

**The 70th Annual Convention
Of the Catholic Theological Society of America
Pre-Convention Events, Thursday, June 11, 2015**

CTSA Board Meeting	9:00 a.m. – 4:30 p.m. Crystal
Registration	1:00 – 4:30 p.m. and 6:00 – 7:00 p.m. Regency Prefunction
Exhibits	Atrium
Women’s Consultation on Constructive Theology	3:00 - 5:30 p.m. Lakeshore

“Theologies of Trauma and Hope: Insights from Intersectionality”

Co-Conveners: **Rosemary P. Carbine**, Whittier College

Paulette Skiba, Clarke University

Moderator: **Rosemary P. Carbine**, Whittier College

Presenter: **Jane Grovijahn**, Our Lady of the Lake University

“The Sensus Fideilium in An Age of Trauma: Mapping Theological Disruption of the Imago Dei within the Intersectionality of Grace and Terror”

Presenter: **Nancy Pineda-Madrid**, Boston College

“Femicide – Interrogating the Broken Body of Christ”

Respondent: **Jennifer Beste**, College of St. Benedict and St. John's University

Ann O’Hara Graff Memorial Award Presentation

4:30 - 5:00 p.m.

*The 2015 Ann O’Hara Graff Award will be presented to
Patricia Beattie Jung, Saint Paul School of Theology*

Business Meeting

5:15 – 5:30 p.m.

Women’s Consultation in Constructive Theology Steering Committee:

Co-Conveners: Rosemary P. Carbine, Whittier College and Paulette Skiba, Clarke University

Rose M. Beal, Saint Mary’s University, Treasurer

Members: Rhodora E. Beaton, St. Catherine University

Julia Brumbaugh, Regis University

Colleen M. Carpenter, St. Catherine University

Rebecca Berru Davis, Graduate Theological Union

Katharine Harmon, Marian University

Margaret Mary Moore, Theology and Life Institute

Elisabeth T. Vasko, Duquesne University

Comparative Theology Reading Group

3:00-5:00 p.m.
Milwaukee

“Detachment, Duty, and the Greater Good: Reading Chapter 2 of the Bhagavad Gita Comparatively”

Convener and Moderator: **Christian Krokus**, Scranton University

Presenters: **Francis X. Clooney, S.J.**, Harvard University, and **Daniel P. Sheridan**, St. Joseph's College of Maine

Clooney and Sheridan will introduce Chapter 2 of the Gita as a Hindu text and from a Christian perspective. Participants will then share insights based on their own reading of this text from different Christian theological and comparative perspectives. Many reliable translations are in print and available online, but anyone needing the text can contact Frank Clooney. No background knowledge of Hinduism is necessary.

Thursday Evening, June 11, 2015

Opening and First Plenary Session

7:00 – 9:00 p.m.
Regency Ballroom

Presiding: **Susan Wood, S.C.L.**
Marquette University
President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **Most Reverend Richard J. Sklba**
Archdiocese of Milwaukee

Address: **Jerome P. Baggett**
Jesuit School of Theology of Santa Clara University

"Becoming Absent-Minded: Sociological Reflections on the Sensus Fidelium"

Reception

9:00 p.m.
Executive

Donors: **Fordham University**
Marquette University
Mount Mary University
Sacred Heart School of Theology

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

Friday Morning, June 12, 2015

Von Balthasar Society Breakfast	7:15 – 8:45 a.m. Executive A
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. Executive B
Morning Prayer	8:30 – 8:45 a.m. Crystal
Exhibits Open	9:00 – 5:00 p.m. Atrium
Second Plenary Session	9:00 – 10:30 a.m. Regency Ballroom
Presiding: Richard Gaillardetz Boston College Past President, CTSA	
Address: John J. Burkhard, O.F.M. Conv Washington Theological Union <i>“The Sensus Fidelium: Old Questions, New Challenges”</i>	
Respondent: Paul McPartlan Catholic University of America	
Coffee Break	10:30 – 11:00 a.m. Atrium
Concurrent Sessions	11:00 a.m. – 12:45 p.m.
1. <i>Sensus Fidelium</i> , Sociology, and Global Catholic Theology – Invited Session	Lakeshore A
Convener: Paul Lakeland , Fairfield University	
Moderator: Mary Ann Hinsdale, I.H.M. , Boston College	
Presenter: Neil Ormerod , Australian Catholic University	
Paper Title: <i>“Sensus fidei and Sociology: How Do We Find the Normative in the Empirical?”</i>	

Précis: Since the official affirmation of the *sensus fidei* at Vatican II, theologians have struggled to express its significance. Given the nature of the *sensus fidei* we might ask how sociology might assist us both in grasping the meaning of the term and in determining its specific content. In either case we are left with the issue of identifying the normative thrust within the empirical data, of being empirical without being empiricist. This can only be addressed by placing the issue within the larger framework of the relationship between theology and the human sciences.

Presenter: **Peter C. Phan**, Georgetown University

Paper Title: *“Sensus Fidelium, Dissensus Infidelium, Consensus Omnium: A Proposal for Global Catholic Theology”*

Précis: Ever since Vincent of Lérins (d. before 450) stated in his *Commonitorium* the three criteria for catholicity, namely, geographical, temporal, and numerical universality (*quod ubique, quod semper, quod ab omnibus creditum*), the *sensus fidelium* or *sensus fidei* in its triple dimension, that is, ecumenicity, antiquity, and consent has played a determinative role in the Catholic understanding of Tradition and orthodoxy. Given the globalized, and most importantly, multicultural and multireligious character of our contemporary world, my paper will explore the possibility of the *sensus fidelium* (which I prefer to *sensus fidei*) being complemented, enriched, and corrected by the *dissensus infidelium*.

2. Historical Theology – Topic Session I

Lakeshore C

Sensus Fidelium and Reception in the Christian Tradition

Administrative Team:

Shawn Colberg, Daria Spezzano, Rita George-Tvrtkovic

Convener: **Shawn Colberg**, College of St. Benedict | St. John’s University

Moderator: **Scott Moringiello**, DePaul University

Presenter: **Daniel Finucane**, Saint Louis University

Paper Title: *“Reading the Sensus Fidelium as Process”*

Précis: Claims are made in contemporary discussions to “read” the content of the *sensus fidelium*, to resolve debated issues and claim results for doctrinal developments. This paper argues that reading the content of the *sensus fidelium* is problematic. Historical distancing is needed to see how *sensus fidei* unfolds toward *consensus fidelium*. The *process of sensus fidelium*, however, can be read in an immediate way. We can tell if the *conspiratio* of pastors and faithful discussed by Newman is sought and recognized in actual practice, making *sensus fidelium* an active resource as the entire people of God takes responsibility for doctrinal development.

Presenter: **Trent Pomplun**, Loyola University, Maryland

Paper Title: "The Immaculate Conception, the *Sensus Fidelium*, and the Genesis of Modern Catholic Biblical Criticism (1854 – 1967)"

Précis: This paper traces the history of Thomist opposition to the Immaculate Conception in order to introduce various early modern formulations of the *sensus fidelium*. After *Ineffabilis Deus*, Dominican theologians, in order to maintain their conception of theology as a science of conclusions, were forced to affirm that the Immaculate Conception was formally revealed in Genesis 3:15. The result, ironically enough, was the development during the next century of the notion of the *sensus plenior* made famous only much later by Raymond Brown."

Presenter: **Aaron Pidel, S.J.**, University of Notre Dame

Paper Title: "The Problem of Doctrinal Non-Reception: Ancient Precedents and Modern Analogies"

Précis: Catholic theologians appraise differently the contribution of ecclesial reception to doctrinal "effectiveness." Some propose a hermeneutical-assimilative role, according to which reception clarifies doctrinal ambiguities and integrates teachings into the Church's consciousness. Others propose a nearly constitutive role, according to which doctrinal reception affords an occasion for "role-reversal" between *ecclesia docens* and *ecclesia discens*. Both approaches appeal to precedent to the practice of conciliar reception in the early Church. Drawing largely on H.-J. Sieben's studies of Athanasius and Vincent of Lerins, which describe the linkage between reception and apostolicity, we conclude that the hermeneutical-assimilative is more continuous with the ancient understanding.

3. Black Catholic Theology – Consultation Popular Religiosity and the *Sensus Fidelium*

Gilpatrick AB

Administrative Team:

C. Vanessa White, Shawnee Daniels-Sykes

Convener: **C. Vanessa White**, Catholic Theological Union

Presenter: **SimonMary Ahiokhai**, Loyola Marymount

Paper Title: "A Mosaic of Identities of the *Sensus Fidelium*: The realities of African ecclesial communities in Diaspora"

Précis: The *Sensus Fidelium*, concretized in local churches, is affirmed in the communion that exists between the churches. What can be said then of sister churches whose members are constantly changing as they are shaped by migration; as members arrive from different cultural, ritual, and psychological realities? These issues will be examined in light of particular African communities in the Archdiocese of Los Angeles that attempt to be faithful to their cultural spiritualities / religiosities and particular churches in Africa, to

the demands and particularities of America as expressed within the church in Los Angeles, and the expectations of the Universal Church.

Presenter: **M. Shawn Copeland**, Boston College

Paper Title: "Cultural Memory, Geography, and Aesthetics: Engaging the *Sensus Fidelium*"

Précis: Since its inception in 1980, the Institute for Black Catholic Studies (IBCS) has sought to form, nurture, and mediate a comprehensive African American or black Catholic religious praxis aimed toward effective practical-pastoral theological engagement with the black lifeworld, appropriation and transmission of Roman Catholic doctrinal and theological traditions, and critical cultural interventions in local parishes. This presentation considers the importance the Institute accords to cultural memory, geography, and aesthetics by situating itself in New Orleans, a site of iconic religiosity, sensuous imagination, and historical consciousness in order to quicken, support, draw near to, and engage the *sensus fidelium*.

Presenter: **Cecilia Gonzalez-Andrieu**, Loyola Marymount University

Paper Title: "Creative Wrestling: Theological Aesthetics as the Grammar of Hope of the Faith-Seeking"

Précis: Binaries present either/or propositions, faithful or faithless. "Official" practices and liturgies often communicate a definite certainty with little room for doubt. The sense of the faithful is presented as consensus from those who have faith. Following Pope Francis' categories of hierarchies of values, encounter, and tending to wounds, how does a theological aesthetics approach to the religious creativity of Latin@ and Black communities suggest a more complex understanding of the dynamic wrestling character of faith and of the solidarity that can grow when we encounter vulnerability in each other?

4. God/Trinity – Topic Session

Solomon Juneau

Administrative Team:

Anthony Keaty, Nancy Dallavalle, Manuel Cruz

Convener: **Manuel Cruz**, Belmont University

Moderator: **Nancy Dallavalle**, Fairfield University

Presenter: **Karl Hefty**, Villanova University

Paper Title: "*Sensus Fidelium*: A Phenomenology of Revelation"

Précis: Drawing from recent church documents and from the history of theology, this paper explores criteria for discerning authentic expressions of the *sensus fidelium*. Bringing an

historical theological perspective into dialogue with recent philosophical treatments of God, it sees the mystical body of Christ as the site of revelation and as the locus for the transmission of faith. Basing an understanding of revelation on the life-giving activity of the Spirit and the sacramental action of Christ in the Eucharist, it employs the resources of phenomenology to explicate the epistemological and theological dimensions of *sensus fidelium*.

Presenter: **Paul Schutz**, Fordham University

Paper Title: "Between Horizons: Evolution, the *Sensus Fidelium*, and the Limits of God-Talk"

Précis: The 'contingent teleology' of evolutionary biology offers a unique and compelling resource for discussing the mystery of God vis-a-vis the *Sensus Fidelium*. The *Sensus Fidelium*, which includes both the stories and memories of the church over its whole history and the voices of the contemporary faithful, provides an excellent normative framework for exploring the horizons of God-talk with fidelity to the tradition and the present day. The work of Sally McFague, Wolfhart Pannenberg, and Elizabeth Johnson illustrate and nuance this point, while a brief study of theological and scientific concepts of relation illustrates one possible outcome of this 'evolutionary' methodology.

5. Creation/ Eschatology – Topic Session

Milwaukee A

Administrative Team:

Brian Robinette, Mary Doak, Steven Rodenborn

Convener: **Brian Robinette**, Boston College

Presenter: **Nichole Flores**, University of Virginia

Paper Title: "Beauty and Justice in the Anthropocene"

Précis: Alejandro Garcia-Rivera's theocentric approach to aesthetics offers a compelling framework for human relationship to created order. Yet, unprecedented human influence on the natural order in our current ecological epoch—known as the Anthropocene among climate scientists—challenges the adequacy of Garcia-Rivera's aesthetics to respond to the ecological and economic challenges posed by globalization. Engaging Garcia-Rivera's aesthetics with ecological ethics, I argue that his theology—interlaced with an adequate justice framework—can enrich discourse on the role of beauty in moving human hearts to solidarity with people and communities who suffer the most from environmental degradation.

Presenter: **Christopher Cimorelli and Daniel Minch**, Katholieke Universiteit Leuven

Paper Title: "Repositioning the Doctrine of Original Sin: Human Finitude, Eschatology, and Responsible Human Agency"

Précis: The Christian account of Creation and the Fall risks being obscured by its seeming implausibility with regard to historical and scientific accounts of human origins. Here, we will (1) demonstrate that the Fall primarily records the rejection of creaturely finitude and the will of humanity to be like God. We will then (2) show the impact of this rejection on the creation-Creator relationship, embodied in ideological attempts to control history. Finally, (3) we will retrieve a view of the eschatological relationship between humanity and God that balances finitude and sin without conflating them, supporting responsible human agency in the present.

6. Lonergan – Consultation
Various Applications of *Sensus Fidelium*

Milwaukee B

Administrative Team:

John Dadosky, Cyril Orji, Mark Miller

Convener: **John Dadosky**, Regis College, Toronto

Moderator: **Darren Dias, O.P.**, University of St. Michael's College

Presenter: **Thomas Groome**, Boston College

Paper Title: "Lonergan's Dynamics of Cognition and Educating-in-Faith"

Précis: Anselm's time-honored definition of theology "Faith seeking understanding" is still well accepted among us. Yet, from the perspective of Lonergan's description of "the dynamics of cognition," understanding stops short. He might well ask, "understanding... and then what about judgment and decision?" For an effective pedagogy to promote education-in-faith, the religious/theology educator must invite people to engage all four of the "imperatives." Beyond attending to and understanding the data of faith, people need to move onward to judgment and decision. By way of a pedagogy to educate the *sensus fidelium*, honoring all four of Lonergan's 'levels' of cognition is an imperative.

Presenter: **William George**, Dominican University

Paper Title: "Who are the *Fideles* and What is Their *Sensus*? Insights from Bernard Lonergan"

Précis: This paper seeks to show how several key themes in Lonergan's thought converge to expand beyond ecclesial boundaries the understandings of and judgments about "the faithful" and the "*sensus*," which aids the church in its teaching and its mission. To add concreteness to this discussion, I turn to Christopher Weeramantry of Sri Lanka, a former vice-president of the World Court who has taken up a number of issues covered by Catholic social teaching, but precisely out of his life-long engagement of secular as well as multiple religious worldviews.

Presenter: **Randall S. Rosenberg**, St. Louis University

Paper Title: "The Trinitarian Basis of Religious Experience in Doran's *The Trinity in History*: Thérèse of Lisieux and Etty Hillesum"

Précis: This paper explores elements of the religious experience of two very different women (Thérèse of Lisieux and Etty Hillesum) through the lens of Lonergan’s and Doran’s account of the four created participations in the divine nature. Attentive to Balthasar’s interpretation of Thérèse, it recognizes the sanctity simpliciter of her religious experience, but also draws out apostolic and even mystical elements of the metaphysics of holiness. With Hillesum, a Jew under Nazi occupation, the paper discerns Trinitarian vestiges possibly operative in her “interrupted life.” The paper thus examines the Trinitarian basis of religious experience both “inside” and “outside” the ecclesial milieu.

7. Catholic Perspectives: “The Church: Towards a Common Vision”—Interest Group

Crystal

Convener: Catherine Clifford, St. Paul University

Presenter: Brian Flanagan, Marymount University

Paper Title: “The Church: A Catholic View of a Common Vision”

Précis: This paper will analyze *The Church: Towards a Common Vision*, a convergence text on ecclesiology proposed to the churches by the Faith and Order Commission of the World Council of Churches in 2013. The focus will be upon shifts in the language of communion and mission from the preliminary drafts of the document to its final form. It will conclude with thoughts about the future effects of the document for dialogue and ecclesiology, drawn both from formal Roman Catholic ecclesiological statements and from analysis of the more recent practical ecclesiology operative in the pontificate of Pope Francis.

Presenter: Kristin Cohlberg, College of St. Benedict | St. John’s University

Paper Title: “Questions of Unity, Diversity and Authority in *The Church: Towards a Common Vision*”

Précis: The World Council of Churches’ document, *The Church: Towards a Common Vision*, charts tremendous common ground among Christians on ecclesiological issues while also indicating topics requiring further reflection. Two themes which transect both areas include the relationship between unity and diversity and the role of authority in the Christian community. This paper examines the document’s treatment of these two themes and their inter-relation as well as convergences and divergences among Christian traditions on these issues. It concludes by exploring the way in which this text already guides bi-lateral dialogues, in particular the Reformed-Catholic dialogue, and acts as an exemplary tool for future of ecumenical exchange.

8. Beyond Trento: North American Moral Theology
in a Global Church – Interest Group

Executive C

Conveners: Bryan Massingale, Marquette University
Kristin Heyer, Santa Clara University

Presenter: **Christine Firer Hinze**, Fordham University

Paper Title: "The Cross-Cultural Challenge to North American Theological Ethics"

Précis: This paper invites further exploration of questions posed at CTSA 2014: What does it mean for North American Catholic ethicists to recast our teaching and scholarship seriously in light of cross-cultural and global contributions and perspectives? How may North American scholars responsibly discern and cultivate honest, fruitful engagement with diverse interpretations of Catholic ethics across cultures and the globe? In both teaching and research, by what criteria ought the adequacy of North Americans' engagement with such perspectives be evaluated? What theologies of authority or Catholicity, disciplines and practices are demanded in order to avoid ignorant/arrogant misappropriation, "theoretical tourism," or tokenism?

Respondents: **Anne Arabome**, Duquesne University
Victor Carmona, Oblate School of Theology

9. Christ – Session Topic

Executive D

Administrative Team:

Colleen Carpenter, Susie Babka, Elisabeth Vasko

Convener: **Colleen Carpenter**, St. Catherine University

Moderator: **Susie Babka**, University of San Diego

Presenter: **Karen B. Enriquez**, Xavier University

Paper Title: "Rising from the Ruins: A Christology of Resilience and Hope"

Précis: This paper examines an emerging Christology that is arising from various Filipino communities by looking at the understanding and interpretation of Jesus, including new ways of understanding various popular devotions after Typhoon Haiyan. To do this, I will look at the statements of bishops and theologians such as Cardinal Tagle, and personal reflections of survivors. In the end, I hope to make more explicit the continued development of a Filipino Christology, and how Filipinos continue to make meaning of their experience in light of their faith and how their understanding of Christ is reshaped in the midst of ruin.

Presenter: **Jonathan Tan**, Case Western Reserve University

Paper Title: "'Who Do You Say I Am?' Uncovering the Chinese *Sensus Fidelium* in Images of Jesus in Pre-Communist Chinese Catholic Devotional Art"

Précis: This paper explores the contours and articulates some tentative understandings of the early twentieth century Chinese Catholic reception and *sensus* of foundational christological principles in pre-communist Chinese Catholic devotional art that were produced by the leading Chinese Catholic artists of the Art Academy of the Catholic University of Peking (Beiping Furen Daxue). It discusses how these Chinese Catholic artists expressed their understanding of the Catholic faith and their sense of the soteriological significance of Jesus Christ in their artistic oeuvre.

10. Von Balthasar – Consultation

Pere Marquette

Rethinking Sacrifice: The Role of Jewish Atonement Theology and Early Christian Understandings of Sacrifice in Hans Urs von Balthasar’s Thought

Administrative Team:

Barbara Sain, Danielle Nussberger, Mark Yenson, Nicholas J. Healy

Convener: **Barbara Sain**, University of St. Thomas

Moderator: **Carolyn Chau**, King’s University College at the University of Western Ontario

Presenter: **Robert J. Daly, S.J.**, Boston College

Paper Title: “Sacrifice, Pagan and Christian”

Précis: Essential elements of a Trinitarian understanding of sacrifice—involvement with matter, and union with the divinity as its purpose—can be found in Neoplatonism. Early Christians combined anti-sacrifice polemic—adopted from the pagans—with an appropriation of Jewish and pagan sacrificial language and imagery to describe their own at times martyrologically tested Christian lives. Implicitly, but not spelled out until recently, Christians saw sacrifice as participation in Trinitarian life (*Herrlichkeit*). But ambiguities remain. Specifically: how to emphasize the Trinitarian reality of sacrifice and atonement without, as some fear, sanitizing it from association with (Christ’s and our) passion and death.

Presenter: **Richard J. Barry**, Marquette University

Paper Title: “Jesus Christ, the Sin-Bearing Goat? Balthasar’s Retrieval of Jewish Atonement Theology”

Précis: While the value of Balthasar’s theological aesthetics is now more appreciated than ever in modern theology, the centerpiece of his dramatic soteriology—the emphasis on Christ’s descent to hell—remains controversial and is often dismissed as idiosyncratic and excessive. In this paper, I argue that Balthasar’s theology of the *mysterium paschale* is deeply rooted in ancient Jewish priestly theology, a fact that comes into focus through reflection on the work of the two goats on Yom Kippur. Balthasar’s soteriology should therefore be read as an extended meditation on how Christ might fulfill the work of the “goat for Azazel.”

11. Buddhist/Christian Dialogue – Interest Group

Lakeshore B

Administrative Team:

Scott Steinkerchner, O.P., Jonathan Tan, Ruben Habito

Convener: **Scott Steinkerchner, O.P.**

Presenter: **Paul Knitter**, Union Theological Seminary

Paper Title: “The Promise and the Problem of Buddhist/ Christian Dialogue”

Précis: Paul Knitter will inaugurate our new Interest Group with his reflections on how an engagement with Buddhism can enable Christians to deepen and clarify their own practice and beliefs. Peter Feldmeier will speak a word of caution by exploring claims that the two traditions are incommensurable. We expect an animated conversation to follow.

Respondent: **Peter Feldmeier**, University of Toledo

Friday Afternoon, June 12, 2015

Women’s Consultation Luncheon

1:00 – 2:15 p.m.
Executive AB

Hearing of the Resolutions Committee

1:00 – 2:15 p.m.
Regency Ballroom

Presiding: **David Hollenbach, S.J.**
Boston College
Vice-President, CTSA

Concurrent Sessions

2:30 – 4:15 p.m.

1. Gender, Sexual Orientation, and
the Sense of the Faithful – Invited Session

Lakeshore C

Convener: **Brian Flanagan**, Marymount University

Moderator: **Julie Hanlon Rubio**, St. Louis University

Presenter: **Cristina Traina**, Northwestern University

Paper Title: “Whose *sensus*? Which *fideli*um? Justice and Gender in a Global Church”

Précis: Decades of Vatican documents, recent homilies by Pope Francis, and the 2014 complementarity conference in Rome imply that women are “naturally different,” possessing “feminine genius.” They imply that sex alone determines gender, with no contribution from culture, and also that the default human standard is masculine. In addition, comments about complementarity in marriage or the influence of priests’ housekeepers on the Church imply level playing ground between men and women that does not account for gendered structures of power. If gender is inevitably cultured, how do we navigate sex and power justly in a diversely gendered global church?

Presenter: **Bryan Massingale**, Marquette University

Paper Title: "Beyond 'Who Am I to Judge?' The *Sensus Fidelium*, LGBT Experience, and Telling Truth in the Church"

Précis: With one seemingly spontaneous press conference comment, Pope Francis decisively moved official Catholic discourse on LGBT persons away from what one high ranking prelate had called "a theology of contempt for gay persons." This paper examines the shifts in magisterial discourse on LGBT persons in light of the Synod on the Family. Yet it also critically examines the intended audience of this discourse, and then argues that genuine appreciation for the *sensus fidelium* requires letting LGBT persons speak of and from their own experience of sexual love within and to the Church.

2. Discussion of Issues Raised by Elizabeth Johnson’s, *Ask the Beasts: Darwin and the God of Love* – Selected Session

Lakeshore A

Convener: **Paul Crowley, S.J.**, Santa Clara University

Presenter: **Mary Beth Ingham, C.S.J.**, Franciscan School of Theology

Paper Title: “Scotist Interpretations of Incarnation”

Précis: This paper will respond from the perspective of the Franciscan Intellectual Tradition, and in particular the thought of John Duns Scotus. Basing his understanding of the value of Creation on the Incarnation as well as the primacy of Beauty and Love for Franciscans, Scotus offers additional insights that support Professor Johnson's fine articulation of the intersection of Catholic Tradition and contemporary science. Together, Scotus and Aquinas may offer the ‘testimony of two witnesses’.

Presenter: **Roger Haight, S.J.**, Union Theological Seminary

Paper Title: “What Does Dialogue with Darwin Entail?”

Précis: Elizabeth Johnson’s dialogue with Darwin has produced an exquisite theology of creation in which, following Thomas Aquinas, God does not intervene in the world but is the constant presence of the creative energy of reality. But is the incarnation of Jesus Christ an intervention? Or is Jesus the embodiment of God as Spirit already deeply

incarnate in all creation? Can we develop a language of “grace-filled naturalism” that preserves Christian faith and fully embraces the world?

Presenter: **Brian Robinette**, Boston College

Paper Title: Does Darwin Have a Future?: Pain, Suffering, and Death at Eastertide

Précis: This paper examines Johnson’s engagement with pain, suffering, and death as constitutively involved in evolution. If we grant their natural occurrence, which a Darwinian perspective requires that we do, how might Christian theology assess their creative role in evolutionary history, especially given the strong association of pain, suffering, and death with human sinfulness in the tradition, i.e., as the consequence of the fall? How does Johnson navigate the challenge of distinguishing between their natural function and their culturally-mediated significance, and how does her proposal, which includes a sustained engagement with the resurrection, compare with other proposals in the theology-science dialogue?

3. Anthropology – Topic Session

Lakeshore B

Administrative Team:

Nancy Pineda-Madrid, Vincent J. Miller, Elizabeth Antus

Convener: **Nancy Pineda-Madrid**, Boston College

Moderator: **Elizabeth Antus**, John Carroll University

Presenter: **Jeannine Hill Fletcher**, Fordham University

Paper Title: “Supremacy in the Sense of the Faithful: Theological Anthropology and the ‘various ranks’ (LG, 13)”

Précis: While *sensus fidelium* appears as a democratic concept that incorporates the widest body of Christians into the truth of the Church, it is far from equalizing in conceptualization and application. Embedded in the “hierarchically constituted society” of the Church (LG, 19), the sense of the faithful is tethered to supremacist ideologies. This paper interrogates *sensus fidelium* for projects of ‘supremacy’ -- in the hierarchical construction of the body of Christians, in the Eurocentered history and imaginary of the Christian faithful, and with respect to Christianity’s ‘others.’ Uncovering the roots of supremacist ideologies within theological anthropology, this paper seeks a non-supremacist anthropology of persons in relation.

Presenter: **Daniel P. Castillo**, Loyola University Maryland

Paper Title: “God, the ‘Gardener,’ and the Human Vocation: The Biblical Foundations of an Eco-Liberationist Theological Anthropology”

Précis: This paper argues that within a contemporary global context marked by massive poverty and ecological degradation, Catholic theology would do well to develop a robust account of the implicit and praxic *imago Dei* anthropology found in the Yahwist's account of creation (Gen. 2:4-25). For the Yahwist, the human person comes to inhabit most fully the *imago Dei* through cultivating and caring – serving and preserving – the soil and all that comes from the soil (Gen. 2:15). In this manner the Yahwist presents love of God, love of neighbor, and love of creation as all inextricably related to one another.

Presenter: **Catherine Wright**, Wingate University

Paper Title: “The Promise of a New Cosmological Horizon of Meaning for the Theological Concept of the *Sensus Fidelium*”

Précis: Our emerging evolutionary consciousness and deepening awareness of a global world in crisis requires that the theological concept of the *sensus fidelium* send its roots deep into Earth to inspire and sustain people of faith in the twenty-first century. It will be proposed that the cultivation of biospiritual moral imaginations has enabled humanity to appreciate anew how we are unique participants in the sacred universe story, and facilitated the construction of a distinctly ecological theological anthropology. Thus, our new planetary consciousness and framework of relations has offered a new cosmological horizon of meaning for understanding and living out the shared prophetic mission of Christ.

4. Latino/a Theology – Consultation

Gilpatrick AB

Administrative Team:

Ramón Luzárraga, Cecilia González-Andrieu

Convener: **Ramón Luzárraga**, Benedictine University

Presenter: **Hosffman Ospino**, Boston College

Paper Title: “Where Two or Three Gather...Latino Congregations and the Reconceiving of the Contemporary U.S. Catholic Ecclesial Experience”

Précis: Is contemporary theological reflection paying enough attention to the questions and contributions emerging from our increasingly diverse Catholic congregations? Do we regard the parish as a cherished *locus theologicus*? This paper offers an analysis of how U.S. Latino/a Catholics are reconceiving —from below— the idea of being ecclesial community in the context of parish life. This reconceiving is interpreted as a prophetic, creative, and revolutionary exercise of the *sensus fidelium* particularly as it challenges taken-for-granted understandings of being ecclesial community in our day. The paper builds of data from the first-ever *National Study of Catholic Parishes with Hispanic Ministry*.

Administrative Team:

Todd Walatka, John Pawlikowski, Jillian Maxey

Convener: **Todd Walatka**, University of Notre Dame

Moderator: **John Pawlikowski**, Catholic Theological Union

Presenter: **Peter Phan**, Georgetown University

Paper Title: “Reading *Nostra Aetate* in Reverse: What If We Look at the Catholic Church from the Perspective of Other Religions?”

Précis: *Nostra Aetate* represented a momentous step forward in Catholic theology of religions. But its perspective on other religions remains deeply "Christianity-centric" in that it views other religions from the Christian vantage point and uses Christianity as the yardstick to evaluate them. Its theology of religions may be represented by a series of concentric circles with Christianity occupying the center of the innermost circle and other religions occupying successive circles. What if we start *from other religions and see them on their own terms, as they see themselves*, and inquire into their mutual relations? Judaism and Buddhism will provide test cases.

Presenter: **Elena Procaro-Foley**, Iona College

Paper Title: “We’re Nice? They’re Nice?! Undergraduates and the Surprise of *Nostra Aetate*”

Précis: This presentation will discuss various dimensions of teaching a completely unknown document to undergraduate students. *Nostra Aetate* presents an opportunity to teach basic elements of Christianity. Despite fifty years of implementing *Nostra Aetate*, its fundamental propositions remain unknown to Catholic students and its existence and implications are similarly unknown to Jewish students.

Presenter: **Joshua Ezra Burns**, Marquette University

Paper Title: “In Whose Age? Responses and Reflections on the Teaching of Judaism after *Nostra Aetate*”

Précis: Following responses to the other panelists, the author will reflect on the challenges of teaching Judaism within a Catholic theological framework, contending that the ethical objective assumed in *Nostra Aetate* is not ideally suited to the task of communicating the ideas and experiences that define Judaism in the minds of its contemporary practitioners. Further efforts are needed on the parts of Catholic educators to extend the conversation on Judaism that began with *Nostra Aetate* to encompass aspects of Jewish life and thought beyond the realm of theology.

6. Comparative Theology – Topic Session
Beyond *Nostra Aetate*: Interreligious Dialogue as Source for Comparative Theology

Milwaukee A

Administrative Team:

Thomas Cattoi, Bede Bidlack, Christian Krokus

Convener: **Thomas Cattoi**, Jesuit School of Theology in Berkley

Moderator: **James L. Fredericks**, Loyola Marymount University

Presenters: **John Borelli**, Georgetown University

Heather Miller Rubens, Institute for Christian and Jewish Studies

W.G.B.M. Pim Valkenberg, The Catholic University of America

Précis: This panel aims to start a discussion about the relation between the ecclesial reception of *Nostra Aetate* that seems to concentrate on processes of dialogue, and its academic reception that seems to concentrate on theology of religions and comparative theology. What are the challenges for comparative theologians to take the ecclesial practice of interreligious dialogue more seriously as source and horizon of their theology?

7. Bioethics – Topic Session

Milwaukee B

Administrative Team:

Andrea Vicini, S.J., Robert Doyle, Meghan Clark

Convener: **Andrea Vicini, S.J.**, Boston College

Moderator: **Robert V. Doyle**, California Lutheran University

Presenter: **Conor M. Kelly**, Boston College

Paper Title: “Pharmaceutical Development and Structural Sin: Diagnosing and Confronting Global Healthcare Disparities”

Précis: Motivated by the *sensus fidelium*, theological ethicists have the obligation to confront dehumanizing conditions like healthcare disparities. The concept of structural violence can be a powerful tool in this effort, but persistent ambiguity has undermined its potential. An ecumenical engagement of Catholic social thought provides resources for addressing this weakness, identifying structural violence/sin in the incentives that promote self-interest at the expense of the common good. For global public health, this redefinition can pinpoint the systemic injustices that steer pharmaceutical research and development away from neglected diseases, facilitating both a sharper critique and a stronger response to a serious crisis.

Presenter: **Cristina Richie**, Boston College

Paper Title: "Justice for the Earth, Justice for the Poor: Allocation of Medicine and Environmental Conservation"

Précis: The earth is affected by the health care system through pollution and resource excavation. At the same time the most vulnerable people of society languish without basic medical care, while those in the developed world access elective medical goods, using resources unnecessarily. Given the pressing global issues of medical need, medical consumerism and resource conservation, the medical industry must enlarge the supply of essential resources to those in the developing world and reduce elective medical consumerism in the developed world. Balancing these priorities can, in part, be accomplished through global justice in distribution of medicine, resulting in environmental conservation.

Presenter: **Teresia Hinga**, Santa Clara University

Paper Title: "This Far By Resilient Faith: Just Sustainability and the Moral Vision of African Women Nobel Peace Laureates"

Précis: Despite largely negative reports, Africa has yielded globally known moral exemplars whose leadership has earned them the Nobel Peace Prize. These Nobel laureates include Wangari Maathai (Kenya), Lehman Gbowe and Ellen Sirleaf (Liberia). This paper explores the moral vision propelling these women's prophetic struggles against extreme poverty, enduring syndemics, violent conflicts, and allied "symptoms" of radical unsustainability in Africa. The paper will highlight lessons to be learnt from these women's strategies of resistance and proactive activism in the enduring global quest for just sustainability.

8. Historical – Topic Session II
Bearing the *Sensus Fidelium*

Solomon Juneau

Administrative Team:

Shawn Colberg, Daria Spezzano, Rita George-Tvrtkovic

Convener: **Daria Spezzano**, Providence College

Moderator: **Rita George-Tvrtkovic**, Benedictine University

Presenter: **Amanda Quantz**, University of Saint Mary

Paper Title: "The Thin Red Line: Francis of Assisi's Reframing of Fidelity in a Militant Church"

Précis: Like his patron saint, Pope Francis recognizes that ordinary Catholics are bearers of the *sensus fidei* and therefore have the capacity to inform, reform and unite the church at every level. A number of Vatican II documents demonstrate that this is anything but a sleepy Church doctrine, yet fifty years after the Council it is rarely conveyed in Sunday homilies. Drawing on examples of Saint Francis' influence on the thirteenth century Church, this paper will lift up several ways that theologians might advance Pope Francis' assertion that the faithful can discern and embody the truth of the Gospel.

Presenter: **Gregory LaNave**, Dominican House of Studies

Paper Title: "Is the Saint as Saint a Theologian?"

Précis: In Aquinas's delineation of the science of theology, there is one question he does not ask that his contemporary Bonaventure does: who is the theologian (or, who is the efficient cause/author of theology)? The purpose of this paper is to explore the possibilities of formulating an answer to this question from a Thomistic point of view. In particular, the focus will be on the role of the saint in theology: how does the saint function as an *auctoritas* in theology, and can this be developed to the point of saying that the saint precisely as saint (i.e., not as scholar) can be considered as an *auctor* of theology? A side-consideration will be the role of the saint in theology from an ecclesial point of view (e.g., does Aquinas have anything like Bonaventure's emphasis on the importance of a figure like Francis---i.e., an epochal figure in the Church?).

Presenter: **Thomas Ryan**, Loyola University New Orleans

Paper Title: "The Impact of *Sensus Fidelium* on Medieval Theology and Its Implications for Today"

Précis: Historians often draw too sharp a distinction between professional theologians (as active) and the lay faithful (as passive). Yet, careful study reveals a more complex relationship. This paper begins with the well documented 13th-century Feast of Corpus Christi as an instance of the role of the lay faithful in driving development in doctrine and practice. It uses this study as a foundation for illuminating the impact of the lay faithful on the work of Thomas Aquinas more generally, for identifying other examples in the Middle Ages of this phenomenon, and for articulating implications for the Church today.

9. Spirituality – Topic Session

Executive C

Administrative Team:

Patrick Kelly, S.J., Simon Hendry, S.J., Wendy Wright

Convener: **Patrick Kelly, S.J.**, Seattle University

Moderator: **Simon Hendry, S.J.**, University of Detroit Mercy

Presenter: **Thomas McElligott**, St. Mary's College of California

Paper Title: "Spirituality in Film"

Précis: Those films that represent characters whose morality might be questioned but in whose experience of abjection, futility, despair, and the like we see a spiritual dimension provide a source for the representation of the spiritual in film. Careful attention to the film narrative, the techniques of film making, the director's shaping our gaze to look beyond the surface level of the film, and the ways the viewer is led to identify with the characters provides the discipline of spirituality a way to investigate human spiritual

experience in film. The film *L'Enfant* by the Dardenne brothers will serve to illustrate my argument.

Presenter: **Jean-Pierre Fortin**, Université de Sherbrooke

Paper Title: "Spiritual Theology as Theological Spirituality: A Dialogical Understanding of the Experience of God"

Précis: Recent attempts to define the object and method of spirituality – such as Kees Waaijman's and Sandra M. Schneiders' – invoke phenomenological and meta-cognitive approaches which prevent (rather than favor) engagement with lived experience. With Bernard McGinn and Philip Sheldrake we propose, instead, to conceive spirituality as an interpretive dialogue between the researcher's and the studied subject's experiences of inner transformation. The spirituality researcher gains access to other spiritual traditions by assuming her own spiritual localization and by reaching out to other living experiences and traditions in their distinctiveness. This mutually enriching conversation itself progressively sheds light on its undergirding foundation: the human longing for God.

Presenter: **Robert Lassalle-Klein**, Holy Names University

Paper Title: "Free to 'Get Real' with Christian Spirituality Around the Globe"

Précis: This paper will argue the time has come to seriously reexamine aspects of late 20th century hermeneutical and phenomenological approaches to spirituality and theology in order to make room for the historical realism emerging in a variety of Christian spiritualities and theologies around the globe. Our discussion will highlight the spiritual writings of Jon Sobrino as a representative case showing a) how the Christological spirituality of the crucified people of both Archbishop Romero and Jon Sobrino are informed by the Christian historical realism of both Ignacio Ellacuría and Salvadoran popular religiosity, and b) how this spirituality opens up new theological and biblical perspectives on the historical reality of Jesus for his followers and their dialogue partners around the globe.

10. The *Sensus Fidelium* and Crucified Peoples – Selected Session

Executive D

Conveners: **Kevin Burke, S.J.**, Jesuit School of Theology Santa Clara
John Thiede, S.J., Marquette University

Moderator: **Michael Lee**, Fordham University

Presenters: **John Thiede, S.J.**, Marquette University
Elizabeth O'Donnell Gandolfo, Furman University

Précis: This session explores the meaning of *sensus fidelium* as it relates to the place of the crucified peoples in the liberation Christology of Jon Sobrino and the pastoral practice of Archbishop Oscar Romero. John Thiede, SJ, argues that Sobrino's later Christology

challenges the traditional meaning of *sensus fidelium*, shifting its focus from the hierarchy to the poor and marginalized. Elizabeth O'Donnell Gandolfo examines Romero's ministerial motto, *sentir con la iglesia*, and reimagines the *sensus fidelium* in light of his fidelity to and solidarity with the presence of Christ in those who suffer.

11. Rahner – Consultation

Pere Marquette

Administrator: **Mark Fischer**, Saint John's Seminary

Convener: **Peter Joseph Fritz**, College of the Holy Cross

Presenter: **Michael M. Canaris**, Loyola University Chicago

Paper Title: "A Rahnerian Reading of *Sensus Fidei* in the Life of the Church"

Précis: This paper examines the 2014 ITC document *Sensus Fidei* in The Life of the Church, and the contemporary discussions of the *sensus fidelium* more broadly, through a Rahnerian lens as informed by Ormond Rush's ecclesiology of reception. If Rahner's own "instinct" (or *sensus*) about the faith as put forth by the council is correct, we are transitioning to the reality of an authentic *Weltkirche* for the first time. This seismic shift in self-identity and mission continues to demand that theologians explore resources for engaging the "building site" or "unfinished business" of *Lumen Gentium's* work, as Pottmeyer, Gaillardetz, and Lakeland have described it. Rahner and Rush provide such resources for engaging an active reception and appropriation of the Christian message as pluriform and not monolithic, a theme obviously interwoven with the teaching of *Lumen Gentium* 12.

Presenter: **Howard Ebert**, St. Norbert College

Paper Title: "Locating the *Sensus Fidelium*: A Rahnerian Perspective"

Précis: In this presentation, Howard Ebert argues that Rahner's theology coupled with Pierre Bourdieu's reflexive sociological approach provide a theological rationale for, and a practical strategy to describe the *sensus fidelium*. Ebert builds his argument on Rahner's basic conviction about the universal nature of God's self-communication. He develops key aspects of Rahner's epistemology and ecclesiology to utilize Bourdieu's thick description of religious practices. Ebert points out that Bourdieu, when situated within a Rahnerian framework, provides an appropriate and insightful articulation of the faith of ordinary believers. This articulation is necessary in order to present the *sensus fidelium* as an authentic and constitutive element of the Church's self-understanding. The presentation is intended for an audience with at least a general knowledge of Rahner's theological perspective and an interest in the fruitfulness of a conversation between theology and the social sciences.

Friday Evening, June 12, 2015

CTSA Business Meeting

4:30 – 6:00 p.m.
Regency Ballroom

Presiding: **Susan Wood, S.C.L.**
Marquette University
President, CTSA

Parliamentarian: **Terrence W. Tilley**
Fordham University

Evening Events:

President's Reception for New/Newer Members

6:15 – 7:45 p.m.
Milwaukee

Liturgical Press Reception

6:15 – 7:15 p.m.
Executive CD

Theological Studies Reception

6:15 – 7:15 p.m.
Executive AB

Saturday Morning, June 13, 2015

Breakfast Meeting: Karl Rahner Society

7:15 – 8:45 a.m.
Executive A

Morning Prayer

8:30 – 8:45 a.m.
Crystal

Exhibits Open

9:00 a.m. – 5:00 p.m.
Atrium

Third Plenary Session

9:00 – 10:30 a.m.
Regency Ballroom

Presiding: **Bradford E. Hinze**
Fordham University
President-Elect, CTSA

Address: **Maria Clara Luchetti Bingemer**, Pontificia Universidade Católica
Gemma Tulud Cruz, Australian Catholic University
Anne Arabome, S.S.S., Duquesne University

"How are Theologians Challenged and Informed by Their
Engagement with the Sense of the Faithful in the Local / Global Church?"

Coffee Break

10:30 – 11:00 a.m.

Atrium

Concurrent Sessions

11:00 a.m. – 12:45 p.m.

1. Discipleship and Sustainability – Interest Group

Gilpatrick AB

“Catholic Moral Traditions and Energy Ethics for the Twenty-first Century”:

A Co-authored Article Based on the U.S. Bishops’ 1981 Statement on Energy

Convener: **Erin Lothes Biviano**, College of Saint Elizabeth

White Paper

Co-authors: **Meghan Clark**, St. John’s University
David Cloutier, Mount St. Mary’s University
Christine Firer Hinze, Fordham University
Erin Lothes, College of Saint Elizabeth
Rich Miller, Creighton University
Elaine Padilla, New York Theological Seminary
Christiana Z. Peppard, Fordham University
Nancy Rourke, Canisius College
Jame Schaefer, Marquette University
Matthew A. Shadle, Marymount University

Précis: All are invited to join this conversation on the moral dimensions of energy policy. In this open session, our panelists will respond to the white paper on energy ethics co-authored by members of the interest group. This white paper is based on short commentaries, written by Interest Group members for 2014, that apply the theological insights of this document toward the current realities of climate change and energy systems. Given the impact of the climate change upon the poor and the developing world—an impact which is already measurable—assessing conventional and renewable energy systems is an essential emerging task for religion and ecology.

Respondents: **Daniel K. Finn**, St. John’s University
Dawn M. Nothwehr, O.S.F., Catholic Theological Union

The session's article is available at www.msmary.edu/jmt.

2. Theological Hermeneutics and Critical Theories – Interest Group

Lakeshore A

Convener: **Bradford Hinze**, Fordham University
Moderator: **Anthony Godzieba**, Villanova University

Presenter: **Ormond Rush**, Australian Catholic University

Paper Title: "The Church as a Hermeneutical Community and the Eschatological Function of the *Sensus Fidelium*"

Précis: This paper explores in hermeneutical categories the *sensus fidei* (LG 12) of individual baptized believers and the church as a whole. In diverse cultures and contexts, believers "make sense" of their faith under the guidance of the Holy Spirit; it is fundamentally through their exercise of this capacity that the Holy Spirit mediates the church's ongoing dialogue with God throughout history, provoking new horizons of understanding God's otherness. This paper explores the epistemological authority of these local applications of the Gospel, the role of local theologians in bringing such intuitions to systematic expression, and the obligation on local bishops both to attend to their people's lived faith and to bring their local perceptions to bear on the teaching of the universal church.

Presenter: **Judith Gruber**, Loyola University New Orleans

Paper Title: "Revealing Subversions: Theology as Critical Theory"

Précis: This paper argues for a constructive theological appropriation of critical theories. It proceeds in three steps: It first draws on previous contributions to this Interest Group to document the unsettling impact which Critical Theories have on established theological hermeneutics – at first sight, the deconstructive thrust of critical theories seems to be irreconcilable with the cornerstones of Catholic tradition. An alternative reading of the theological tradition, however, exposes its critical potential – when told from the margins, Christian God-talk is revealed to be an event of subversion. Drawing on these theological resources, the paper then, in a third step, offers a constructive approach to theology as critical theory.

Presenter: **Andrew Prevot**, Boston College

Paper Title: "*Negatio Negationis* and Doxological Hope: Elements of a Critical Catholic Theology"

Précis: First, the purifying *negatio negationis* operative in prophetic, ascetical, mystical, and apocalyptic sources of Catholic theology foreshadows the negative dialectical structure of contemporary critical theories and locates its theological legitimacy. Second, although critical theories today helpfully respond to new crises, their *negatio negationis* has become problematically disassociated from the doxological hope that infuses these ancient theological sources. Third, the hermeneutical dialectic of critical distanciation and immersive understanding that informs much recent Catholic theological method should be sharpened by a renewed *negatio negationis* and experiential anticipation of divine glory that, without forsaking the interpretive subject, more incisively call it into question.

Administrative Team:

Daniel Daly, Ramón Luzárraga, Christiana Astorga

Convener: **Ramón Luzárraga**, Benedictine University

Moderator: **Stephen Pope**, Boston College

Presenters: **Julie Hanlon Rubio**, St. Louis University and
John Berkman, Regis College, Toronto

Paper Title: "Cooperation with Wrongdoing and Scandal in Light of the *Sensus Fidelium*"

Précis: With ongoing debates over the "HHS mandate," the doctrines of cooperation and scandal have recently received considerable attention. This session considers a new paradigm for these principles, drawing in two ways on the *sensus fidelium*. First, we note that the faithful often have a deep sense of responsibility for evil to which they contribute even when official Church teaching absolves them of wrongdoing, and vice versa. Second, we discuss the question of whether the tradition on cooperation, if true to the *sensus fidelium*, must re-focus on the interrelationship between the witness of Scripture as appropriated by the saints, an ongoing moral tradition of thought, and its reception by the faithful.

Presenter: **Andrew Kuzma**, Marquette University

Paper Title: "Balthasarian Moral Formation: Applying Beauty to the Treatment of Non-Human Animals"

Précis: This paper will sketch a theo-dramatic ethics that applies beauty to moral formation. First, I will describe the morality implicit in Balthasar's theology. Second, I will illustrate this morality by considering the way a theological aesthetics-dramatics can form our vision and treatment of non-human animals. Finally, I will conclude by suggesting that Christians formed in this manner will recognize the modern practice of factory farming to be inherently sinful. I contend that basing moral formation on beauty steeps us in the tradition such that we can embrace more readily and more faithfully those insights and practices that reflect our faith.

4. How Practical is the *Sensus Fidelium*?: Methodological
Inroads for Ecclesiologists – Selected Session

Lakeshore 3

Conveners: **Edward Hahnenberg**, John Carroll University
Natalia Imperatori-Lee, Manhattan College

Moderator: **Elizabeth Pyne**, Fordham University

Presenter: **Edward Hahnenberg**, John Carroll University

Paper Title: "Through the Eyes of Faith: Difficulties in Discerning the *Sensus Fidelium*"

Précis: If the *sensus fidelium* is truly a source for theology (*locus theologicus*), how is the theologian to gain access? The question raises complex epistemological and hermeneutical issues that are ultimately rooted in the peculiar character of the *sensus fidei* as a sort of spiritual perception or instinct—“an intimate sense of spiritual realities which [believers] experience” (*Dei Verbum*, 8). Drawing on the insights of contextual and practical theologies, this paper problematizes standard accounts of the *sensus fidelium* and calls for alternative methodological paths for discerning the *sensus fidelium*.

Presenter: **Natalia Imperatori-Lee**, Manhattan College

Paper Title: “Latina Lives, Latina Literature: A Narrative Camino in Search of the *Sensus Fidelium*”

Précis: Since the early 1990s, Latino/a theologians have argued that popular religious practices, as well as the sacredness of daily life (*lo cotidiano*), serve as sources for the *sensus fidelium*. This paper expands that notion to include artistic expressions, particularly literary narratives, as sources for the *sensus fidelium*. Through an analysis of the work of Rosario Ferré and other Latino/a writers, the paper will show that art and storytelling can encapsulate and bring forth what Orlando Espín has termed “the real faith of the real church.” This real faith represents a manifestation of the *sensus fidelium* which, when normed against the appropriate criteria, can serve as a method for discovering this elusive ecclesiological category.

Presenter: **John Seitz**, Fordham University

Paper Title: “Ethnographic Knowledge and the Problem of ‘the people of God’”

Précis: In 2004, Boston’s archbishop announced plans to suppress eighty-two parishes. Arguing that the church is “not a building” but “the people of God,” officials used Vatican II documents to dissolve people’s attachments to their parishes. But in some parishes parishioners resisted—themselves citing Vatican II as well as local memory and standards of justice—as they occupied their churches in opposition. Drawing on fieldwork in Boston, this paper explores the everyday theologies among those resisting the shutdowns. In the process, it reflects on the dislocations, particularity, and intersubjectivity of ethnographic knowledge as they complicate the idea of the *sensus fidelium*.

5. Catholic Social Thought – Topic Session

Crystal

“*Sensus Fidelium* and Catholic Social Thought: Justice Concerns Bubbling Up and Trickling Down”

Administrative Team:

Thomas Massaro, S.J., Gerard Mannion, Anna Floerke Scheid

Convener: **Thomas Massaro, S.J.**, Jesuit School of Theology in Berkley

Presenter: **Kevin Glauber Ahern**, Manhattan College

Paper Title: "Instruments of Reception and Innovation: Lay Organizations and the Shaping of Social Doctrine"

Précis: What is the role of international Catholic movements and organizations in the development of Catholic social doctrine? This paper explores this question in three steps. It begins by analyzing the role of international Catholic organizations in the development, articulation, and reception of Vatican II's social vision. This paper then assesses the mediating role of these structures by appealing to Ormond Rush's theology of reception and in particular to what he describes as "instruments of reception." It concludes by evaluating what spaces, if any, are offered to such structures in the ongoing process of curial reform initiated by Pope Francis.

Presenter: **Mari Rapela Heidt**, Independent Scholar

Paper Title: "An economy that serves human needs: Louis-Joseph Lebreton's contribution to Catholic economic thought"

Précis: This paper examines the contributions of Louis-Joseph Lebreton, O.P. (1897-1966), a French priest and economist, to current Catholic social teaching on economics. The paper traces his economic thought from its origins in his work with the poor and oppressed around the world, to his work with governments in former French-controlled areas, and finally to his influence on Pope Paul VI and the incorporation of his primary economic teachings into the encyclical *Populorum Progressio*. His economic ethics was then repeated many times in subsequent encyclicals and magisterial teachings, thus becoming a large section of modern Catholic social teaching on economics which truly came "from below."

Presenter: **Grégoire Catta, S.J.**, Boston College

Paper Title: "Listening to the poor: Pope Francis, *sensus fidei*, and the option for the poor"

Precis: In *Evangelii gaudium*, Pope Francis gives a new weight to the "option for the poor" by stressing that making this option requires listening to the poor and learning from them. He states that "the poor share in the *sensus fidei*" and "have much to teach us." This paper, first, highlights the novelty, in papal magisterium, of this pronouncement and, second, considers what it takes to put it into practice by suggesting accompaniment as a promising path.

6. Liturgy/Sacraments – Topic Session

Milwaukee A

Administrative Team:

Jonathan Tan, Judith Kubicki, Katharine Harmon

Convener: **Jonathan Tan**, Case Western Reserve University

Presenter: **David Stosur**, Cardinal Stritch University

Paper Title: "Let the Church Say 'Amen': Liturgical Participation and the *Sensus Fidelium*"

Précis: This paper explores how the faithful's liturgical participation may be considered an act of the *sensus fidelium*. An examination of *Sacrosanctum concilium* with attention to its implications for understanding the *sensus fidelium* will lead into a discussion of the faithful's sharing in the threefold office of Christ. A narrative analysis of selected Eucharistic texts and structures will also be employed, accounting for what the *lex orandi* brings to the discussion. Ricoeur's narrative theory is seen to assist the theological and cultural evaluation of both the promises and limitations of considering the liturgical act in relation to the *sensus fidelium*.

Presenter: **Bruce Morrill, S.J.**, Vanderbilt University

Paper Title: "Rethinking with the Faithful the Symbol of Sacramental Participation"

Précis: Liturgical theologians focus on the concept of "full, conscious, active participation" as a characteristic intrinsic to the nature of sacramental ritual, both in itself and within the mystery of the church. An increasingly large percentage of the faithful, however, exhibit a different theology of participation, resisting the pastoral-scholarly agenda and, especially among the younger generations, seeming to ignore or be ignorant of it. Analysis of this phenomenon will propose how small numbers of participants in the rites function in the evolving context as symbols of the vitality and rightness of the faith to the majority who choose not to practice.

Presenter: **Kimberly Belcher**, University of Notre Dame

Paper Title: "Ritual Practice and the Real Presence: College Students and Eucharistic Adoration"

Précis: The twenty first century has seen a flourishing of Eucharistic theologies that draw on liturgy and use sophisticated symbolic models. Naïve articulations are often met with alarm, and devotions that seem naïve may be viewed with some suspicion. Eucharistic adoration in particular has been critiqued as individualistic and divorced from liturgical action. Laypeople have many reasons for practicing adoration, but one is its suitability for developing ritual language about the Eucharist. This paper explores the ritual practices of college-aged women and their articulation of beliefs about Eucharistic presence, spiritual identity, and ecclesial belonging in the light of those practices.

7. "No Turning Back": Building on the Legacy of Ecumenical Trail Blazers—Margaret O'Gara, Jeffrey Gros and Ralph Del Colle – Selected Session

Milwaukee B

Convener: **John Borelli**, Georgetown University

Moderator: **Kristin Colberg**, College of St. Benedict | St. John's University

Presenter: **Richard J. Sklba**, Auxiliary Bishop Emeritus, Archdiocese of Milwaukee

Paper Title: "The National Lutheran / Catholic Dialogue: Convergences, Challenges and Opportunities"

Précis: For almost fifty years one of the premiere national ecumenical dialogues has been the structured theological conversation between what became the ELCA Lutheran/Catholic Churches. Both Margaret O’Gara and Jeffrey Gros were leading participants in Rounds which produced remarkable consensus on all key issues of the Sixteenth Century Reformation. Using that history as a successful case study and model, this paper will highlight the significant theological contributions of these scholars to the reconciliation of the churches and lay out some issues which still remain for further ecclesial study. Only by moving forward is honor truly rendered to the work of these luminaries.

Presenter: **Ann Riggs**, Loyola University Chicago

Paper Title: "Ecumenical Ecclesiological Possibilities of Mutual Recognition of the Personal Witness and Good Works of the Redeemed"

Précis: The work of Jeffrey Gros and Ralph Del Colle with Evangelical, Holiness, and Pentecostal churches suggests that common mission and service remains an arena of underutilized promise. This paper considers their contributions, with attention to the Ecclesiology and Ethics work of the World Council of Churches’ Faith and Order Commission, the inclusion of martyrs from Orthodox, Anglican and Protestant churches in John Paul II’s millennium marking prayer at the Roman Coliseum, "Justice and Salvation" from the NCCC’s F & O Commission, the Joint Declaration on the Doctrine of Justification of the Lutheran World Federation with the Catholic Church and later with the World Methodist Council.

Presenter: **Brett Salkeld**, Archdiocese of Regina

Paper Title: "No Turning Back: Apprenticing with Margaret O’Gara"

Précis: Margaret O’Gara’s posthumously published collection of essays contains not only helpful papers on topics of ecumenical import, notably on the question of authority, but insights into the *practice* of dialogue. This paper by a former student of Margaret’s, who worked alongside her in official ecumenical dialogues, will mine *No Turning Back* for her understanding of the role of theology in the unity of the Church and of the role of concrete disciplines of dialogue that create the space where mutual understanding can begin and grow. Special reference will be given to her contribution to the founding of a national Catholic - Evangelical dialogue in Canada.

8. Assessing the *Sensus Fidelium* of the "Sinned Against":
A Critical Conversation with Negative Contrast Experiences – Selected Session

Executive D

Convener: **Mary Catherine Hilkert, O.P.**, University of Notre Dame

Presenter: **Kevin P. Considine**, Calumet College of St. Joseph

Paper Title: "The *Han* of the "Sinned-Against": A *Sensus Fidelium* in Intercultural Perspective"

Précis: Pope Francis is responding to the global *sensus fidelium* by placing the "sinned-against" at the center of theological reflection. This paper explores how the Church attempts to listen to and understand this "global flow" through intercultural hermeneutics and the *han* anthropology of Andrew Sung Park. Through bringing the method of intercultural hermeneutics and the anthropology of *han* into dialogue with Edward Schillebeeckx's concept of "negative contrast experience", this paper will suggest that the experiences of the sinned-against are one location from which to encounter this "global flow" within the *sensus fidelium* through undergoing a contrast experience.

Presenter: **LaReine-Marie Mosely**, Notre Dame of Maryland University

Paper Title: "Negative Contrast Experience, Bias, and the Ignatian *Consciousness Examen*"

Précis: Edward Schillebeeckx argues that negative contrast experiences begin with outrage at the perceived misery and results in praxis to ameliorate and end the suffering, however, in the face of human suffering, good and principled people often do nothing. This is because unconscious bias may prevent human beings from seeing the adversity of others. In response, a rigorous Ignatian consciousness examen with special attention to bias may be the way forward. This type of "cognitive liberation" can maintain the efficacy of negative contrast experiences and thus lessen or end instances of human suffering and distress.

Presenter: **Julia Feder**, University of Notre Dame

Paper Title: "Human Distinctiveness and Negative Contrast Experience: A Way Forward?"

Précis: Evolutionary research demonstrates that human distinctiveness rests in the capacities for cooperation, shared intentionality, and symbolic imagination. "Negative contrast experiences" (NCEs) rely upon these distinctly human capacities, since they enable humans to "demand a [yet unseen] future and open it up" (Jesus 622). Contemporary research in traumatic violence demonstrates that the capacity to have NCEs can be blunted, however, when violence is experienced cumulatively and as a result of widespread, systematic forms of oppression. Schillebeeckx's NCE can be reformulated to take into account occasions when sin is difficult to identify through an examination of human evolutionary distinctiveness.

9. Newman and the Crisis of Modernity – Interest Group

Executive C

Conveners: **Brian W. Hughes**, University of St. Mary
Danielle Nussberger, Marquette University

Moderator: **Kevin Mongrain**, Duquesne University

Presenter: **Tracy Sayuki Tiemeier**, Loyola Marymount University

Paper Title: "Universal Revelation and Religious Diversity"

Précis: Catholic theologians can no longer ignore the reality of religious diversity in the world, nor discount the spiritual depth of religious traditions other than Christianity. Even as comparative theology and the theology of religions have offered numerous and compelling approaches to religious diversity, the problem of how to balance the particularities of Catholic Christian revelation with the universality of God's salvific will continues to be controversial. This paper assesses whether (and to what extent) Newman's notions of natural religion and universal revelation could be useful to a contemporary Catholic theology of religions.

Presenter: **Benjamin King**, The School of Theology, University of the South

Paper Title: "'Consulting the Faithful': the origins and afterlife of Newman's idea"

Précis: A quarter-century before his famous 'On Consulting the Faithful in Matters of Doctrine' (1859), John Henry Newman had written to an Oxford friend in words strikingly similar to that controversial essay. To stop 'faithful' being merely a catch-all term for 'laity,' Newman and the Oxford Movement wanted the term once more used as the Church Fathers intended: to describe those schooled in the faith as distinct from those who were heretical. Derived from this earlier work, the much better-known 1859 essay would again uncover the faithful's instinctive sense of the faith in the face of controversy.

Presenter: **Susan Abraham**, Loyola Marymount University

Paper Title: "The Cultural reception of Newman's *Sensus Fidelium*: Communion and Hierarchical Institution in opposition"

Précis: This paper examines a number of scholarly perspectives on Newman's challenge to the polarization of magisterium, theologians and laity. Ian Ker, Kathleen Kirk and Avery Cardinal Dulles provide key insights into Newman's understanding of the relationship between magisterium and laity. Each of these scholarly perspectives make clear that Newman's own positions are to be contextualized and nuanced. Any contemporary reception of Newman's theology must account for those contextual challenges that led to the development of his ideas on the relationship between magisterium, theologians and laity. The measured sense of how the three groups relate to each other in Newman's work invites reflection on how some retrievals of Newman deepen the differences between the three groups. Newman's own position would assert a both/and argument instead of the opposition of communion and hierarchy.

10. Asian / Asian American Theology – Consultation

Solomon Juneau

Administrative Team:

Linh Hoang, O.F.M., Christina Astorga, Jonathan Tan

Convener: **Linh Hoang, O.F.M.**, Siena College

Moderator: **Karen Enriquez**, Xavier University

Presenter: **Edmund Kee-Fook Chia**, Australian Catholic University

Paper Title: "Discerning the *Sensus Fidelium* in Asia's Narrative Theologies"

Précis: Asian theologians employ the narrative method in theology as stories function as the potent and critical force for praxis, which is the eventual goal of all theology. Stories are a means for discerning not only the *sensus fidelium* of the people in Asia but also a means for expressing their hope for the future. This presentation will discuss this by analyzing a sampling of narrative theologies that have been employed by Asian theologians in their efforts at constructing theologies which speak to the lived experience and vision of life of the peoples in Asia.

Presenter: **Hoon Choi**, Bellarmine University

Paper Title: "Story-telling as an Expression of *Sensus Fidelium*: A Korean Catholic Perspective"

Précis: One of the important ways by which Asian and Asian-Americans express their communities' *sensus fidelium* is through the act of story-telling. The process of disseminating the stories of newly beatified Martyrs in preparation for Pope Francis' visit to South Korea has seen a surprising turn of events. Not only did these stories solidify the character and the sensibility of Korean Catholics' heritage of martyrs, they also ignited an interest of the general populous, Christians and non-Christians alike. This presentation demonstrates how story-telling can formulate a particular (local) group's *sensus fidelium* and contribute to the universal *sensus fidelium* of the Church as an ongoing process toward the fullness of truth.

Respondent: **Catherine Punsalan-Manlimos**, Seattle University

11. Aquinas – Interest Group

Pere Marquette

Conveners: **Holly Taylor Coolman**, Providence College

Michon Matthiesen, University of Mary

Moderator: **David Whidden**, Our Lady of the Lake College

Presenter: **Jonathan Kaltenbach**, University of Notre Dame

Paper Title: "'*Spiritualis iudicat omnia*' (1 Cor 2:15) in St. Thomas Aquinas' *Summa Theologiae*"

Précis: This paper contends that St. Thomas Aquinas approaches the idea of the *sensus fidelium* through various applications of 1 Cor 2:15: "The one who is spiritual judges all things." In the *Summa Theologiae*, Thomas first applies this verse to the individual believer in relation to the gift of wisdom and the virtue of charity, but the verse finds its culmination in Christ, Who possesses the fullness of grace and truth and preeminently "judges all things." This study indicates that the *sensus fidelium* should be understood as

the true, common judgment of the baptized which is grounded in their ecclesial incorporation into Christ.

Presenter: **Gary Culpepper**, Providence College

Paper Title: "Authority and the *Sensus Fidelium*: Aquinas and Today"

Précis: LG 12 offers a striking teaching on the "*supernaturalis sensus fidei totius populi*." The recent ITC document on this subject suggests that Aquinas' enduring contribution lies in his analysis of the act of faith in the life of the individual believer, but that his insight into this *instinctus* for the *totius populi*—especially when distinguished as lay faithful, theologian, and magisterium—is inadequate. Can Aquinas' theology shed light on the authority of the *sensus fidei* in a Church that, for the ITC, has "banished" the strict separation between the *Ecclesia docens* and the *Ecclesia discens*? This remains an open question.

Saturday Afternoon, June 13, 2015

Theological Studies Editorial Consultation Luncheon

12:50 – 2:15 p.m.
Manager's Suite 3rd Floor

CUERG Luncheon

1:00 – 2:15 p.m.
Executive AB

Concurrent Sessions

2:30 – 4:15 p.m.

1. Theology and Science – Topic Session

Gilpatrick AB

Administrative Team:

Celia Deane-Drummond, Gloria Schaab, Jonathan Tan

Convener: **Celia Deane-Drummond**, Notre Dame University

Presenter: **Denis Edwards**, Australian Catholic University

Paper Title: "The Evolution of Cooperation: Insights from Biology for Theological Anthropology"

Précis: The Christian tradition speaks of human uniqueness, often through a focus on what is seen as setting humans apart. Such exclusive views face serious challenges today from both evolutionary biology and contemporary ethological studies. As a contribution to a non-dualistic theology, this presentation takes up two scientific accounts of cooperation, Frans de Waal, focusing on the animal kingdom, and Michael Tomasello, focusing on young children. How do these new understandings contribute to a theological understanding of human uniqueness? How do they relate to a theology of sin and grace? What might they say to the traditional teaching on human beings in the image of God?

Respondents: **Oliver Putz**, University of Santa Clara
Elizabeth Johnson, C.S.J., Fordham University

2. Moral Theology – Topic Session II

Lakeshore A

Administrative Team:

Daniel Daly, Ramón Luzárraga, Christina Astorga

Convener: **Ramón Luzárraga**, Benedictine University

Presenter: **Jozef Zalot**, Mount St. Joseph University

Paper Title: “Divest or Engage? A Moral Challenge for Socially Responsible Investors”

Précis: Many institutional investors seek to be socially responsible with their investments, but questions arise as to an institution’s moral responsibility when a corporation it owns is engaged in ethically questionable activities. Framed within the context of the extraction and marketing of fossil-fuels, the overall question this paper explores is what are the moral obligations of a religious-based institutional investor such as the CTSA? Should it divest and free itself from any material cooperation in these corporate actions, or should it maintain its ownership shares for the expressed purpose of positive corporate engagement?

Presenter: **Matthew Petrusek**, Loyola Marymount University

Paper Title: “The Gift and the Goal: Rationally Reconstructing ‘Human Dignity’ in the Catholic Social Thought Tradition”

Précis: “Human dignity” constitutes a foundational moral principle in Catholic social ethics, especially since Vatican II. Yet despite its prevalence in numerous Church documents, including Pope Francis’s work, no single ecclesial text has adequately identified, explained, and defended the full meaning and significance of the distinctively Catholic conception of universal human worth in a systematic way. With some help from the theology of Karl Rahner, this paper seeks to refine the Church’s understanding and practical use of “human dignity” by seeking to rationally reconstruct a comprehensive and coherent definition of the term from within the Catholic Social Thought Tradition.

3. Church and Ecumenism – Topic Session

Lakeshore B

Administrative Team:

Cheryl Peterson, Richard Lennan, Kristin Loberg

Convener: **Cheryl Peterson**, Trinity Lutheran Seminary

Moderator: **Richard Lennan**, Boston College

Presenter: **Maria Angela Socorro S. Cruz**, Boston College

Paper Title: "Reception on the Church's Front Lines: Inculturation as a Process and Expression of the Laity's Exercise of the *Sensus Fidelium*"

Précis: Pope Francis refers to the laity as 'protagonists' in furthering the church's mission. They constitute the majority of the church and are on the front lines of reception – engaged in daily discernment and appropriation of the Christian faith to life through the exercise of their *sensus fidelium*. Yet, theological reflection on how they receive the faith remains underdeveloped. This paper will explicate the process of reception that is already happening on the ground, from the laity's point of view. It will argue that inculturation, as an ongoing form of reception, is a useful starting point towards articulating a theology of reception of the laity.

Presenter: **Johanna Rahner**, Eberhard Karls Universität Tübingen

Paper Title: "Rahner and Ratzinger on Democracy in the Church"

Précis: While Joseph Ratzinger was deeply disturbed by the circumstances of the so-called 'student's revolution' in Germany 1968 and therefore always remained skeptical towards the idea of democracy in the Church – suspecting it to allow a majority to dominate the minority and to reduce truth to the level of what is acceptable and what is plausible – Karl Rahner, trusting in a 'natural competence of God and the true faith' in all human beings, pled for an 'antagonism in the church, towards a true pluralism of the charismas, duties, and functions'.

Presenter: **Joél Schmidt**, Salve Regina University

Paper Title: "'The Gifts We Now Bring to the Church and the World': How the LCWR's Contemplative Dialogue Processes Offer Models for Gauging the *Sensus Fidelium* in the Church"

Précis: Since April 2012, the LCWR has been responding to the CDF's doctrinal assessment of its organization. Connecting with this year's convention theme, this presentation offers an analysis of the "contemplative dialogue processes" the LCWR has used both in responding to the CDF, and in developing their intra- and extra-ecclesial prophetic positions. By discerning emerging insights in successively widening circles (from the individual, to the local, then regional and national levels), the LCWR's contemplative dialogue processes provide a helpful model for gauging the *sensus fidelium*, beyond any simplistic affirmations or rejections of "democracy" in the church.

4. Practical Theology – Topic Session

Lakeshore C

Administrative Team:
Colleen Griffith, Ted Whapham, Natalia Imperatori-Lee

Convener: **Colleen Griffith**, Boston College

Presenter: **Claire Wolfeich**, Boston University
Paper Title: "Catholic Contributions in Practical Theology: Enlarging the Conversation"

Précis: Catholic theology, tradition, and imagination are especially well suited to the creative work of practical theology. Practical theology can benefit from distinctive Catholic approaches and theological frameworks, which tend to be underrepresented in practical theology scholarship. At the same time, practical theology as an academic discipline has much to contribute to Catholic theology and theological education. Drawing from the recently published volume *Invitation to Practical Theology: Catholic Voices and Visions*, the paper outlines the significance of enlarging the conversation with practical theology as a way forward for Catholic theology and transformed ecclesial life.

Presenter: **Terrence Tilley**, Fordham University
Paper Title: "Practicing the Faith: Tradition in Practical Theology"

Précis: Along with American post-liberal theology and some liberation theology, practical theology begins with the practice of faith. This approach reverses many modern propositional approaches and offers a new understanding of tradition. This presentation construes "tradition" as a set of practices -- including the practice of believing. Practices contextualize and ground theory. Traditions are enduring, complex communal practices whose rules shape the ways we practice our faith. Faith traditions shape persons and persons shape traditions. Faith traditions are neither fixed nor given, but invented and reinvented by those who practice their faith from generation to generation.

Presenter: **M. Shawn Copeland**, Boston College
Paper Title: "Weaving Memory, Structuring Ritual, Evoking Mythos: Commemoration of the Ancestors"

Précis: This presentation engages ritual practice as a creative and practical theological response to the *sensus fidelium* among African American Catholics. It focuses on the ritual Commemoration of Ancestors at the Institute for Black Catholic Studies (IBCS) as an *African diasporic practice* with formative theological aims, attention to the fragility of cultural memories and African aesthetic principles, and draws attention to the ontological and moral effect of this ritual practice on black Catholics and its capacity to sustain them in an affirming and nurturing *mythos* of belonging.

5. Catholicity and Mission – Topic Session

Crystal

Administrative Team:

vanThanh Nguyen, S.V.D., Marinus Iwuchukwu, Susan Abraham

Convener: **vanThanh Nguyen, S.V.D.**, Catholic Theological Union

Moderator: **Marinus Iwuchukwu**, Duquesne University

Presenter: **Dianne Bergant, C.S.A.**, Catholic Theological Union

Paper Title: *“Missio Dei: The Transfiguration of All Creation”*

Précis: As important as the refocusing of missionary activity has been, it remains narrowly anthropocentric. Too often the rest of natural creation is viewed as subservient to the aspirations and goals of the human race. This presentation makes a bold claim. Pointing to the biblical roots of the concept *missio Dei*, and building on recent missiological insights of several ecclesiastical bodies that recognize the importance of the “community of Earth,” it argues that the *missio Dei* includes but is much broader than the salvation of souls. It affirms that the *missio Dei* is the “transfiguration of the whole of creation.”

Presenter: **Catherine Punsalan-Manlimos**, Seattle University

Paper Title: "Bahala Na and the Filipin@/ Filipin@-American Faith in God’s Providence"

Précis: This paper argues that attending to the particular cultural faith expression of a people, which is critical for doing contextual theology, is critical for understanding the *sensus fidelium*, that is not only the reception of the laity of the faith but also the great wisdom they have to teach about the faith as expressed by their life of faith. In particular, it examines the Filipino attitude of *bahala na*, its meaning as an expression of faith of the Filipino people, and the meaning of faith in God’s providence that is contained within it as an expression of the lived faith of the Filipino/Fil-Am community.

Respondent: **Steve Bevans, S.V.D.**, Catholic Theological Union

6. Globalization – Interest Group

Milwaukee A

Convener: **Gemma Cruz**, Australian Catholic University

Moderator: **Christina Astorga**, University of Portland

Presenter: **William O’Neill, S.J.**, Jesuit School of Theology of Santa Clara University

Paper Title: *“Transnationalism: ‘Glocal’ Rights?”*

Précis: In western, liberal philosophy, human rights are typically conceived as properties of sovereign selves, abstracted from the ensemble of social and cultural relations. In nonwestern usage, conversely, “rights talk” is often less talk about rights, than the talk rights makes possible, e.g., the “glocal” narratives or testimony of those consigned to society’s margins. Rights from below, I will argue, give voice, in Edward Said’s words, to what has been “silenced or rendered unpronounceable” by the dominant powers. Only by thus privileging what has been erased in “master” narratives can rights function as a global lingua franca in socio-economic critique.

Presenter: **Daniel Groody, C.S.C.**, University of Notre Dame

Paper Title: "Economic (In)Justice in the Age of Globalization"

Précis: This paper will look at three areas related to globalization and justice. The first will look at an overview of globalization by examining the current socio-economic reality of globalization. Secondly it will offer an underview of globalization by looking at the issue of global poverty. And thirdly it will look at an inner view of globalization by probing the terrain of the human heart. As it looks to the challenges of justice as the search for right relationships, it will also seek to identify some of the enduring human questions that are connected to our relationships with God, others and ourselves.

Presenter: **Thomas Massaro, S.J.**, Jesuit School of Theology of Santa Clara University

Paper Title: "The Humanization of Globalization"

Précis: John Paul II frequently called for measures to insure the "humanization of globalization" as well as the "globalization of solidarity" that would offset the negative impact of competitive forces upon under-resourced populations seeking to engage the world economy on equitable terms. A quarter-century now after the fall of Communism accelerated the process of global economic integration, religious social ethicists might well ask what progress has indeed resulted from demands for a "globalization with a human face." This paper will focus on concerns regarding labor justice, environmental degradation and social policy in industrialized nations in recent decades in the wider context of contemporary global economic relations.

7. Intercultural and Interreligious Dimensions of the
Sensus Fidelium in Liturgy and Popular Devotion – Selected Session

Milwaukee B

Convener: **James G. Sabak, O.F.M.**, Providence College

Presenter: **Rita George-Tvrković**, Benedictine University

Paper Title: "Bridge or Barrier? Popular Devotion to Mary in the History of Christian-Muslim Relations"

Précis: *Nostra Aetate* lists devotion to Mary as a point of Christian-Muslim agreement. But what is this statement's basis in history and tradition? Has Marian devotion always been seen as a bridge between Christians and Muslims, or has it ever been used as a barrier? This paper will discuss historical examples of popular Marian devotional practices: those engendering positive interfaith relations (e.g., Syria's Our Lady of Saydnaya), and negative ones (e.g., Croatia's Velika Gospa). How has this long tradition of grassroots devotion to Mary—a form of *sensus fidelium*—influenced the official Catholic theology of Islam and the practice of interfaith dialogue?

Presenter: **Mary Reginald Anibueze**, University of Notre Dame

Paper Title: "Popular Religious Piety and Inculturation: A Study of Christian Infant Baptism and The Traditional Religious Naming Ritual Ceremony in Nigeria"

Précis: This paper will explore how popular devotion and religiosity plays an undeniable role in Catholic liturgical worship in an age of inculturation theology, which encourages the interaction between popular religious expressions and the Christian faith. There will also be an analysis of the liturgical and theological implication of performing and integrating in one liturgical ceremony, the popular religious naming ritual ceremony in the Nigerian culture with the Christian Infant baptism.

Presenter: **James G. Sabak, O.F.M.**, Providence College

Paper Title: "'Keeping Vigil' and the Response of a Believer to Grief and Suffering"

Précis: The phenomenon of organizing a civic vigil in the face of violence and tragedy has become a common response by those affected by such experiences. These vigils, while striking and stirring can also be religiously ambiguous in some circumstances, and insufficiently therapeutic in others. Keeping vigil in the Christian tradition is markedly different from its contemporary expression. This presentation explores the Christian tradition of keeping vigil as an articulation of how believers are challenged to confront pain and suffering with a more profound theological and liturgical response that stands in stark contrast to cultural and social mechanisms.

8. Revisiting the Sources: Historical Treatments of the
Sensus Fidelium and their Contemporary Appropriation – Selected Session

Solomon Juneau

Convener: **Andrew Salzmann**, Benedictine College

Moderator: **Daniel Finucane**, St. Louis University

Presenter: **Andrew Salzmann**, Benedictine College

Paper Title: "The *Sensus Fidelium* in Appeals to Augustine and in Augustine"

Précis: Augustine is *Lumen Gentium's* sole authority for its treatment of *sensus fidei*. Thus, I first propose to survey the modern use of Augustine's authority by John Henry Newman, *Lumen Gentium*, and the International Theological Commission's 2014 document on *Sensus fidei*, which I suggest has been disappointing. Second, I propose to explicate how, for Augustine, the faith which properly culminates in love necessarily entails at least an implicit or unarticulated apprehension of truth, which I believe is the most constructive point of contact between Augustine and the modern understanding of *sensus fidei* as an "instinct for authentic Christian doctrine and practice."

Presenter: **Lawrence King**, Catholic University of America

Paper Title: "The Infallibility of the Universal Belief of the Faithful: Its Nature and Limits"

Précis: Following in the Patristic tradition, medieval theologians held that the universal belief of the Christian faithful is inerrant in matters of doctrine. William of Ockham speculated about exactly how much agreement is required: what constitutes “moral unanimity”? In the nineteenth century, a debate arose between Newman and the Gregorian manualists over how the infallibility of the faithful relates to the infallibility of the Church’s magisterial teachers. An examination of how this doctrine has been understood throughout history sheds light on how it should – and should not – be applied to contemporary debates.

Presenter: **Ryan Marr**, Mercy College

Paper Title: “John Henry Newman on Consulting the Faithful: An Idea in Need of Development?”

Précis: John Henry Newman’s essay *On Consulting the Faithful* represents a crucial theological resource in the Catholic tradition’s understanding of the notion of the *sensus fidelium*. While Newman’s approach in this article was controversial in its own day for being too progressive, from our vantage point some facets of Newman’s argument may appear in need of updating. My paper will first look at the substance of Newman’s argument, then proceed with an investigation into the reception of his outlook, and end with an assessment of where the question stands today.

9. Say it Joyfully: Marriage, Family, *Sensus Fidelium*, and the Extraordinary Synod – Selected Session

Executive D

Convener: **Mary Jo Iozzio**, Boston College

Presenter: **Bridget Burke Ravizza**, St. Norbert College

Paper Title: “Project Holiness: Wisdom from (Extra)Ordinary Couples”

Précis: This paper presents wisdom gleaned from research on marriage conducted in twenty, Midwestern parishes. Grounded in the testimony of couples (who were recognized by other parishioners as “models of holiness”), the project identifies virtues, values and practices that lead to flourishing marriages and to the holiness of married partners. For example, these couples: delight in and nurture friendship; practice mercy; suffer together in faithfulness and hope; and model fidelity in a culture that often overly-romanticizes marriage and views relationships as temporary. The “bottom-up” approach of this research begins with, and deeply honors, the sense of the married faithful.

Presenter: **Mary M. Doyle Roche**, College of the Holy Cross

Paper Title: “Schools of Solidarity: Families Teaching With/in the Church”

Précis: This paper analyzes the Vatican survey, how it was used by dioceses, the resulting working paper, and the conclusions that emerged from the 2014 meeting. The synod’s practices and conclusions will be viewed through the lens of Catholic social teaching and

the role of families in the life of the Church. As schools of solidarity, families have much to teach with and within the Church about practices that sustain family life in a culture of “waste” and “tenuous connections.” Particular attention will be given to the renewed emphasis on mercy and joy found in the statements of Pope Francis.

10. Fundamental Theology and Method – Topic Session

Executive C

Administrative Team:

Peter Bernardi, S.J., John Thiel, Dan Rober

Convener: **Peter Bernardi, S.J.**, Loyola University Chicago

Moderator: **Daniel A. Rober**, St. John’s University

Presenter: **Anne M. Carpenter**, St. Mary’s College of California

Paper Title: “Sense and Memory: At the Critical Conjunction of the *Sensus Fidelium* and Church Tradition”

Précis: This essay is an effort to take up the instinctive capacity for true judgment described in the *sensus fidelium* and to relate it to the more deliberative, formative qualities of tradition. I show that theology bears a dual disposition, toward the past and toward the present, and that this double character is ultimately eschatological, which allows it to bear what is genuinely new. This means that the conjunction of the sense of the faithful with Church tradition engenders innovation or newness. I argue this thesis through the thought of philosopher Jean-Louis Chrétien and the theologian Hans Urs von Balthasar.

Presenter: **Theresa Ladrigan-Whelpley**, Santa Clara University

Paper Title: “The Exercise of Charisms in the *Sensus Fidelium*: Vocational Authority and the Whole People of God”

Précis: In *Lumen Gentium* the discussion of the *sensus fidelium* is followed by a discussion of charisms or unique gifts of the Spirit given “among the faithful of every rank.” This paper seeks to advance contemporary Roman Catholic lay vocational theology from one of faithful passivity, primarily oriented toward the reception of tradition within the Roman Catholic Church, to one of faithful collaboration, engaged in the production of tradition. When the *sensus fidelium* is understood as enacted by the whole people of God in concert with specific charismatic vocations, the faithful of every rank are empowered exercise their authority through the particular, communal, and total dimensions of their charismatic vocations within the world and the church.

Presenter: **Gerard Mannion**, Georgetown University

Paper Title: “*Sensus Fidelium* and the International Theological Commission—Has Anything Changed Between 2012 and 2014?”

Précis: This paper examines, in a comparative fashion, the understanding of *sensus fidelium* and related concepts in the two documents issued by the International Theological Commission in 2012 (Theology Today: Perspectives, Principles and Criteria) and in 2014 (*Sensus Fidei* in the Life of the Church). What degree of consistency between them are we entitled to expect? And what do we actually find? Are there significant changes or developments between the two documents? Given minimal changes in the personnel involved in producing both, we seek to explore and account for whatever changes, developments and even contradictions that may exist between the two documents.

Respondent: **Martin Madar**, Xavier University

11. Yves Congar, O.P.: Legacy and Future Directions – Interest Group

Pere Marquette

Convener: **Julia Brumbaugh**, Regis University

Moderator: **Kathryn Lilla Cox**, College of St. Benedict | St. John's University

Presenter: **Rose Beal**, Saint Mary's University

Paper Title: "Sense and Sensibility: From Total Ecclesiology to *Sensus Fidelium* by way of the *Munera Christi*"

Précis: This paper argues that Yves Congar's contribution to the development of the doctrine of the *sensus fidelium* lies in the total ecclesiology by which he often characterized the church as the *congregatio* or *communio fidelium*. Taking the entirety of the faithful as constitutive of the church, Congar was compelled to recover and reconfigure an ecclesiology whereby all the faithful are recognized to share in the work of Jesus Christ. Thus, Congar's sensibility regarding the wholeness of the church drives an ecclesiology that constantly reinforces the perspective that it is the whole church, the body of Christ, which bears the faith.

Respondents: **Amanda Osheim**, Loras College
Colt Anderson, Fordham University

Saturday Evening, June 13, 2015

Eucharist

6:00 p.m.

Old St. Mary Parish

Reception

7:30 p.m.

Executive

John Courtney Murray Award Banquet

8:00 p.m.
Regency Ballroom

Sunday Morning, June 14, 2015

Conveners' Breakfast

7:15 – 8:45 a.m.
Executive

New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Bradford E. Hinze, CTSA President-Elect, David Hollenbach, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2015 convention.

Morning Prayer

8:30 – 8:45 a.m.
Crystal

Fourth Plenary Session: Presidential Address

9:00 – 10:00 a.m.
Regency Ballroom

Presiding: **David Hollenbach, S.J.**
Boston College
Vice-President, CTSA

Address: **Susan Wood S.C.L.**
Marquette University
President, CTSA

“The *Sensus Fidelium*: Discerning the Way in the Life of Faith”

Appointment of the New President

10:00 a.m.
Regency Ballroom

Breakfast and Reception / Coffee

10:15 a.m.
Atrium

Meeting and Luncheon: CTSA Board of Directors

11:00 a.m. – 1:00 p.m.
Crystal

**Catholic Theological Society of America
Convention 2016**

Justice and Mercy
June 9 – 12, 2016
Caribe Hilton
San Juan, Puerto Rico

Local Arrangements Committee, Milwaukee – 2015

Chair: **David Stosur**, Cardinal Stritch University
S. Shawnee M Daniels-Sykes, S.S.N.D., Mount Mary University
Patricia Lewis, Alverno College
Danielle Nussberger, Marquette University
Stephen Shippee, Sacred Heart Seminary and School of Theology

The CTSA is most grateful for their assistance with the convention.

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