conveners: Wendy Wright (Creighton University)  
Dorian Llywelyn (Loyola Marymount University)

Moderator: Nancy Pineda-Madrid (Boston College School of Theology and Ministry)

Presenter: François Rossier (University of Dayton)

Paper Title: “The Role of Mary in Latin American Cultures Made Tangible in Marian Shrines”

Précis: More than 150 Marian shrines in Latin American countries, visited and researched over the last ten years, supply the geographical background for a consideration of the role played by the figure of the Virgin Mary in the historical inculturation of Christianity in that continent, with specific reference to the Mexican and Peruvian experiences. That history in turn sheds light on the material culture and images associated with Marian shrines there and on their continued significance for the Marian pilgrims and devotees of today's Latin America.

Presenter: John Fitzgerald (St. John's University, NY)

Paper Title: "A Sign of the Divine? Cultural Interpretations of the Marian Phenomena at Fátima"

Précis: On October 13, 1917, approximately 70,000 people gathered at Fátima, Portugal and experienced the so-called "Miracle of the Sun." That event and its accompanying Marian apparitions have been interpreted in radically different ways by a wide range of groups, from traditional Catholics, fundamentalist Protestants, and scientifically-minded skeptics to adherents of UFO religions. A review of these opinions, evaluated in the light of science, scripture, and Christian tradition, leads to the conclusion that—due in part to the ambiguous and conflicting nature of the various eyewitness accounts—the explanation that one finds ultimately persuasive will depend largely on one's prior cultural and religious worldview.

Presenter: Patricia Panganiban-Lambino (Ateneo de Manila University)

Paper Title: "Mary, Catechisms, and Culture"

Précis: The *Catechism of the Catholic Church*, the *Catechism for Filipino Catholics*, and the *United States Catholic Catechism for Adults* all derive their teaching on Mary from *Lumen Gentium*. The accents and emphases of the national catechisms reveal differences in the faith, cultures, and pastoral needs of the Church in the USA and the Philippines, while exhibiting possibilities for communicating doctrines according to local context. Assessing the goals of such catechisms, we may evaluate the adequacy of their Mariologies to address today's globalized context, and consider how catechesis on Mary can respond to the increasingly fluid process of identity-formation.

### 3. Black, Asian and Asian-American, and Latino/a Consultations

#### "That's How the Light Gets In" (Session III)

Orchid C

Session Title: "God's call to conspire for freedom: the new birth of catholicity"

Administrative/Leadership Team for the Asian and Asian-American Consultation:

Sophia Park, SNJM (Holy Names University)

Convener: Sophia Park, SNJM

Moderator: Christina Astorga (Fordham University)

Presenter: Ramón Luzárraga (University of Dayton)

Paper Title: "Breathing Together: Conspiracy as a Means to Pluralism"

Précis: John Courtney Murray defined the word “conspiracy” according to the original meaning of that word: “to breathe together.” A state is reached where a plural group of people achieve social unanimity intellectually and emotionally, which enables them to work for a common end. Murray then argued that the problem is that there exists a plurality of these conspiracies in society. The implication is that this kind of pluralism is an intrinsic threat to unity. This paper will ask whether a pluralism of conspiracies can lead to a more fruitful unity based on communion and avoid extremes of disunity or domination.

Presenter: Linh Hoang (Siena College)

Paper Title: “Dwelling in Place: Asian American Enhancing a New Catholicity”

Précis: As Asians migrated to the United States, their process involved being pushed from their homeland and pulled to new opportunities. The Asian migration was not a one-time or a defining experience that brought together the varied ethnicities of Asia. Thus, it is difficult to explain an Asian migration but rather Asian migrations. A method to understand these migrations is to study of Asian migrations through place. This presentation will reflect on a theology of place as a means to understand not only migration but also God’s call to freedom through a new Catholicity.

Presenter: Kwame Assenyoh (Graduate Theological Union)

Paper Title: “Politics of Conversion: A Diaspora Perspective on Being “Black and Catholic” in the USA and its Transformative Prospects for Catholicism in the 21<sup>st</sup> Century”

Précis: This paper analyzes and compares different notions of conversion among black African slaves and white slavers in ante-bellum and post-bellum U.S.A. Using theoretical tools from cultural and African Diaspora studies, the paper proposes an interpretation of the black Catholic experience in the U.S.A. as both ‘non-agentive’ and ‘liminal’, hence political, in order to unravel (new) transformative potentialities of this experience for Catholicism. The paper’s interdisciplinary approach builds on the historical and theological understanding of black Catholic experience, articulated by Cyprian Davis and M. Shawn Copeland, bringing it into conversation with contemporary theories of blackness in African Diaspora studies.

#### 4. Catholic Social Thought (Topic Session)

Tuttle S

Session Title: Structures of Sin and Personal Conversion

Administrative Team: Tobias Winright (Saint Louis University)  
Laurie Johnston (Emmanuel College)  
Thomas Massaro (Jesuit School of Theology, Santa Clara University)

Convener: Tobias Winright

Moderator: Tobias Winright

Presenter: David Cloutier (Mount St. Mary’s University, Emmitsburg)

Paper Title: “Structures of Sin and Personal Conversion: Clarifications from Aquinas”

Précis: What is the relationship between personal sin and “structures of sin”? Aquinas’ account of the “causes” of sin (passion, ignorance, and malice) can help on this question, particularly by exploring the “most serious” category of “sins of malice.” Structures of sin seem to be rooted in passion or ignorance, but a proper understanding of a structure of sin is one that habituates the person to rationally desire the disordered set of goods encouraged by the social structure. Because structures of sin entrench agents in sins of malice, they require a conversion of the will whereby agents must reject the disordered set of goods presented and encouraged by the structure. I use the problem of consumerism to explore how conversion of the will might be required.

Presenter: Joy Galarneau (Siena College)

Paper Title: “Pedagogy and Praxis of Conversion: A Theological Appraisal of Bystander Intervention Training Programs in Light of Catholic Social Thought”

Précis: U.S. colleges and universities are utilizing bystander intervention training programs to teach students to become “active bystanders” who challenge problematic behaviors they witness and social structures that support such behaviors. This paper explores the bystander intervention model of education within the light of Catholic social thought, focusing on programs addressing sexual violence. It proposes that this model can be theologically appropriated as a pedagogical model of conversion informed by Catholic social thought, in which personal conversion – understood as *praxis of solidarity* - engenders social conversion. This paper concludes by critically imagining what such a model might look like in practice.

## 5. Comparative Spirituality (Selected Session)

Tuttle N

Session Title: “An Interchange between Followers of Jesus and Buddha”

Conveners: Roger Haight (Union Theological Seminary)  
Paul Knitter (Union Theological Seminary)

Moderator: Kyeongil Jung (Union Theological Seminary)

Presenter: Paul Knitter

Paper Title: “The Essence of Buddhist Spirituality”

Précis: Spirituality represents a practice beyond mutual understanding and disagreement where Buddhists and Christians can meet. The story of Buddha contains a practice and a promise of enlightenment. Two distinctive features of Buddhism are “mindfulness” and “no self.” Buddhists hope that Christians can recognize in the practices based on these ideas a deeper actualization of “faith alone” and of their oneness with the divine. Liberation from suffering provides a fruitful starting point for mutual understanding.

Presenter: Roger Haight

Paper Title: “The Essence of Christian Spirituality”

Précis: Christian spirituality has a narrative structure consisting of the way Christians lead their lives in the face of ultimacy revealed in Jesus. Jesus preached the rule of God, that is, the will of God and the way things would and will be through God’s loving intention and grace. Christians hope that Buddhists can recognize Jesus as an enlightened figure who, as a Bodhisattva, proposes that

the enlightened can recognize within the relentless force of Samsara one who guarantees ultimate meaning.

## 6. Creation and Eschatology (Topic Session)

Orchid B

Administrative Team: John R. Sachs (Boston College School of Theology and Ministry)  
Brian Robinette (Boston College)  
Ernesto Valiente (Boston College School of Theology and Ministry)

Convener: John R. Sachs

Moderator: Ernesto Valiente

Presenter: Joseph Drexler-Dreis (Katholieke Universiteit Leuven)

Paper Title: "Nat Turner's Rebellion: Conversion outside Given Structures of Salvation"

Précis: I will consider Nat Turner's rebellion in the early nineteenth century as a praxis of conversion. Turner refused to convert to the Christianity he was confronted with, but did "convert" in the sense of giving himself to the eschatological desires of his community. Interestingly, despite refusing to convert to the Christian frameworks given to him, Turner narrates his rebellion through Christianity. It is this development of a theological reflection, out of Turner's encounter with God in history and *without* conversion to given Christian frameworks of salvation and grace, that I will argue can contribute to a contemporary theology of liberation.

Presenter: Todd Walatka (University of Notre Dame)

Paper Title: "Eschatology Reframed: Kathryn Tanner's Turn to History and Away from the Future"

Précis: This essay draws upon the work of Kathryn Tanner and (secondarily) Karl Rahner to argue for a more comprehensive eschatological vision which is responsive to the general turn to history within contemporary eschatologies, but which does not include the betterment of the world as central to Christian hope. Rather than focusing primarily on the future, this eschatology adopts a perspective that sees past, present, and future moments as equally significant within eschatological hope. Key to the argument of the essay is that such a vision still grounds a demand to work for worldly transformation.

## 7. Ecclesial Conversion: Path to Christian Unity (Invited Session)

Hibiscus A

Convener: Catherine E. Clifford (Saint Paul University, Ottawa)

Moderator: Paul F. Lakeland (Fairfield University)

Presenter: Paul D. Murray (Durham University)

Paper Title: "Growing into the Fullness of Christ: Receptive Ecumenism as an Instrument of Ecclesial Conversion"

Précis: Receptive Ecumenism represents a fresh strategy in contemporary Christian ecumenism that rises to the challenges of our times by seeking to hear the call to "go deeper". Rather than prioritizing the attempt to help others to appreciate and desire what we have to offer, Receptive Ecumenism takes seriously our own need as *ecclesia semper purificanda* to become more fully

what we already are. This short paper will explore the distinctiveness of the theology and practice of ecclesial conversion at work here relative to other forms of ecumenical theory and engagement.

Presenter: Catherine E. Clifford

Paper Title: "Pray this Way: Common Prayer and the Conversion of the Churches"

Précis: Christians may take for granted the possibility of joining together in common prayer, yet such a practice was not always possible. What are the practical consequences of common prayer for the practical life of the churches as they grow together in unity? To answer this question, a recent study by the Groupe des Dombes examines the central place of the Lord's Prayer in Christian tradition. Mindful of the interdependence of common prayer, theological dialogue, and the concrete life of the churches, the group finds there a spirituality for ecumenism including the requirement that flows from prayer for the conversion of the churches.

Respondent: Kristin Colberg (St. John's University, Collegetown)

#### 8. Benedictine Way of Life and Conversion (Selected Session)

Gardenia C

Convener: Kathryn Lilla Cox (St. John's University/College of St. Benedict)

Moderator: Julia Brumbaugh (Regis University)

Presenter: Thomas J. Bushlack (University of St. Thomas, St. Paul)

Paper Title: "'*Lectio Divina*,' '*Intentio Cordis*,' and Fidelity to the Gospel: A Benedictine-Scriptural Blueprint for Moral Formation and Conversion"

Précis: A primary way that Benedictines cultivate *conversatio* is through a prayer life deeply rooted in Scripture, particularly via *lectio divina*. Thus, a Benedictine blueprint for engaging Scripture as a source of moral formation and conversion presents a helpful model for virtue formation. In my paper, I seek to explore the link between the practice of *lectio divina*, right intention (*intentio cordis* – RB 52:4), and virtuous action. Thereby, offering a Benedictine model of moral formation that integrates contemplative practice with the forming of right intention as a spiritual foundation for fidelity to the Gospel made concrete through the practice of the virtues.

Presenter: Kathy Lilla Cox

Paper Title: "Putting on the Mind of Christ: Conversion of Thoughts"

Précis: Liturgically we confess sinning in our thoughts and in our deeds. Yet moral analysis frequently focuses on visible actions. St. Benedict, in his Rule, recognizes the dangers of wrongful thoughts. Therefore, Benedict advises that one dash evil thoughts "against Christ immediately" (RB 4:50). Examining the Benedictine taxonomy of wrongful thoughts and remedies for their conversion provides two things for moral theology: 1) the basis for showing how thoughts precede and subsequently inform, shape, and direct human desires, the will, and visible action; 2) a framework for reconnecting spiritual growth and moral transformation for a life lived in response to God.

Presenter: Jason King (St. Vincent College)

Paper Title: 'Benedictine Obedience, Authority and *Conversatio morum*'

Précis: While moral theologians are rightly wary of obedience and authority, both seem needed as the moral life is learned from others. This paper explores three ways that Benedictines embed authority and obedience in community life and how this approach provides a model that fosters *conversatio morum*. First, obedience and authority are primarily carried out through persuasion and reason more than force of will (RB 2). Second, obedience and authority are "movements" within the community and so are transparent to all (RB 5). Third, authority and obedience entail "listening" to God, community members, and outsiders (RB 3).

## 9. Moral Theology Topic II (Topic Session)

Hibiscus B

Administrative Team: Lisa Sowle Cahill (Boston College)  
Nancy Rourke (Canisius College)  
Daniel Daly (St. Anselm College)

Convener: Christina Astorga (Fordham University)

Moderator: Amy Pauley (St. Paul University, Ottawa)

Presenter: Todd A. Salzman (Creighton University)

Paper Title: "Conversion and the Sexual Person"

Précis: *Intellectual conversion*, according to Lonergan, abandons "the myth that fully human knowing is to be conceived on an analogy with seeing, and replaces it with the affirmation of a self that knows because it understands correctly." There is currently a crisis of credibility in Catholic sexual teaching that seems to indicate that the sexual person has not been understood entirely correctly in the Catholic Christian tradition and invites ongoing intellectual conversion to more adequately, and correctly, understand the sexual person in that tradition. This paper explores the credibility gap and proposes dimensions of a renewed sexual anthropology and virtue-based sexual ethic.

Presenters: Kari-Shane Davis Zimmerman (St. John's University/College of St. Benedict)  
Kent Lasnoski (Quincy University)

Paper Title: "Conversion of Heart and Home: Expanding the Marital Vocation to be Fruitful and Multiply"

Précis: This paper addresses anew the marital vocation "to be fruitful and multiply." We consider an expanded vision of this command in light of the pressing issues of the steep decline in marriage itself and reduction of the family's social role to mere training for participation in atomistic consumer society. Our guiding question will be: How can Catholic social teaching principles (e.g., preferential option for the poor) and the notion of hospitality further inform the Church's understanding of the marital vocation? More specifically, is fruitfulness expansive enough to allow that strangers (genetic or otherwise) be welcomed into the household?

## 10. Practical Theology (Topic Session)

Orchid D

Session Title: "Reading Sacred Texts and Reading Ourselves: Narrative and Comparative Reading as Practices of Conversion"

Administrative Team: Bryan Froehle (St. Thomas University, Miami)  
Brett Hoover (Loyola Marymount University)  
Colleen Griffith (Boston College School of Theology and Ministry)

Convener: Bryan Froehle

Moderator: Brett Hoover

Presenter: Nathaniel Samuel (Boston College School of Theology and Ministry)

Paper Title: "Re-storying our Lives: A Narrative Approach to Conversion"

Précis: This paper explores the narrative shape of identity, proposing that conversion is a re-storying of life. It engages the work of narrative psychologist Dan McAdams who theorizes that life story consists of nuclear episodes, imagoes, an ideological setting and a generativity script, along with central themes of power and intimacy. The dynamics of re-storying are further conceptualized with the aid of recent advances in cognitive linguistics. Extrapolating from a Caribbean context, the paper moves to questions of pedagogical practice, highlighting the methodological contribution of story and conceptualizing the dynamics of conversion in psycho-narrative terms.

Presenter: Karen B. Enriquez (Xavier University)

Paper Title: "The Practice of Comparative Reading and the Transformation of the Theologian"

Précis: This paper explores the practice of comparative reading, particularly the comparative method of Francis X. Clooney, S.J that focuses on the close reading of the text of another tradition analogous to the *lectio divina*. Just as *lectio divina* moves from a close reading of the text to the transformation of the person by the text, comparative reading involves a "self-effacement before the text," allowing the reader to be transformed and led into the world of the other. Such a practice reinforces both one's identity and the understanding of the other, a critical kind of conversion in an increasingly plural world.

Respondent: Thomas Groome (Boston College School of Theology and Ministry)

## 11. Karl Rahner (Consultation)

Gardenia A-B

Administrative Team: Heidi Russell (Loyola University Chicago)  
Paulette Skiba (Clarke University)  
Melvin Michalski (Sacred Heart School of Theology)  
Peter Fritz (College of the Holy Cross)  
Richard Penaskovic (Auburn University)

Convener: Peter Fritz

Moderator: Richard Penaskovic

Presenter: Nancy Dallavalle (Fairfield University)

Paper Title: "Conversion on Gender Issues for Catholic Theology? Resources in Rahner"

Précis: Rahner's work offers several starting points for Catholic theology's necessary conversion on gender issues. First, his theology of the symbol sets the stage for a consideration of how

“woman” functions in theological anthropology, an anthropology that, secondly, can undergird ecclesiology if seen in the light of the role of the laity proposed in *Sacrosanctum Concilium*. Finally, Rahner’s approach to conversion itself makes possible an exploration of the intimacy of sexism, given his sense that conversion engages “...the whole human being in his fundamental relation to God, not merely a change of moral judgment and attitude in regard to a particular object.”

Presenter: Mark F. Fischer (St. John’s Seminary, Camarillo)

Paper Title: “Rahner’s Transcendental Christology and Conversion to God”

Précis: Rahner’s 1972 Christology is “transcendental” because it describes how people confidently can put their faith in Jesus Christ. Transcendental refers to the conditions that precede faith and in that sense transcend it. Transcendental Christology also explains how human beings transcend what they were in response to God’s Word. Rahner claimed that his Christology prevents the assertions of traditional Christology from being dismissed as mythological. Commentaries on Rahner’s Christology (McDermott 1986, Haight 1999, and Gelpi 2001) have underestimated or rejected its “transcendental” aspect. This paper will weigh their claims and judge whether the Christology accomplishes what Rahner purported to do.

Presenter: Annemarie S. Kidder (Central School of Theology)

Paper Title: “Karl Rahner’s ‘Last Will’”

Précis: Toward the end of his life, Rahner had slipped into the role of Ignatius of Loyola in an essay titled “Speech of Ignatius of Loyola to a Modern-Day Jesuit.” He later had called the Ignatius speech “a sort of last will and testament” and “a resume of my theology, in general, and of how I tried to live.” The presentation, based on a new translation published by St. Augustine’s Press, will explore key themes of the speech as reflected in Rahner’s own theology, namely a concrete encounter and conversion experience with the living God, the nature of God, Ignatian spirituality, the role of Jesus Christ in salvation history, and loyalty to the church.

## **Saturday Evening, June 8<sup>th</sup>, 2013**

**Eucharist**

**5:30 p.m.**

**Shrine of La Ermita de Nuestra Senora de la Caridad del Cobre**

**Reception**

**6:45 p.m.**

**Promenade Lower & Upper**

**John Courtney Murray Award Banquet**

**7:30 p.m.**

**Jasmine & Hibiscus**

## **Sunday Morning, June 9<sup>th</sup>, 2013**

**Conveners’ Breakfast**

**7:15 – 8:45 a.m.**

**Orchid B, C, D**

*New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Richard Gaillardetz, CTSA President-Elect, Susan Wood, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2014 convention.*

**Morning Prayer**

**8:30 – 8:45 a.m.  
Tuttle Prefunction**

**Fourth Plenary Session: Presidential Address**

**9:00 – 10:00 a.m.  
Regency Ballroom**

Presiding: **Susan K. Wood, SCL**

Marquette University

Vice-President, CTSA

Address: **Susan A. Ross**

Loyola University Chicago

President, CTSA

"Conversion, the New Evangelization, and the Call of Vatican II"

**Appointment of the New President**

**10:00 a.m.  
Regency Ballroom**

**Breakfast Reception/Coffee**

**10:15 a.m.  
Brickell Prefunction**

**Meeting and Luncheon: CTSA Board of Directors**

**11:00 a.m. – 1:00 p.m.  
Orchid C**

**CTSA Board of Directors 2012-2013**

**President**

**Susan A. Ross**  
Loyola University Chicago

**President-Elect**

**Richard R. Gaillardetz**  
Boston College

<b>Vice President</b>	<b>Susan K. Wood, SCL</b> Marquette University
<b>Secretary</b>	<b>M. Theresa Moser, RSCJ</b> University of San Francisco
<b>Treasurer</b>	<b>Jozef D. Zalot</b> College of Mount St. Joseph
<b>Past President</b>	<b>John E. Thiel</b> Fairfield University
<b>Board Members</b>	<b>Kathleen McManus, OP (2011 – 2013)</b> University of Portland
	<b>Elena Procario-Foley (2011 – 2013)</b> Iona College
	<b>Elizabeth T. Groppe (2012 – 2014)</b> Xavier University
	<b>James F. Keenan, SJ (2012 - 2014)</b> Boston College
<b>Executive Director</b>	<b>Mary Jane Ponyik</b> John Carroll University
<b>Proceedings Editor</b>	<b>Kent Lasnoski</b> Quincy University

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**Catholic Theological Society of America  
Convention 2014**

***Identity and Difference, Unity and Fragmentation***

June 5 – 8, 2014  
Manchester Grand Hyatt  
San Diego, California