

The 73rd Annual Convention of The Catholic Theological Society of America

Pre-Convention Events, Thursday, June 7, 2018

CTSA Board Meeting 9:00 a.m. – 4:30 p.m.
Indianapolis Boardroom

Registration 1:00 – 4:30 p.m.
and 6:00 – 7:00 p.m.
Marriott Ballroom Foyer

Exhibits 1:00-7:00 p.m.
Marriott Ballroom Foyer

Women’s Consultation on Constructive Theology 3:00-5:30
Panel: “Intercultural Grace: A Challenge for Transformation” **Marriott 1-4**

Administrative Team and Conveners:

Elizabeth L. Antus, Julia Brumbaugh, Colleen Carpenter

Moderator: **Julia Brumbaugh**, Regis University

Panelist: **Sophia Park, SNJM**, Holy Names University

Précis: Sophia Park examines Mechthild of Magdeburg’s concept of the fluidity of grace, which includes flexibility, receptivity, and mobility, in the context of intercultural dynamics and Catholicism in the twenty-first century. She critiques the Catholic faith as a gateway of the fluidity of grace through reading the text of Acts of Apostles.

Panelist: **Pearl Maria Barros**, Santa Clara University

Précis: Pearl Barros, drawing on the idea that there is “no cheap grace,” looks to the work of borderlands theorist Gloria Anzaldúa and asks: What does grace demand of those who live between worlds? What are the transformations that it inspires?

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

Précis: C. Vanessa White explores the intersections of grace & spiritual practice, the power of grace to transform as realized in Black Religious expression (song, preaching, movement, prayer) and engagement with the writings of Thea Bowman and other womanist scholars.

Ann O’Hara Graff Memorial Award Presentation 4:30-5:00 p.m.
The 2018 Ann O’Hara Graff Award will be presented to
Nancy Pineda-Madrid
Associate Professor, Boston College School of Theology and Ministry

Business Meeting
Steering Committee:

5:15 – 5:30 p.m.

Elizabeth L. Antus, Boston College (Convener)
Rose M. Beal, Saint Mary's University, Minnesota
Julia Brumbaugh, Regis University (Convener)
Rosemary Carbine, Whittier College
Colleen Carpenter, St. Catherine University (Ann O'Hara-Graff Award Convener)
Jessica Coblenz, St. Mary's College, California (Treasurer)
Kathryn Lilla Cox, College of Saint Benedict / Saint John's University
Cristina Gomez, Charles Sturt University, Australia (Secretary)
Jaisy Joseph, Boston College
Layla Karst, Emory University
Jennifer Kryszak, St. Thomas University
Sophia Park, Holy Names University
Annie Selak, Boston College
Paulette Skiba, Clarke University

Thursday Evening, June 7, 2018

Opening and First Plenary Session

7:00 – 9:00 p.m.

Marriott Ballroom 5-6

Presiding: **Mary E. Hines**
Emmanuel College
President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **Most Reverend Charles C. Thompson**
Archbishop of Indianapolis

Address: **Christopher Ruddy**
The Catholic University of America

"What is the Opus Dei? Christian Humanism on the Eve of Vatican II"

Respondent: **Judith Gruber**
Katholieke Universiteit Leuven

Reception

9:00 p.m.

Marriott 7-10 and Balcony

Donors:

Emmanuel College

The Center for Catholic Studies at Fairfield University

Georgetown University
Marian University Indianapolis
Department of Theology, University of Notre Dame
College of Arts and Sciences, University of San Diego

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

Friday Morning, June 8, 2018

Von Balthasar Society Breakfast	7:15 – 8:45 a.m. Michigan
Marian University Mission & Ministry Breakfast for Franciscan Universities and Colleges	7:30 – 8:45 a.m. Columbus
Morning Prayer	7:30 – 9:00 a.m. Atlanta
Registration	9:00 a.m. – 4:00 p.m. Marriott Ballroom Foyer
Exhibits Open	8:30 a.m. – 5:00 p.m. Marriott Ballroom Foyer
Second Plenary Session	9:00 – 10:30 a.m. Marriott Ballroom 5-6
Presiding: David Hollenbach, S.J. Georgetown University Past-President, CTSA	
Address: Cecilia González-Andrieu Loyola Marymount University	
	“Wounded Grace and the Disquieting Invitation of the Real”
Respondent: Stephan van Erp Katholieke Universiteit Leuven	
Coffee Break	10:30-11:00am Marriott Ballroom Foyer

Concurrent Sessions

11:00 – 12:45 p.m.

1. Black Catholic Theology Consultation
Amazing Grace: Structures of Grace in the Black World

Marriott Ballroom 1

Administrative Team:

Kathleen Dorsey Bellow, SimonMary Asese Ahiokhai

Convener: **Kathleen Dorsey Bellow**, Xavier University of Louisiana

Moderator: **SimonMary Asese Ahiokhai**, University of Portland

Presenter: **John Segun Odeyemi**, Veritas-Dominican University

Paper Title: “Sacred Places of the World as Places of Grace: Parallels between Yoruba Religious Cosmology and the Christ Event”

Précis: According to St. Paul, grace is a gift to all through the death and resurrection of Christ (Rom.5:15-16). Based on this text, it is arguable that all of humanity is saved by Christ’s death and resurrection. Borrowing from Yoruba religious cosmology, this paper argues that Yoruba religious practices are in a sense, *preparatio evangelium*; that several parallels can be drawn between the Christ event and the religious narratives within Yoruba cosmogony; mediating Christ’s grace before the advent of the slave raiders, colonialists or white missionaries. The essay then challenges how Euro-American theological enterprise understands the religious traditions of Africa.

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

Paper Title: “Social Sin and the Work of Grace”

Précis: Drawing on the work of womanist theologian Keri Day and Jesuit philosopher and theologian Bernard Lonergan, this presentation elaborates the work of grace in the social order. Lonergan’s notions of bias and conversion along with Day’s notion of ideology critique account for and protest the (dis)values of neoliberalism and call forth practices of love and hope in exercise of personal liberty and actuation of human imagination.

Presenter: **Joseph S. Flipper**, Bellarmine University

Paper Title: “World in the Debate over African Theology”

Précis: What is the world in which grace is at work? The relationship between church and world was at stake throughout twentieth-century Catholicism. However, what “world” signifies is often left unexamined. To adequately engage the theme of world requires attentiveness to what world signifies, its structure, and ways in which theological discourses respond to it. First, the paper draws from modernist literary theory to outline a method for an analysis of world. Second, it interprets the debate over African theology at Kinshasa, Congo in the 1960s as a contestation over universalist conceptions of world.

2. Church/Ecumenism Topic Session

Marriott Ballroom 2

Administrative Team:

Amanda Osheim, Edward Hahnenberg, Colleen Mallon

Convener/Moderator: **Amanda Osheim**, Loras College

Presenter: **Mark Gornik**, City Seminary of New York

Paper Title: "Learning in an Ephesian Moment"

Précis: This presentation will explore what Andrew Walls calls the "Ephesian Moment," a time of mutuality across diverse cultures within the body of Christ. How can this challenge theological learning in the twenty-first century? How can it shape our social imagination? How can we receive such a time as a gift? Where can new learning and openness carry our theological conversations and visions? This presentation will be based on personal sharing from the life of City Seminary and the concrete experiences of faith in New York, from parishes to Pentecostal churches.

Presenter: **Edmund Chia**, Australian Catholic University

Paper Title: "Asian Movement for Christian Unity"

Précis: When the European missionaries transplanted churches to Asia they brought with them not only the Christian faith but also the baggage of Christian division. However, the contextual challenges confronting Asian Christians can be seen as the grace that is bringing the different denominations together to evolve some semblance of Christian unity. This presentation will explore the Asian ecumenical movement by focusing on the efforts of the Federation of Asian Bishops' Conferences where Chia served as ecumenical secretary for eight years. It will look at how these efforts are opportunities of grace for the transformation of the Catholic Church in Asia.

3. God and Trinity Topic Session

Marriott Ballroom 3

Administrative Team:

Karl Hefty, Elizabeth Groppe, Brian Robinette

Convener: **Karl Hefty**, Saint Paul University

Moderator: **Elizabeth Groppe**, University of Dayton

Presenters: **Peter Joseph Fritz**, College of the Holy Cross
Jennifer Newsome Martin, The University of Notre Dame

Paper Title: "Balthasar and Rahner on Trinity and Grace in the (Art) World"

Précis: This two-paper, collaborative session argues that, taken together, Balthasar and Rahner can help contemporary theologians to articulate how Trinitarian grace operates in recent, not explicitly

religious visual art. We consider different ways that Balthasar and Rahner inflect the relationship between the immanent and economic Trinity and being's invisibility and its outward manifestation. We highlight Balthasar's and Rahner's shared but differently parsed holism, which parallels the twentieth-century Western art's efforts to reestablish the link between art and the whole of life. Artists considered may include Mark Rothko, Wassily Kandinsky, Nicolas de Staël, Hans Stocker, William Congdon, Andy Warhol, Jean-Michel Basquiat, Wochen Klausur, and Tania Bruguera.

Presenter: **Neil Ormerod**, Australian Catholic University

Paper Title: "A Trinitarian Resolution of the Grace-Nature Debate: Lonergan and the Trinitarian Relations"

Précis: The issue of grace-nature is foundational to theology. Problems concerning the distinction came to a head in the work of Henri de Lubac. Yet de Lubac began his investigation by eschewing a theological approach to the issue. Rahner, however, argues that only a Trinitarian God can be a self-communicating God. From this perspective the solution to the problem of divine self-communication (grace) resides in a properly Trinitarian context. The paper will argue that a more substantial response to the issue of grace-nature can be found through the work of Lonergan on the Trinity, using the so-called four-point hypothesis.

4. The Grace of Medellín: History, Theology and Legacy – Selected Session

Marriott Ballroom 4

Convener: **Margaret Eletta Guider, OSF**, Boston College School of Theology and Ministry

Moderator: **Nancy Pineda-Madrid**, Boston College School of Theology and Ministry

Presenter: **O. Ernesto Valiente**, Boston College School of Theology and Ministry

Paper Title: "Medellín: Propheticism and Reconciliation"

Précis: To this day, the 1968 gathering of bishops at Medellín, Colombia, is widely recognized as the most important historical event of the Latin American Church. As the bishops gathered in a *kairos* of grace to receive in a creative manner the teachings of Vatican II, they recognized that violence had been an integral part of Latin American societies since the colonial period, and sought to warn and prepare the continent for the dangerous future that they foresaw. This paper examines the final documents of the Medellín conference and presents, in a systematic manner, their contributions to the pursuit of social reconciliation in the continent.

Presenter: **Félix J. Palazzi van Büren**, Boston College School of Theology and Ministry

Paper Title: "Medellín and Atzlán: Considerations for Latino/a Eschatology"

Précis: The *Medellín Conference* and *El Plan Espiritual de Aztlán* are historical events that occurred within months of each other. With a prophetic voice, they interpreted changing times and demonstrated a harmony of meanings, aspirations, and promises. This presentation examines their inter-connectedness with a view to Latino/a eschatology as *memoria futuri*. In the future, one of the challenges and horizons of Hispanic theology will be keeping alive the memory of these events, a grace-filled memory that cannot be limited to the evocation of the past, but

must allow for the transformation of the historical present that opens the way to a future full of hope.

Presenter: **Margaret Eletta Guider, OSF**, Boston College School of Theology and Ministry

Paper Title: “Medellín and the Transformation of Mission: A North American Perspective”

Précis: The documents of *Medellín* served as a catalyst for engaging the theological and moral imaginations of pastoral agents throughout Latin America, including missionary bishops, priests, religious and lay volunteers from the United States. This paper explores the ecclesial consequences of *Medellín* for the US Church as missionaries returning home from Latin America brought with them a transformed understanding of the grace of mission, discipleship and solidarity. In addition to advancing a preferential option for the poor, raising social consciousness, and promoting peace and justice, they also contributed to innovative visions for theological education, pastoral planning, faith formation and spiritual accompaniment.

5. Anthropology Topic Session

Marriott Ballroom 7

Administrative Team:

Julia Feder, Kevin McCabe, LaReine-Marie Mosely

Convener: **Julia Feder**, Creighton University

Moderator: **Kevin McCabe**, Seton Hall University

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

Paper Title: “Grace in the Face of White Supremacy”

Précis: This paper presents how a White theology of grace constructed the non-White, non-Christian Other as outside the purview of God’s grace, by linking grace and the good life within a White racial frame. It demonstrates how theological production created structural disparities within which White Christians continue to count themselves as graced. With womanist and feminist theologians, the paper undertakes the reconstructive work to reject connections of grace and the ‘good life’ and embrace grace as God’s presence amidst the traumas inflicted by White supremacy.

Presenter: **Adam Beyt**, Fordham University

Paper Title: “Reading the *Summa* Backwards: Against Natural Law Positivism”

Précis: Mark Jordan, in *Teaching Bodies*, proposes a reading of Thomas’s *Summa* that emphasizes concrete embodied realities as the condition for experiencing the grace of God. The life, death, and resurrection thus become a kind of divine pedagogy that teaches disciples how to become Christian bodies. In bringing this emphasis on embodied realities into conversation with the praxis of discipleship as defined by Ignacio Ellacuría, the human body is seen as both the site and agent of grace in the world, thus resisting the “natural law positivism” that seems to cut off the grace present in LGBTQ communities.

Administrative Team:

Jennifer Newsome Martin, James F. Keating, Christopher M. Hadley, S.J.

Convener: **James F. Keating**, Providence College

Moderator: **Christopher M. Hadley, S.J.**, Jesuit School of Theology of Santa Clara University

Presenter: **Charles A. Gillespie**, University of Virginia

Paper Title: “Pure Nature” and its Double: The Drama of Nature and Grace in Henri de Lubac and Hans Urs von Balthasar

Précis: Imagining a “pure nature” requires the same speculative “What if?” that fuels theatre, so it makes sense that de Lubac and von Balthasar reached for drama to discuss the problematic of nature and grace. Theatre provides a framework, credible across scholarly disciplines, to discuss the “dramatic doubling” in a notion of “already graced nature.” For Christian theology, nature has a performative and relational ontology. This paper demonstrates how their dramatic *ressourcement* helps resolve a problem in the reception history of a scholastic distinction as well as reveal the fundamental a-theology that bulwarks strict materialism and methodological atheism.

Presenter: **Peter Nguyen, S.J.**, Creighton University

Paper Title: “Grace as an Awakening of Authentic Desire in a Nihilistic, Technological Age”

Précis: This paper will bring Pope Francis’s theology of grace in dialogue with Ernst Jünger’s philosophy of technology as the medium to a will to power. Jünger, a distinguished German officer of World War I, denounced the Weimar Republic, and advocated in its place a militaristic society. He championed in the 1920s and 30s the transformation of Germany into a Spartan society through a military industrial complex. I then contrast Jünger’s titanism with that of Francis’s writings on the role of beauty and education as a path toward genuine humanism. Francis’s understanding of grace is properly understood within a theological aesthetics wherein the world is seen as something beautiful that invites participation with the other, both divine and human.

Co-Presenters: **Anthony J. Godzieba**, Villanova University
Philip J. Rossi, S.J., Marquette University

Paper Title: “Worldly Persistence of Grace: Imagination, Embodiment, and Vulnerability”

Précis: Secularity situates human embodiment and vulnerability in a world indifferent to human purposes that renders all claims about grace unintelligible. Schillebeeckx’s famous claim “*extra mundum nulla salus*” offers a pointed contrast: “Salvation from God comes ... in the worldly reality of history” (*Church*, 12). This contrast sets the questions for the session: If grace is real, where do we find it? Does our world offer clues to the persistent, dynamic presence of grace (indeed, *theosis*)? Where is the intense sacramentality of the world and its inhabitants? Presuming grace as already present from God’s initiative of creation and not contingent on our recognition, the session engages these questions by proposing human imagination (notably in its

aesthetic expression), embodiment, and vulnerability as fundamental “worldly” loci for the persistent working of grace.

7. Bioethics/Healthcare Topic Session

Marriott Ballroom 9

Administrative Team:

Tobias Winright, John Fitzgerald, Michael Jaycox

Convener: **John Fitzgerald**, Saint John's University

Moderator: **Michael McCarthy**, Loyola University Chicago

Presenter: **Kate Jackson-Meyer**, Boston College

Paper Title: "Tragic Dilemmas in Bioethics and the Need for Moral, Spiritual, and Communal Healing through Grace"

Précis: This paper proposes that many hard cases in bioethics constitute tragic dilemmas in need of moral, spiritual, and communal healing for those involved. Unlike physical healing, moral healing is needed in order to restore the personal agency and the communal relations that are ruptured when acting amid a tragic dilemma. The paper offers a theoretical and theological grounding for tragic dilemmas and the subsequent need for healing. It applies this framework to bioethics, and looks to Christian resources to create opportunities and practices for healing through grace.

Presenter: **Conor M. Kelly**, Marquette University

Paper Title: "The End of Life and the Work of Grace: Ordinary and Extraordinary Means in a Global Context"

Précis: The distinction between ordinary and extraordinary means presumes a twofold work of grace at the end of life. The obligation to use ordinary means reflects the giftedness of earthly life, while the option to forgo extraordinary means prioritizes the grace of eternal life. Nevertheless, recent expansions in the category of ordinary means have implied that Catholics should primarily look for grace in the strength to sustain life, even as death looms. When one reconsiders ordinary and extraordinary means in a global context, however, the decision to forgo treatment can be reaffirmed as a profound work of grace as well.

8. Catholic Social Thought Topic Session

Marriott Ballroom 10

Structures of Grace from the Grassroots to the Global Common Good

Administrative Team:

Anna Floerke Scheid, Linda Hogan, Kate Ward

Convener: **Anna Floerke Scheid**, Duquesne University

Moderator: **Megan K. McCabe**, Gonzaga University

Presenter: **William George**, Dominican University

Paper Title: "International Law as Emerging Structures of Grace"

Précis: Is grace to be found in international law, and, if so, where? This paper seeks to grapple with this question. Drawing on Bernard Lonergan's understanding of "emergent probability," the dynamics of which may be found in the writings of Aquinas, it considers how three recent individuals and one citizens group deeply immersed in international law were, through their graced words and actions, "healing and creating in history." To advance the agenda of *Laudato Si'* and other teachings, theologians must engage international law. In so doing, they will also be entering a dynamic world of grace.

Presenter: **Marcus Mescher**, Xavier University

Paper Title: "Catholic Social Thought: An Imaginative Framework to Build a Habitus of Grace"

Précis: In the hundreds of pages that represent the canon of CST, only a small fraction are dedicated to highlighting specific practices to adopt at the personal, social, and institutional levels. Moreover, grace hardly appears as a central theme or resource in the aim to appropriate the tenets of CST. This paper employs the sociological concept of habitus to explore whether and how shared practices of specific virtues (e.g., courage, compassion, generosity, solidarity, and hope) can move from habits of grace to building communities of grace and structures of grace, even in the face of finitude and sin.

Presenter: **Joan Crist**, Calumet College of St. Joseph

Paper Title: "Grace at work in Bajawa, Flores, Indonesia"

Précis: As Pope Francis recognizes in *Laudato Si'*, ancient local peoples practice simple, communal lifestyles framed on local sustainable agriculture; the pope lifts up these ways of life as a model, emphasizing the importance of genuine dialogue with and empowerment of local and indigenous peoples. In this paper, the lifestyles of the people of Bajawa, Flores, Indonesia will be portrayed in order to illustrate Pope Francis' message. The claim will be made that the traditional lifestyles of many indigenous peoples should not be regarded as primitive, poor, or undeveloped, but rather as forms of integral development and structures of grace.

9. Global Integration Interest Group

Lincoln

Administrative Team:

Gemma Tulud Cruz, Mark Miller

Co-conveners: **Gemma Tulud Cruz**, Australian Catholic University
Mark Miller, University of San Francisco

Moderator: **Anne Arabome, SSS**, Marquette University

Presenter: **James Caccamo**, Saint Joseph's University

Paper Title: "Let Us Build Ourselves a City: Technology as the Catalyst of Global Integration"

Précis: Media theorist Clay Shirkey has aptly noted that while movable type did not cause the Protestant Reformation, it was impossible without it. The same could be said of technology and globalization. This paper will explore the morally ambiguous role of information and communication technologies in global integration, noting ways they have both lived up to the liberative dream of technologists and fallen tragically short. Ultimately, it will suggest that the moral character of future global integration lies in the hands of those who create and control the digital systems that empower economics, industry, social relations, warfare and policing, and culture.

Presenter: **María Pilar Aquino**, University of San Diego

Paper Title: "Global Social Movement for Justice: Theological Contributions"

Précis: The declaration "another world is possible" encapsulates the thought and commitment of social and religious actors gathered by the World Social Forum (WSF) for shaping together alternatives and processes of constructive social transformation. From a Christian perspective of liberation, this presentation discusses the contribution of the World Forum on Theology and Liberation, born within the WSF, to the contemporary global movement for justice and its intervention in developing critical theological approaches interested in supporting shared motivation and goals for actualizing the vision of another possible world.

Presenter: **Annemie Dillen**, Katholieke Universiteit Leuven

Paper Title: "Crossing Borders: Lived Religion and its Practical Theological Challenges for the Church"

Précis: The Dutch Catholic sociologist and theologian Kees De Groot speaks about 'the liquidation of the Church' and describes how "religion happens, also outside the church" and how the church is transforming in an age described as 'liquid modernity' (Bauman). This paper will consider, from a practical theological perspective and in dialogue with the Belgian context, how this 'liquidation of the Church' and contemporary forms of 'lived religion' can and should be taken seriously. It will discuss various practical and theological questions related to newer forms of 'lived religion' and will in particular argue for the importance of spaces and time to nurture migrant children's spirituality.

10. Christianity and Judaism Consultation

Santa Fe

Theology in the World after Auschwitz? The Quest of Johann Baptist Metz and the Scholarship of John Pawlikowski

Administrative Team:

Carol Ann Martinelli, Heather Miller Rubens, Matthew Tapie

Convener: **Carol Ann Martinelli**, Independent Scholar

Moderator: **Mary Doak**, University of San Diego

Presenter: **Julia Prinz, VDMF**, Jesuit School of Theology of Santa Clara University

Paper Title: "Facing the Jews: Biblical Spirituality as Fount of Metz's Political Theology"

Précis: To Theodore Adorno's dictum that "after Auschwitz there can no longer be any poetry," Christian theologians must ask, what can it mean to speak of "grace at work in the world" *after Auschwitz*? This consultation seeks to celebrate the decades of unprecedented scholarship in the field of Jewish-Christian relations by the American theologian, John Pawlikowski, while focusing on the ground-breaking work of the eminent German theologian, Johann Baptist Metz. The paper explores the fount of his thought by asking how did/does Metz read the biblical text after Auschwitz? What is his hermeneutical entry point into the theological task? How does Metz's biblical spirituality decisively shape the critical categories of his political theology?

Jewish respondent: **Russ Arnold**, Regis University

Catholic respondent: **Kevin Burke, S.J.**, Regis University

Special Presentation to John Pawlikowski: **Elena Procaro-Foley**, Iona College

11. Spirituality Topic Session

Austin/Boston

Administrative Team:

Colleen Carpenter, Matthew Ashley, Andrew Prevot

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

Moderator: **Matthew Ashley**, University of Notre Dame

Presenter: **Brian Robinette**, Boston College

Paper Title: "Democratization or Commodification? Theologically Assessing the Recent Surge in Contemplative and Mindfulness Practices"

Précis: This paper offers a theological assessment of the surge in contemplative and mindfulness practices in recent decades. It specifically asks whether contemplative and mindfulness practices are susceptible to distortion when disassociated from their religious contexts. The paper argues that the democratization of these practices is indeed a work of grace in the world, for it reflects a movement whereby persons, whether traditionally "religious" or not, can discover their liberating potential. But this potential comes with the need of ongoing critical discernment, and to this extent the religious traditions out of which they arose should remain prophetic witnesses against their commodification.

Presenter: **Nicole Reibe**, Loyola University Maryland

Paper Title: "The Disabled Body, the Graced Body: Teresa de Cartagena's Relational Spirituality"

Précis: During the medieval period, it was commonly believed that deaf persons could not fully participate in the Christian life, as their disability precluded them from hearing sermons or making confession. Teresa de Cartagena, a deaf Cistercian nun, wrote about the effect of her disability on her relationship with others, herself, and God, ultimately viewing her deafness as an opportunity for God's grace. By doing so, she challenged notions about the religious limitations placed on the deaf as well as provided a manual of consolation and spiritual direction for other persons with physical disabilities.

Presenter: **Kevin Vaughan**, College of St. Scholastica

Paper Title: "Grace as Playfulness in the Celtic Imagination"

Précis: This paper explores the role of the creative imagination in the 'playful' conception of grace evident within the lived experience of Celtic Christian folk piety as interpreted by the late Irish Carmelite theologian Noel Dermot O'Donoghue. Through an examination of folk prayers and customs, this paper will demonstrate how the imagination serves to preserve the reciprocal freedom essential to the playful interplay between God and humanity. It will then illustrate how the imagination can serve as a practical guide for discerning grace in contemporary life and culture, through its ability to open up creative experiences as genuine moments of God's playful exercise of grace.

Friday Afternoon, June 8, 2018

Women's Consultation on Constructive Theology Luncheon

1:00 – 2:15 p.m.
Michigan/Texas

Hearing of the Resolutions Committee

1:00 – 2:15 p.m.
Marriott Ballroom 5-6

Presiding: **María Pilar Aquino**
University of San Diego
Vice-President, CTSA

Parliamentarian: **William P. Loewe**
Catholic University of America

Concurrent Sessions

2:30 – 4:15 p.m.

1. Human Trafficking and Modern Day Slavery Interest Group
The Meaning of Human Relationships and Justice in View of Trinitarian Theology

Marriott Ballroom 1

Administrative Team:

Shawnee M. Daniels-Sykes, Nichole Flores, Nancy Pineda-Madrid

Convener: **Shawnee M. Daniels-Sykes**, Mount Mary University
Moderator: **Nancy Pineda-Madrid**, Boston College School of Theology and Ministry

Presenter: **Katherine Elliot**, University of Notre Dame

Paper Title: "Learning to be Vulnerable: An Antidote to the Objectification of the Human Person that Fuels the Sex Trafficking Industry?"

Précis: Vulnerability in our primary human relationships precludes objectification of the human person—a distortion manifest in an array of sexual violence, including pornography and sex trafficking. "Customers" of the sex industry are often seeking the intimacy lacking in their lives. Vulnerability here thus means risking openness with oneself, others and God as a means of graced healing. Though it may seem a long way from the personal woundedness that inhibits intimacy in one's primary relationships to the multi-billion-dollar-a-year sex industry, this paper draws on Sarah Coakley's insistence about "the paradoxical power-in-vulnerability" and sacramental theology to elucidate that very connection.

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

Respondent: **Meghan McGuire**, Chief Executive Officer, Ascent 121: Ministry to long term survivors of human sex trafficking

2. Moral Theology Topic Session I *Humanae Vitae* Fifty Years Later

Marriott Ballroom 2

Administrative Team:
Kent Lasnoski, Christine McCarthy, Alessandro Rovati

Convener/Moderator: **Kent Lasnoski**, Wyoming Catholic College

Presenter: **Maria Morrow**, Seton Hall University

Paper Title: "*Humanae Vitae* and the Practice of Penance"

Précis: Maria Morrow's new book, *Sin in the Sixties*, studies the way confession/penance changed between 1955 and 1975. Her presentation relies on research from this book to consider the impact of *Humanae Vitae* and its reception on the practice of penance from the sixties to today.

Presenter: **David Cloutier**, Catholic University of America

Paper Title: "*Humanae Vitae* and *Amoris Laetitia*: Seeking the Catholic Both/And"

Précis: How might the combination of principles, norms, and prudence be understood consistently in *Humanae Vitae* and *Amoris Laetitia*? Paying special attention to the notion of "contraceptive mentality" in *HV*, the paper sketches two alternative readings of the consistency of the encyclicals. One takes more seriously that the Church's sexual ethic is inherently a social ethic,

and therefore requires applications analogous to its teachings on just wages. The other pays more attention to the details of particular act description in light of the principles, and therefore requires applications analogous to the Church's teaching on theft. The paper does not seek to adjudicate among these approaches, nor necessarily recommend either; instead, it lays out what would be necessary to make a consistent argument and the subsequent challenges the tradition would face taking either approach.

Presenter: **Karen Ross**, Loyola University Chicago

Paper Title: *"Humanae Vitae*, Fifty Years Later: Catholic Adolescent Girls and the "Contraceptive Mentality""

Précis: On the fiftieth anniversary of *Humanae Vitae*, John Paul VI's firm prohibition against the use of artificial contraception and corresponding warning to the faithful to avoid a "contraceptive mentality" still remains a widely debated topic among many Catholics, especially in light of the emergence of reproductive technologies in the twentieth century. This paper discusses the ways in which Catholic adolescent girls today may be receiving messages about the "contraceptive mentality" and the extent to which they are incorporating the lessons of *Humanae Vitae* into their moral decision-making.

3. Two Approaches to Social and Structural Sin – Selected Session

Marriott Ballroom 3

Convener/Moderator: **Bradford E. Hinze**, Fordham University

Presenter: **Daniel Finn**, St. John's University, MN

Paper Title: "Moral Agency within Sinful Social Structures"

Précis: Moral theologians today need to account for the impact of social forces on individual moral agency. This is not easy; Christina Traina has compared the needed shift in ethics to the shift in physics from Newtonian mechanics to Einstein's theory of relativity. Insights from critical realist sociology allow us to analyze the constrictive, enticive, and constitutive power generated in sinful social structures that functions negatively to keep the "unsuccessful" disadvantaged and the "successful" silent in the presence of injustice. However, structural power can also function positively, to encourage independent action and strengthen community.

Presenter: **Bryan Massingale**, Fordham University

Paper Title: "Social Sin *versus* Cultural Evil: Insights from African American Socio-Political Analysis"

Précis: This paper examines both the contributions and limitations of the concept of social sin, particularly as it is developed in official Catholic social ethics. It argues that while a noteworthy development, the concept of social sin is too indebted to notions of personal moral agency and lacks a coherent social theory. It thus is inadequate in the face of "culturally entrenched social evils." Using white supremacy/anti-black racism as the point of departure, this paper synthesizes insights from Lonergan, and especially Malcolm X and Emilie Townes, to the end of developing a more adequate Catholic analysis of and response to social injustice.

Respondent: **Jeremy Cruz**, St. John's University, NY

4. Textual Journeys Interest Group

Marriott Ballroom 4

Administrative Team:

Marianne Farina, Francis X. Clooney, Rita George-Tvrtkovic

Convener: **Marianne Farina, CSC**, Dominican School of Philosophy and Theology

Moderator: **Francis X. Clooney, S.J.**, Harvard Divinity School

Presenter: **James Fredericks**, Loyola Marymount

Paper Title: "Textual Journeys: Religious Learning across Borders."

Précis: In this session, participants will engage Shinran's *True Teaching, Practice and Realization of the Pure Land Way (Kyogyoshinsho)* using the comparative theology model. The selected text for study is Shinran's compilation of important sources for the Pure Land tradition. This text might be likened to Peter Lombard's *Sentences*, and the comparison raises interesting questions having to do with the hermeneutics of genre. When sections of a sermon, letter, scriptural text, etc., are combined in an authoritative collection, what happens to the meaning of these texts that are combined, and what is the text they become?

Participants do not have to be familiar with the tradition from which the text is selected or with the comparative theological process itself. James Fredericks will offer introductory remarks accompanied by Leo D. Lefebure and Peter C. Phan in order to guide our reading and discussion of the text.

5. Grace, Culture, Pluralism – Selected Session

Marriott Ballroom 7

Convener: **Jonathan Heaps**, Marquette University

Moderator: **Neil Ormerod**, Australian Catholic University

Presenter: **Jonathan Heaps**, Marquette University

Paper Title: "Cooperation and Culture: Human Action as a Theonomic Principle"

Précis: Bernard Lonergan approached nature and grace from a theory of action. He argues Thomas saw grace as a special case of the general cooperation between God and creatures, cutting through the tendency to make nature and grace into separable spheres or to suppose the distinction meaningless because all creation is gift. This suggests a startling implication: because God causes human agency as free, God also wills its products. We recognize the human world is largely such a product. We call it, "culture." How, then, do we read the "theonomic" character of creation in cultures and the redemptive work of God in the same?

Presenter: **Anne Carpenter**, St Mary's College of California

Paper Title: "Theological Aesthetics and Pluralism"

Précis: Cultural artifacts, particularly artistic achievements, provoke some of the greatest controversy and strain in questions about or situations of pluralism. Pluralism at once highlights and threatens the possibility of a coherent, concrete expression of faith. If beauty is unitive, then faith's aesthetic dimension ought to be recognizable across cultures and times; if it is plural, then it ought to reflect the diversity of the Church's catholicity. Both extremes represent dead ends, but their reconciliation is neither obvious nor simple. If a rapprochement with beauty is to be achieved, it needs to rely on careful attention to nature and grace such that the arts mediate grace without at any point being identified with grace.

Presenter: **Ryan Hemmer**, Marquette University

Paper Title: "After Retrieval: Grace, Intellectual Pluralism, and the Renewal of Theological Understanding"

Précis: While the historical recovery of Aquinas' speculative reconciliation of grace and freedom was a high water mark of twentieth century *ressourcement*, its simple restatement is not sufficient for understanding grace in the human world today. Historical consciousness, the anthropological notion of culture, tradition-directed inquiry, and the global contexts of modern Catholicism make the problem of intellectual pluralism central to any contemporary theology. But what such pluralism portends is debated. This paper considers how speculative theology might be renewed within the context of Catholic intellectual pluralism and proposes some basic systematic elements of theological method to be integrated into that project.

6. Catholicity and Mission Topic Session
Celebrating the Contributions of Robert Schreiter

Marriott Ballroom 8

Administrative Team:

Edmund Chia, Kevin Ahern, Stephen Bevans

Convener: **Edmund Chia**, Australian Catholic University

Moderator: **Kevin Ahern**, Manhattan College

Presenter: **Jeffrey Kirch**, CPPS General Council, Rome

Paper Title: "An Enhanced Catholicity: Future Directions for a World Church"

Précis: In the introduction to the 2015 edition of *Constructing Local Theologies*, Schreiter recounts how the original text was received in 1985, as well as suggests some avenues for further development. He concludes the introduction by briefly commenting on the influence Pope Francis has had on the Roman Catholic Church's understanding of itself as a world church. In order to continue developing this self-understanding Schreiter argues that "an enhanced sense of our catholicity will be all the more needed." This presentation explores how Schreiter's ecclesiology, as evident primarily in *Constructing Local Theologies* and *The New Catholicity*, offers a basis for developing the Roman Catholic Church's self-understanding as a world church in the twenty-first century.

Presenter: **Gemma Tulud Cruz**, Australian Catholic University

Paper Title: “Mission Tracks in the Bush: The Dresden Four Aboriginal Mission in South Australia in Dialogue with Schreiter’s Theology on Contextualization and Solidarity”

Précis: Christian missionaries played an important role in the Australian nation building that started in the nineteenth century. This presentation explores the multifaceted and complex cultural encounters in the context of a pioneer aboriginal mission in Australia in the nineteenth century, that is, the Lutheran mission in South Australia in 1838-1853. It begins with an overview of the history of the Mission followed by a discussion of the key faces of the cultural encounters that occurred in the course of the mission, particularly as experienced by the key figures known as the Dresden Four. This is followed by theological reflections on these encounters in dialogue with the works of Schreiter, particularly his thought on contextualization and the spirituality of solidarity.

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

Paper Title: “Can ‘Dangerous Memories’ be Communicated? Extending Insights from the Intercultural Theology of Schreiter into Dialogue with Subculture and Racialization”

Précis: Schreiter’s groundbreaking work on the connection between theological discourse and intercultural hermeneutics is a sound foundation for a project that engages culture, globalization, and racialization within the United States. This presentation focuses upon the theological problem of communicating “dangerous memories” of racialized suffering by bringing Schreiter’s insights regarding semiotics and intercultural hermeneutics into engagement with the concepts of *subculture* and *racialization*. The paper concludes that this approach can assist theological communication through highlighting the false theological anthropology conferred through racialization and focusing upon culture and subculture as the locations through which communication is possible.

7. Historical Theology Topic Session I

Marriott Ballroom 9

Administrative Team:

Scott Moringiello, Nicole Reibe, Agnes de Dreuzy

Convener: **Scott D. Moringiello**, DePaul University

Moderator: **Agnes de Dreuzy**, St. Mark’s College

Presenter: **Ian Gerdon**, University of Notre Dame

Paper Title: “Friendship in Maximus the Confessor and Accompaniment in Pope Francis”

Précis: In the seventh century, Maximus the Confessor placed friendship at the conclusion of his early work *Chapters on Love*. The paper argues that, for Maximus, faithful human friendship is the culmination of Christian life because, as the result of prior friendship with Christ that allows one to imitate God’s unwavering love, it becomes a participation in divine providence, i.e., God’s

salvific grace at work in the world. Further, Maximus’s theology of friendship parallels the key features of Pope Francis’s notion of “accompaniment” and can shed light on its practice.

Presenter: **Shawn Colberg**, St. John’s University

Paper Title: “Everyday Grace: Aquinas on Impetration, Divine Agency, and Human Action”

Précis: There may be no more central question of the ordinary experience of grace than how someone struggling with sin relates to God? This paper explores St. Thomas Aquinas’s understanding and use of the notion of impetration (*impetrare*), efforts made toward reconciliation by the sinner. The paper will argue that, while the language of impetration affirms the continuing operation and value of the human will in a state of sin, it restricts its efficacy and acknowledges the operative character of God’s grace, expressed entirely as an outcome of mercy as opposed to justice.

Presenter: **Donald M. M. Collins**, Western University

Paper Title: “St. Thomas’ Commentary on 1 Timothy 2: God’s Absolute Will and the Saints’ Desire that All Men be Saved”

Précis: It is beyond doubt that St. Thomas Aquinas thought that certainly some, if not many people are already in hell. Even so, a passage from his *Commentary on the First Letter of St. Paul to Timothy* seems to legitimize a Christian’s hope for universal salvation: “[God] makes His saints will that all men be saved.” This essay is an exploration in presenting St. Thomas’ seeming commitment to the legitimacy, if not necessity, of our desiring universal (human) salvation and how this is to be considered alongside the tenet in his thought that we have certain knowledge that many are, and will continue to be, eternally damned.

8. Reassessing Henri de Lubac’s Theology of the Supernatural – Selected Session

Marriott Ballroom 10

Convener: **Aaron Pidel, S.J.**, Marquette University

Moderator: **Susan Wood, SCL**, Marquette University

Presenter: **Patrick X. Gardner**, Valparaiso University

Paper Title: “The Phenomenology of the Supernatural: Nature, Grace, and Method in de Lubac’s Early Theology”

Précis: On the topic of nature and grace, Henri de Lubac is often credited with revolutionizing the Church’s thinking. Yet comparatively little attention has been paid to de Lubac’s fundamental theology. Many have presumed that the only methods informing his *ressourcement* are the methods used within the Augustinian and Thomist traditions. However, drawing from his earliest and often unpublished writings, the paper will demonstrate that de Lubac’s most important reflections on method endorse a form of phenomenology. It will then show that this broadly phenomenological approach has the potential to resolve interminable debates about his views on nature and grace, as well as illuminate his views on the meaningfulness of Christianity in the modern age.

Presenter: **Chau Nguyen, OP**, University of St. Thomas

Paper Title: “De Lubac and Teilhard with Mary in the Nature-Grace Conflict”

Précis: Despite the renewed interest in and proliferation of literature on the relationship of nature and grace in recent years, few works have considered Henri de Lubac’s position on the topic with a view to the larger corpus of his writings. This paper argues that one particular work is especially significant: de Lubac’s book length commentary on Teilhard de Chardin’s eponymous poem, *L’Éternel féminin*. It is argued that this work brings a significant and relatively unexplored perspective to the age-old dispute and potentially resolves some of the key contentious issues.

Presenter: **Aaron Pidel, S.J.**, Marquette University

Paper Title: “Erich Przywara on Nature-Grace Extrinsicism”

Précis: Catholic debates regarding nature and grace have centered for years now on the possibility of a “purely natural” fulfilment for human nature, with ressourcement theologians typically criticizing it as a contradiction in terms and scholastic theologians typically defending its intelligibility. An understudied alternative to these two major approaches is the “analogical” model of nature and grace proposed by Erich Przywara. Przywara argues that ressourcement and scholastic positions form an analogical or polar structure, a *coincidentia oppositorum* pointing beyond itself to the God who alone can survey the relationship between nature and grace from a single vantage point.

9. Theological Witness of Oscar Romero Interest Group

Lincoln

Administrative Team:

Todd Walatka, Michael Lee

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

Michael Lee, Fordham University

Moderator: **Leo Guardado**, University of Notre Dame

Panelists: **O. Ernesto Valiente**, Boston College School of Theology and Ministry

Ana Maria Pineda, Santa Clara University

Michael Lee, Fordham University

Précis: The first year of this interest group will focus on the nature of Oscar Romero's theological reflection, the sources he draws upon, the contextual nature of his thought, and his relation to other forms of theology (particularly liberation theologies). The session will be structured as a panel discussion of Michael Lee's new book: *Revolutionary Saint: The Theological Legacy of Óscar Romero*.

10. After *The Benedict Option*: Benedictine Approaches to Grace in the World - Selected Session

Santa Fe

Convener/Moderator: **Brendan McInerny**, College of St. Benedict / St. John's University

Presenter: **Benjamin Durheim**, College of St. Benedict / St. John's University

Paper Title: "Salted Ground? Toward Newly Appropriating the Benedictine Fusion of Liturgy and Social Justice"

Précis: A uniquely American, Benedictine contribution to theology has been a strong emphasis on the connection between liturgy and social justice. However, the twin difficulties of hyper-technologization and popular individualism, baked into the contemporary American psyche, present a significant challenge to the fertile communitarian ground upon which this theological emphasis initially grew. Drawing from the work of Virgil Michel, OSB, this paper tills that ground in light of contemporary challenges, arguing that the Benedictine fusion of liturgy and social justice is at least as relevant for the life of the Church today as it has ever been.

Presenter: **Brendan McInerny**, College of St. Benedict / St. John's University, Fordham University

Paper Title: "'We Ascend by Humility': Humility in Benedict's *Rule* and Diagnosing a Post-Christian Society"

Précis: Humility is at the heart of St. Benedict's *Rule*. This paper examines the theoretical foundations to Benedict's teaching on this virtue. Drawing upon Scripture, monastic authors, and contemporary theologians, it argues that humility stems from and contributes to our union with Christ in his own kenosis. Humility is thus the practical form of union with God. From this theological basis, the paper turns to the retrieval of the Benedictine charism in the work of Rod Dreher. By overlooking humility, Dreher loses an important key for understanding both the ills of contemporary society as well as the contemporary gifts of Benedict.

Presenter: **Michael Rubbelke**, University of Notre Dame

Paper Title: "'Strangers to the World': Fear, Community, and Benedictine Options in Post-Christian America"

Précis: St. Benedict instructs his monks "to become strangers to the world's ways" (RB 4.20). Adapting Benedict for an ecumenical lay audience, Rod Dreher offers a program for renewing Christian life in an increasingly hostile environment. This paper puts Dreher in conversation with the Trappist monks of Tibhirine in Algeria. Facing an unbridled violence which eventually took their lives, these monks lived a radically different Benedictine life, especially regarding fear, external hostility, and the limit of community. The witness of these monks complements and challenges Dreher's vision, both of which hold important lessons for a Christian and Benedictine renewal today.

11. Grace at Work in the World? The Problems of Depression and Depressive Suicide – Selected Session

Austin/Boston

Convener: **Jessica Coblentz**, Saint Mary's College of California

Moderator: **Jennifer Lamson-Scribner**, Boston College

Presenter: **Jessica Coblentz**, Saint Mary's College of California

Paper Title: "Persistent Depression, Diminished Freedom, and an Account of Non-liberative Grace"

Précis: This paper analyzes the extended and sometimes permanent effect of chronic and recurring depression on a sufferer's experience of freedom. This necessitates an account of grace amid impaired freedom and persistent suffering, which evades the identification of God's work with "liberation" that we see in most political and liberation theologies. In response, the paper utilizes first-person narratives of depression as a heuristic for developing a constructive account of God's non-liberative, healing grace amid this condition.

Presenter: **Elizabeth L. Antus**, Boston College

Paper Title: "'The Silence of the Dead': Depressive Suicide and the Eclipse of Grace and Freedom"

Précis: Depressive suicide—an all-too-common phenomenon—radically obscures the working of divine grace and warps the suicide victim's freedom to accept God's gift of life. This paper will argue that J.B. Metz's moral injunction to remember those who have suffered and died unjustly in history enables Christian theology to reconfigure its account of grace and freedom so as to honor both the Christian confession of a loving God and the dignity of suicide's victims.

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

Friday Evening, June 8, 2018

CTSA Business Meeting

4:30 – 6:00 p.m.

Marriott Ballroom 5-6

Presiding: **Mary E. Hines**
Emmanuel College
President, CTSA

Parliamentarian: **William P. Loewe**
Catholic University of America

President's Reception for New/Newer Members

6:15 – 7:45 p.m.

Lincoln

ATF Press Reception

*Honoring Kim En Joong, Dominican Korean born;
Paris based abstract artist*

6:15 – 7:15 p.m.

Michigan/Texas

Paulist Press Reception

Honoring Charles Curran

9:00 – 10:00 p.m.

Michigan/Texas

Saturday Morning, June 9, 2018

Benedictine Universities and Colleges Breakfast <i>Sponsored by Saint Vincent College, Latrobe, PA</i>	7:15 – 8:45 a.m. Columbus
Breakfast Meeting: Karl Rahner Society	7:15 – 8:45 a.m. Texas
Writing for <i>Commonweal</i> Magazine Breakfast <i>Prior registration for the event required</i>	7:45 – 8:45 a.m. Florida/Illinois
Morning Prayer	8:30 – 8:45 a.m. Atlanta
Registration	9:00a.m. – 4:00 p.m. Marriott Ballroom Foyer
Exhibits Open	8:30 a.m. – 5:00 p.m. Marriott Ballroom Foyer
Third Plenary Session	9:00 – 10:30 a.m. Marriott Ballroom 5-6
Presiding: Paul Lakeland Fairfield University President-Elect, CTSA	
Address: David DeCosse Santa Clara University	
	“Faithful Citizenship’ and the Theology of Conscience: A Reflection on Grace, the World, and the 2020 Election”
Respondent: Carolyn Chau Kings University College	
Coffee Break	10:30 – 11:00 a.m. Marriott Ballroom Foyer
Concurrent Sessions	11:00 – 12:45 p.m.
1. Von Balthasar Consultation Administrative Team: Barbara Sain, Danielle Nussberger, Nicholas J. Healy, Mark Yenson	Marriott Ballroom 1
Convener: Mark Yenson , King’s University College	

Moderator: **Danielle Nussberger**, Marquette University

Presenter: **Michael Altenburger**, University of Notre Dame

Paper Title: "Grace and the Political: Hans Urs von Balthasar and the Politics of John"

Précis: Contemporary political theology often relies on a "politics of Paul" that prioritizes nonviolent practices in local Christian communities. While this approach offers rich theological resources, a more balanced approach would include other voices in Scripture, particularly John. Hans Urs von Balthasar relies heavily on the Johannine corpus and his theology offers possibilities for expanding political theology into a more Catholic register. This paper explores how Balthasar balances the local with the universal triumph of Christ, the antagonism of the world with ecclesial obedience, and the plurality of Christian witness with the unity of the one revelation in Jesus Christ.

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

Paper Title: "Balthasar, Politics, and the Option for the Poor"

Précis: In the first volume of his five-volume theodramatics, Hans Urs von Balthasar suggests that his theodramatics aims to do justice to human existence as personal, social, and political (1.119). This paper unpacks Balthasar's own conception of the political dimension of theology, discusses the way in which Balthasar's theological aesthetics and theodramatics can function as political theology, and explores the general strengths and weaknesses of his thought in relation to the political. In particular, Balthasar's thought is placed in dialogue with a fundamental claim from Bl. Oscar Romero: "The Church's option for the poor explains the political dimension of the faith in its fundamentals and in its basic outline."

2. Creation/Eschatology Topic Session

Marriott Ballroom 2

Administrative Team:

Christopher Cimorelli, Wendy Crosby, Rhodora Beaton

Convener: **Christopher Cimorelli**, Caldwell University

Moderator: **Wendy Crosby**, Siena Heights University

Presenter: **Benjamin J. Hohman**, Boston College

Paper Title: "The Glory to Be Revealed: Grace and Emergence in the Eschaton"

Précis: This presentation takes up the challenge posed in *Laudato Si'* of reimagining the place of humanity in the "integral ecology" of the created order. While Pope Francis's emphasis is predominantly on theologies of creation and the contemporaneous interconnectedness of all life, an integral part of this reimagining must entail a turn to a transhistorical unity grasped in faith and articulated in an eschatology and an emphasis on the corporate character of salvation. The evolutionary character of this larger trajectory helps overcome the anthropocentrism against which Francis warns. Some of the main interlocutors here are Aquinas, Lonergan, and the noted physicist Freeman Dyson.

Presenter: **Chau Nguyen, O.P.**, University of St. Thomas

Paper Title: "Full of Grace: A Marian Key to the Relationship of Nature and Grace"

Précis: The search for a comprehensive narrative of redemption in which God's grace is manifestly at work in healing and elevating nature beckons a Mariological analysis because the Blessed Virgin is the singular creature in whom the activity of grace has reached an eschatological climax. This paper offers a constructive theological approach decisively examining the nature-grace controversy in light of a Marian perspective. It applies a Marian anthropology to the questions of the "telos" of nature and the gratuity of grace, and it studies the doctrine of Mary's bodily assumption for an understanding of the graced transformation of the cosmos at the eschaton.

Presenter: **Joseph Drexler-Dreis**, Saint Mary's College of California

Paper Title: "'Getting land enough to lay our Fathers bones upon': Perceiving God's Grace Outside Temporal Frameworks"

Précis: This paper will contrast letters written by the Committee of Freedmen on Edisto Island with the speeches and written work of Martin Delany to show land-based understandings of God's grace to be present, though suppressed, during the wide-scale Christianization efforts in the US in the nineteenth century. The vision offered by the Committee shows how the eschatological reality of living "as resurrected" (cf. Romans 6-8), or within God's grace, can entail a hope for freedom connected to land, rather than a progressive march toward the eschaton understood as *chrónos*.

3. Christ Topic Session

Marriott Ballroom 3

Administrative Team:

Ernesto Valiente, Steven Battin, Brianne Jacobs

Convener: **Ernesto Valiente**, Boston College School of Theology and Ministry

Moderator: **Steven Battin**, University of Notre Dame

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

Paper Title: "Behold the New Adam: Christ, the Gardener, and the Global Eco-Social Crisis"

Précis: This paper develops the foundations for an eco-liberationist Christology through a theological reading of the first resurrection account in the gospel of John (Jn. 20:1-23). In John's account, he appropriates the creation narratives of Genesis in order to present the Resurrection as the in-breaking of a new creation. Within this context, the paper argues that John depicts the Risen Christ as a New Adam who fulfills the vocation to "serve and care" for neighbor and earth (Gen. 2:15). Accordingly, the call to hear and respond to the "cries" of the earth and poor is affirmed as intrinsic to the grace-filled life of Christian discipleship.

Presenter: **Elizabeth O'Donnell Gandolfo**, Wake Forest University School of Divinity

Paper Title: "The Grace of Resilience for the Work of Resistance: Christology, White Guilt, and White Fragility"

Précis: This paper offers a Christological interrogation of sin and grace in relation to white guilt and white fragility, both of which are barriers to racial justice and reconciliation in the United States. It cautions against falling back on the grace of forgiveness in Christ as the antidote to white guilt, arguing that the root problem behind these phenomena is a distorted, blinding, and fearful sense of personal vulnerability, to which Christ responds with the grace of resilience for the work of resistance.

Presenter: **Michael Anthony Abril**, Aquinas Institute of Theology

Paper Title: "Grace Liberating the Voice of the Poor: Sor Juana's Christology"

Précis: The Latin American theologian Sor Juana Inés de la Cruz (1651–95) has been seen as a "protofeminist" and important precursor to liberation theology. Reading her work through the lens of US Latin@ theology, the paper argues that her Christology forms an integral part of her liberating message. The grace of the intimate union between humanity and divinity in Christ subverts the logic of colonization by recovering the theological voice of nature. In the same way, the work of grace embodied in Hispanic popular religion empowers victims of systematic marginalization to reclaim their ability to speak in the face of injustice.

4. Pope Francis's Bioethical Vision – Selected Session

Marriott Ballroom 4

Convener/Moderator: **Jason T. Eberl**, Saint Louis University

Presenter: **Christine McCarthy**, Fordham University

Paper Title: "Pope Francis and the Primacy of Conscience: the Decentralization of Catholic Bioethics?"

Précis: The paper responds to Leonardo Di Chirico's claim that Pope Francis is decentralizing Catholic bioethics by focusing on action informed by "primacy of conscience" rather than the "sacredness of life," "truth," and "deontological ethics."

Presenter: **Jason Keune**, Saint Louis University

Paper Title: "Contextualizing Surgery in a Twenty-First Century Catholic Health Care System: Pope Francis' Writings on Science, Technology and Poverty"

Précis: The paper examines Pope Francis's perspective on ethical business practices, as well as the larger tradition of Catholic Social Teaching on which he draws, and the application of such to the organizational practices of Catholic healthcare institutions. Prominent issues in Pope Francis' oeuvre such as technology, poverty and science will be considered as they apply to the healthcare setting.

Presenter: **Jason T. Eberl**, Saint Louis University

Paper Title: "Culture of Life, Culture of Death, and Culture of Waste"

Précis: The paper explicates Pope Francis's condemnation of the "culture of waste" that informs the "sin of indifference" to environmental degradation and associated life issues, demonstrating how Francis is recovering the "consistent ethic of life," popularized by Joseph Cardinal Bernardin, which provides a reinforced foundation for supporting a "culture of life" that crosses conservative and liberal political boundaries.

5. Theological Diversity Interest Group

Marriott Ballroom 7

Ecclesiology: Exploring Diverse Views of the Church-World Relationship

Administrative Team:

Kristin Colberg, Dan Finn, James Keating, Christopher Ruddy

Convener: **Kristin Colberg**, Saint John's University/College of Saint Benedict

Moderator: **James Keating**, Providence College

Presenter: **Bradford Hinze**, Fordham University

Paper Title: "The Church's Relation to the World: Disputed Questions"

Précis: This paper will explore the disputed issues pertaining to the Church's relation to the world, and the extent to which the Church learns from the world, in three steps: (1) how were these topics debated and addressed during the Second Vatican Council; (2) how did the debate continue during the shift from privileging the people of God ecclesiology to a renewed emphasis given to communion ecclesiology; and (3) how is the recent attention given to the people of God ecclesiology reflected in current debates about the church's relation to the world?

Presenter: **Joseph Mueller, S.J.**, Marquette University

Paper Title: "Limits and Conditions of Conservative and Liberal Practice in Ecclesiology"

Précis: Ecclesiological liberals and conservatives differ on how the Church learns from the world. Decisions on how this learning should happen depend on more than just the liberal or conservative approach to this matter; such decisions depend on dogmatic and pastoral judgements about the nature of the Church and on the nature of the situations it faces.

6. Rahner Society Consultation

Marriott Ballroom 8

Administrative Team:

Richard Lennan, Michael Canaris, Peter Fritz, Nancy Dallavalle, Mark Fischer

Convener: **Michael Canaris**, Loyola University Chicago

Moderator: **Jessica Coblentz**, St Mary's College of California

Presenter: **Sarah Thomas**, Boston College

Paper Title: "Karl Rahner's Theology of Neighbor Love in Dialogue with Social Psychology and Neuroscience"

Précis: If Christian discipleship is defined by the commandment to "love one's neighbor," how does embodiment enhance or diminish our freedom to do so? This paper shows how Rahner's theology of neighbor love accounts for the way freedom to love depends upon prior experience of grace and the human capacity to attend to the "other." The experience of grace includes that of God's love as mediated through interhuman love. "Otherness" or human distinctiveness underlies our capacity to relate to one another. The paper brings Rahner's conception of neighbor love into dialogue with a description of embodiment provided by social psychology and neuroscience.

Presenter: **Brandon Reed Peterson**, University of Utah

Paper Title: "Grace in Our Place? Rahner's Understanding of Christ as a Representative"

Précis: How does Jesus work in the world to redeem humans? Throughout his career, Karl Rahner expressed deep suspicion of answers that had Christ "standing in" for humans [*Stellvertretung*] and performing a great redemptive act in their stead. For Rahner, grace does not substitute or replace; it transforms and capacitates. Such an answer provoked great protest from Hans Urs von Balthasar, for whom *Stellvertretung* was indispensable. This presentation traces their exchange, considering Rahner's closely related distinction between mere "signs" (*Vertretungssymbole*) and real symbols, as well as his favored alternative for *Stellvertretung*, the notion of *Repräsentation*, which he adopted from his early patristic studies.

Respondent: **Annie Selak**, Boston College

7. Asian/Asian-American Theology Consultation

Marriott Ballroom 9

Administrative Team:

Anh Q. Tran S.J., Catherine Punsalan, Joseph Cheah

Convener: **Catherine Punsalan**, Seattle University

Moderator: **Elaine Padilla**, University of La Verne

Presenter: **Anselm K. Min**, Claremont Graduate University

Paper Title: "Divine Grace, Human Responsibility, and a Theology of Good Works: Rethinking the Reformation Debates from the Asian Perspective"

Précis: This paper presents a contemporary theology of "good works" as the humanly responsible way of participating in God's saving work from an Asian perspective. The first part revisits five background issues generally taken for granted in the traditional discussion of divine grace, human freedom/responsibility, and good works. The second part integrates the insights from Asian traditions into the rethinking of the issues and the doctrine of good works. The Asian traditions include Confucianism with its emphasis on political participation, Daoism with its

orientation to contemplation, and Buddhism with its focus on the interdependent origination of all things that serve both as a source of spiritual detachment and as a source of human solidarity.

Presenter: **Linh Hoang, OFM**, Siena College

Paper Title: "Grace Across the Pacific: Theological Reflection on Asian Slavery in the Americas"

Précis: The presence of Asian slaves in the Americas during the seventeenth century provides an opportunity to reflect on racism and the theological concept of grace. European colonialism contributed to enslaving vulnerable people across the world as well as imposing a religion foreign to many in Asia and the Americas. This presentation examines how the Asian "body" transported to a new place negotiated racism and religion. Specifically, it poses the question: how did grace work in and through the slaves and their Christian owners?

Presenter: **Peter Nguyen**, Creighton University

Paper Title: "Grace as Sharing in Divine Silence"

Précis: This paper will bring into dialogue Shusako Endo's *Silence* with Hans Urs von Balthasar's theology of grace. The protagonist of *Silence* is the presumptuous young Jesuit priest Sebastian Rodrigues, who undertakes a furtive mission to Japan. Rodrigues' prideful faith is consistently tested and tried, and well before the end of the story, it is on the verge of collapsing altogether. Drawing from Balthasar's theology, the paper argues that God can communicate Godself by means of silence, and conversely, the disciple is invited to share in this silence. Rodrigues' suffering, if it is to be fruitful, demands no spoken word but rather a deed that sinks into darkness for the sake of others. Such a self-emptying act resembles the Buddhist's notion of selflessness. However, Christian kenosis is an invitation to participate in Christ's self-emptying love to the world.

8. The Fragility of Grace in the Karamazov World – Selected Session

Marriott Ballroom 10

Convener: **Phyllis Zagano**, Hofstra University

Moderator: **Elizabeth A. Johnson**, Fordham University

Presenter: **Terrence W. Tilley**, San Francisco CA

Précis: Ivan Karamazov's profound articulation of "the problem of evil" and his analysis of the hypocrisy of religious leadership (the oft-anthologized "Rebellion" and "Grand Inquisitor" chapters of *The Brothers Karamazov*) have been found by many critics to be unanswerable. However, Dostoevsky explicitly claimed he offered two responses to Ivan's challenges: the practice of the hieromonk Fr. Zosima (and his acolyte, Alyosha Karamazov) and the novel as a whole. The presentation analyzes these responses and argues that the fragile grace portrayed in the Karamazov world tells us much about how to see and embody grace in our own world.

Respondent: **Anthony Godzieba**, Villanova University

9. Practical Theology Topic Session
Grace and Cognitive Development

Lincoln

Administrative Team:

Thomas Groome, Jeannine Hill Fletcher, Theresa Ann Yugar

Convener: **Thomas Groome**, Boston College School of Theology and Ministry

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

Presenter: **Brent Little**, Sacred Heart University

Paper Title: "A Dialogue with L'Arche: Grace, Hospitality, and Church"

Précis: In the context of developmental disabilities, the paper argues that the Church's praxis should model a form of hospitality defined by a mutuality that affirms each person's agency to be both a giver and receiver of charity. The argument draws from the experience of the L'Arche communities as expressed in the writings of Jean Vanier and Henri Nouwen. It further constructs a dialogue between Vanier and Nouwen with Rahner's *The Love of Jesus and the Love of Neighbor* to demonstrate that L'Arche's witness blurs the categories of giver and receiver frequently found in theological rhetoric.

Presenter: **Cynthia Cameron**, Sacred Heart University

Paper Title: "Adolescent Girls and Experiences of Grace: Considering Cognitive Development and Experiencing Transcendence"

Précis: Karl Rahner reoriented Catholic theologies of grace, insisting that grace is encountered in history as the experience of transcendence. However, his description presumes adult cognitive development and seems to exclude those, like adolescents, who are not yet developmentally capable of experiencing transcendence or of describing it if they do. Listening to the voices of adolescent girls, a group whose voices are often excluded due to both age and gender, provides an opportunity to supplement Rahner's understanding of the experience of grace by including these often-unheard voices.

10. Theology and Science Topic Session

Santa Fe

Administrative Team:

Paul J. Schutz, Heidi Russell, Catherine Wright

Convener: **Paul J. Schutz**, Santa Clara University

Moderator: **Heidi Russell**, Loyola University Chicago

Presenter: **Krista Stevens**, University of Scranton
Read by Paul J. Schutz, Santa Clara University

Paper Title: "Evolving Toward Solidarity: Nature, Grace, and Liberative Praxis"

Précis: A cursory look at society reveals the ways in which people do not live in solidarity across larger "out-group" demarcations: race, gender, economic status. This paper argues that humanity's historical failure to sustain broad communities of solidarity is not the result of an evolutionary tendency toward human selfishness but that human evolution allows for the development of solidarity that, while not inevitable in our evolutionary process, also is not impossible. Drawing on work from both theologians and scientists, this paper concludes that an already-graced human nature is evolving toward a more interdependent worldview in response to God's gift of grace.

Presenter: **Christina McRorie**, Creighton University

Paper Title: "Can Markets Mediate Grace? An Argument Based on Behavioral Economics"

Précis: This paper asks whether and how markets may mediate a kind of grace that supports moral agency. To do so, it engages research in behavioral economics that indicates that all market contexts are always subtly shaping our attention, sympathies, desires, and actions. Although this influence may be corrupting, it may also be to encourage right action and virtue. This positive influence can be read as a kind of grace, and ought to be welcomed and promoted where possible.

Presenter: **Amanda Alexander**, Fordham University

Paper Title: "Actualizing Grace: Prayer, Neuroplasticity and Epistemic Transformation"

Précis: The problem of how to speak about grace at work in the human person is especially acute when one considers the connection between grace and prayer. In response to the call, this paper will argue that, rather than being given, grace is actualized by the act of praying. It will situate insights from neuroscience, and especially those concerning the neuroplasticity of the brain, within a Thomistic participatory ontology to argue that the structural changes wrought in the brain by regular practices of meditation as well the resulting epistemological and moral transformation is grace at work in the human person.

11. INSeCT and a Kairos for Catholic Theology: Serving the Church - Serving the World – Invited Session

Austin/Boston

Convener/Moderator: **Gerard Mannion**, Georgetown University

Presenters: **Nontando Hadebe**, St Augustine College, South Africa
Maeve Louise Heaney, Australian Catholic University
Gunter Prüller-Jagenteufel, University of Vienna
Paulo Fernando Carneiro de Andrade, Universidade Católica do Rio de Janeiro
Gerard Mannion, Georgetown University

Précis: This session explores why today is a *kairos* moment for Catholic Theology and the organizational church alike and how we might encourage Catholic theologians worldwide, as well as the wider church, to embrace this moment. It features five regional representatives from the

International Network for Societies of Catholic Theology. Beginning with an introduction about the work of INSeCT, then move to focus on Catholic theology worldwide. Each presentation details ongoing developments in theology and the church in each of the regions represented by the INSeCT leadership committee: Africa, Asia, Europe, North America and South America, and each will identify particular challenges, questions, and opportunities for theology in each respective context.

Saturday Afternoon, June 9, 2018

Theological Studies Editorial Consultation Luncheon 12:50 – 2:15 p.m.
Texas

CUERG Luncheon 1:00 – 2:15 p.m.
Michigan

Concurrent Session 2:30 – 4:15 p.m.

1. Lonergan Consultation Marriott Ballroom 1

Administrative Team:

John Dadosky, Darren Dias, Kevin Vander Schnel

Convener: **Darren Dias**, University of St. Michael's College

Moderator: **Nicholas Olkovich**, St. Mark's College

Presenter: **Alison M. Benders**, Jesuit School of Theology of Santa Clara University

Paper Title: "Advantages of a Theological Anthropology based on Lonergan's Understanding of Human Beings as 'Originators of Value'"

Précis: Based on Lonergan's work as developed by Robert Doran, the paper re-conceptualizes human beings as *imago dei* for their emerging and evolving capacity to initiate love. It sketches out the implications of human beings as originators of value for theological anthropology's key notions of creation, sin, grace and redemption. A final point uses Doran's discussion of social grace, how divine love when expressed freely through individual authenticity can transform the social order and the values within that order. It draws on our national sin of racism to provide concrete examples of various points.

Presenter: **Christopher Hadley, S.J.**, Jesuit School of Theology of Santa Clara University

Paper Title: "Sacralization and Desacralization in *Laudato Si'* and *The Benedict Option*"

Précis: Pope Francis' *Laudato Si'* and Rod Dreher's *Benedict Option* offer contexts for considering the kind of "graced" secularization described by Robert Doran in *The Trinity in History*. While the Pope's and Dreher's respective approaches to secularity overlap in constructive ways, the paper argues that Francis' struggle for the damaged earth is more open to the legitimate challenges of secularity. The rationale for *Laudato Si'* can be more fruitfully identified with what Lonergan

calls the “law of the Cross” than can Dreher’s rationale for Christian communal action based on a perceived victimization for practicing a narrowly defined “orthodoxy.”

Presenter: **Christian S. Krokus**, University of Scranton

Paper Title: “Lonergan, the Law of the Cross, and Sufism”

Précis: The presentation applies Lonergan’s Law of the Cross as a heuristic lens for determining participation in the missions of the Son/Spirit among Muslims and within Islam. It focuses on Sufism (Islamic mysticism), mainly examining ‘Attar’s *Conference of the Birds*, a thirteenth-century Persian-Islamic classic, which is an allegory about the path toward union with God. The presenter hypothesizes that the three steps of Lonergan’s Law of the Cross are evident in the *Conference*, and he suggests empirical verification by quoting relevant passages from the text.

2. Liturgy and Sacraments Topic Session

Marriott Ballroom 2

Administrative Team:

Anne McGowan, James Sabak, David Stosur

Convener: **Anne McGowan**, Catholic Theological Union

Moderator: **James G. Sabak, OFM**, Providence College

Presenter: **Nathaniel Marx**, Saint Meinrad Seminary & School of Theology

Paper Title: "Sacramental Grace at Work in the World Day of the Poor"

Précis: At the close of the Holy Year of Mercy, Pope Francis established an annual World Day of the Poor as a “tangible sign” that God’s gracious care never ends. The pope hopes the Day will encourage Catholics to touch the body of Christ “in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist.” This paper will describe the pope’s sacramental vision of the World Day of the Poor, evaluate efforts in the United States to realize that vision, and identify models and challenges for future observances of the Day.

Presenter: **Judith M. Kubicki**, Fordham University

Paper Title: “Sacramentality and the Singing Assembly”

Précis: This paper explores the sacramentality of the assembly’s liturgical singing. Drawing on Louis Marie Chauvet’s theology of sacrament, the paper focuses on bodiliness as an essential component of sacramentality and call-and-response as an essential structure of liturgical worship. Furthermore, J.L. Austin’s performative language theory and Wade T. Wheelock’s development of it are used to interpret how the liturgical action of communal singing has the potential, over time, to promote the transformation of the assembly.

Presenter: **Veronica Chiari A. Dy-Liacco**, University of Santo Tomas

Paper Title: “Towards a Renewed Appreciation of Eucharistic Grace: Insights from Jewish Tradition and the Phenomenology of Emmanuel Levinas”

Précis: The Eucharist as offering and sacrifice is a source of grace and mercy for the world. The Jewish tradition of offering sacrifice and atonement, refracted through the phenomenology of the Jewish philosopher Emmanuel Levinas, provides us with a way of seeing the Christian Eucharistic liturgy and tradition anew—with a merciful God in view. The bearers of the offering and the sacrifice, by their lives of self-giving, become a counterweight to the lack of grace in the world. In the lives of the faithful, the grace of the Divine Presence moves in parallel both in the liturgy and in the world.

3. Comparative Theology Topic Session

Marriott Ballroom 3

Administrative Team:

Daniel Scheid, Tracy Sayuki Tiemeier, PJ Johnston

Convener: **Daniel Scheid**, Duquesne University

Moderator: **PJ Johnston**, St. Olaf College

Presenter: **Craig Danielson**, Worcester Polytechnic Institute

Paper Title: “Integral Humanism: A Comparative Analysis of Person and Polity in Catholic Personalist and Hindu Nationalist Thought”

Précis: Catholic theologian Jacques Maritain and Hindu nationalist Deendayal Upadhyay both authored works titled *Integral Humanism*. Prompted by the shared title, this paper compares notions of personhood and polity in Catholic personalist and Hindu nationalist thought. The paper draws on Catholic personalist thought to critique Upadhyay’s nationalism and explores possible contributions of Upadhyay’s work to Catholic thinking. Aside from the scholarly fruit of comparative work, this comparison seeks to be a graced ecclesial-political activity fulfilling *Nostra Aetate*’s mandates to “enter... into discussion and collaboration with members of other religions” and bear witness to and to reprove every “form of persecution...”

Presenter: **Jaechan Anselmo Park, OSB**, University of Toronto

Paper Title: “Thomas Merton’s Contributions to Contemplative Dialogue with Buddhists: From Self-emptying (*Sunyata*) to No-self (*Anatta*) to Trans-Cultural Maturity and the Spiritual Family”

Précis: Merton’s “contemplative dialogue” proceeded from finding the *self*, to the discovery of *friendship*, to the bonding of the *spiritual family*. Through contemplative experience (*satori*) and self-emptying (*sunyata*), the attainment of no-self (*anatta*) is made possible. Such spiritual awakening can lead one to openness and friendship at a deep spiritual level. It can also bring about a bond between Buddhist and Christian contemplatives as spiritual brothers and sisters and lead one to trans-cultural maturity. For Merton, the goal of contemplative dialogue

was retrieving humanity's original *unity-in-diversity*, which can be compared to the Buddhist *pratityasamutpada*.

Presenter: **James T. Bretzke, S.J.**, Boston College School of Theology and Ministry

Paper Title: "Inculturating the Seeds of Grace in the 'Swamp' of Endo's *Silence*"

Précis: "Japan is a swamp in which Christianity cannot grow" states Lord Inoue in Shusaku Endo's 1966 historical novel *沈黙* (*Silence*) to explain the seeming failure of Christianity to firmly establish itself. Reconsidering the novel as an exemplar of the inculturation of grace, Endo portrays through an approximation of Japanese Buddhist practices of *Zazen*, ("quiet sitting") and *Koans*, (meditation riddles), as an in-breaking of grace that enables Fr. Rodrigues to achieve *Satori* (enlightenment) in "hearing" God's "silence." This also uncovers deeper meanings regarding the trampling of the *Fumie*, the supposed apostasy of the Jesuits and "betrayal" done by Kichijiro.

4. Theology, Sexuality, & Justice Interest Group

Marriott Ballroom 4

Administrative Team:

Elizabeth L. Antus, Megan K. McCabe, Cristina L. Traina

Convener: **Elizabeth L. Antus**, Boston College

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

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

Paper Title: "Whose Justice? Which Experiences? Decentering Cisgender Feminist Theology through the Ekklesia of Wo/men"

Précis: Catherine Keller has proposed the neologism transfeminism to motivate more self-critical understandings of the embodied relationality and multiplicity of women's experiences. Taking transfeminism as a starting point raises recurrent questions about feminist theological method and praxis: whose justice and which experiences are supported and sourced by feminist theologians? To foster trans-inclusive feminist theological solidarity with varied and fluid sexed/gendered subjects and subjectivities, this paper reconceptualizes the ekklesia of wo/men developed by Elisabeth Schüssler Fiorenza. Expanding the ekklesia of wo/men carries theological hope to articulate a new approach to transfeminist theology, to imagine and struggle to actualize an alternate emancipatory religio-political vision and reality for self-identified women.

Presenter: **Craig A. Ford**, Boston College

Paper Title: "Interrogating 'Born this Way' Theology: The Problem of 'Identity' for the Future of Catholic Sexual Ethics"

Précis: This paper argues that continued use of the "born this way" justifications in progressive Catholic sexual ethics that helped ground arguments in favor of same-sex marriage will prove counterproductive towards the liberation of queer persons overall because such justifications

unjustly preclude validation of the lives of trans* and genderqueer persons. This paper argues instead for a more capacious justification that descends from a queer natural law perspective: all gender identities can be validated on the ground that they can all be seen as part of the journey towards well-being, which is normatively significant for envisioning the virtuous life.

Respondent: **Susan Abraham**, Pacific School of Religion

5. Thomas Aquinas Consultation

Marriott Ballroom 7

Administrative Team:

Gregory F. LaNave, Anna Bonta Moreland, William C. Mattison III

Convener: **Stephen J. Pope**, Boston College

Moderator: **John Meinert**, Franciscan Missionaries of Our Lady University

Presenter: **Jean Porter**, University of Notre Dame

Paper Title: "Acquired and Infused Virtues: A Reconsideration"

Précis: In the *Summa Theologiae*, Aquinas identifies two categories of cardinal virtues, those acquired by human effort, and those infused together with charity. Over the past several years, a number of scholars have argued that the acquired virtues remain in someone who has grace, working in such a way as to operate under the direction of the theological virtues, and in harmony with the infused cardinal virtues. This paper will argue that this reading, while attractive, cannot be sustained, at least with reference to the ST. It is ruled out by what Aquinas says about the relation between charity and the other virtues, and even more fundamentally, by his account of grace as a comprehensive principle of action. The considerations that lead many scholars to argue for the persistence of the acquired virtues in someone who possesses grace are significant, but they can be addressed through a fuller understanding of the infused virtues as graced habits of the soul.

Presenter: **Mark F. Johnson**, Marquette University

Paper Title: "Thomas Aquinas, Grace, and the Essence of the Soul"

Précis: Without the location of sanctifying grace in the "essence of the soul," for Thomas Aquinas, sanctifying grace must forever be an instance of "extrinsicism," against which he labored through his career. The paper explains what the essence of the soul was for medievals, and how invoking it allowed Thomas to protect several key Christian commitments regarding the real, continuous, and causal presence of grace in the Christian moral life.

6. Structures of Grace: Catholic Social Movements as a *Loci Theologici* – Selected Session

Marriott Ballroom 8

Convener: **Kevin Ahern**, Manhattan College

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

Presenter: **Kevin Ahern**, Manhattan College

Paper Title: “Structural Grace: A Challenge to Movements and Theology”

Précis: Ahern’s paper explores the need for a more robust theological framework of social and structural grace. Drawing from the experiences of the movements of specialized Catholic action and the work of the liberation theologian José Comblin, Ahern outlines how ecclesial movements are potential spaces for God’s action in the world. A framework of structural grace, he argues, provides theologians with the necessary lens to better understand social movements as a space of theology, and for the movements themselves, as they seek to discern how best to respond to God’s mission in the world.

Presenter: **Robert Pennington**, Mount St. Joseph University

Paper Title: “The Canonicity of Cardijn's Methodology: From Catholic Social Movements to Catholic Social Teaching and in the Classroom”

Précis: This paper explores the work and legacy of Cardinal Joseph Cardijn. It explains that what emerges out of Cardijn's work in a Specialized Catholic Action social movement was a theological methodology that facilitates the laity's interpretation of historical reality as a locus theologicus. And, more importantly, that the structure of Cardijn’s methodology was subsequently used to develop various Catholic Social Teaching documents including (but not limited to): *Mater et Magistra*, *Gaudium et Spes*, *Octogesima Adveniens*, and most recently *Laudato Si*. In conclusion it argues that considering its canonical status in Catholic Social Teaching, Cardijn’s methodology has the potential to function as a pedagogical structure of grace in Catholic theological ethics.

7. Historical Theology Topic Session II

Marriott Ballroom 9

Administrative Team:

Scott Moringiello, Nicole Reibe, Agnes de Dreuzy

Convener: **Nicole Reibe**, Loyola University Maryland

Moderator: **Andrew Salzman**, Benedictine College

Presenter: **Julia A. Lamm**, Georgetown University

Paper Title: “Nature and Grace When ‘Nature’ is ‘Kinde’: Julian of Norwich’s Vernacular Theology of Grace”

Précis: In the longer version of her *Showings*, Julian of Norwich (1342-ca. 1416) developed a notion of nature and grace that departed from the usual way of things, and the fluid ways that she played with the Middle English word for ‘nature’—*kinde*—was at the heart of that departure. The relationship Julian established between nature and grace was one of continuity and compatibility, healing and hopefulness, rather than one of opposition and tension. Like everything else in her theology, her understanding of nature as *kinde* and God as kindness-itself followed from the primacy given to the divine attribute of love.

Presenter: **Elissa Cutter**, Loyola Marymount University

Paper Title: “God Made for Us This Grace: Mother Angélique and the Theology of Grace at Work in the (Jansenist) Convent of Port-Royal”

Précis: A major controversy over grace in Catholic theology appeared in Counter-Reformation France—the controversy over Jansenism. Jansenists held an Augustinian view, such that opponents characterized them as crypto-Calvinists. Interestingly, this controversy centered on a convent of nuns, Port-Royal. This paper will explain the theology of grace of Angélique Arnauld (1591–1661), the reforming abbess of the convent. Her theology defies what scholarship previously identified as Jansenist theology, but, because she wrote in feminine genres, scholars have not addressed her views. However, her reputation as a reformer means her theology had more significance for the Catholic tradition than previously recognized.

Presenter: **Grant Kaplan**, St. Louis University

Paper Title: “Re-sourcing the Nature-Grace Debate: Johannes Kuhn and the Nature-Grace Debate of the 1860s”

Précis: Despite renewed attention to the history of the nature-grace debate in Catholic theology, historians of theology have overlooked the debate between Johannes Kuhn and his neo-scholastic counterparts, Franz Clemens and later Constantin von Schüzler. This debate was one of the liveliest in nineteenth-century Catholic theology. It produced a flurry of articles and eventually engulfed the Holy Office. The paper proposes to re-examine this episode to recover how nineteenth-century theologians retrieved the teaching of Aquinas on grace. Much like de Lubac, Kuhn argues that neo-Thomists had confused Aquinas with later, early modern scholastic iterations. Kuhn, not self-styled neo-Thomists, was the true heir of Aquinas.

8. Protestant and Catholic Theologies of Grace in Conversation: Paradox and Gift – Invited Session

Marriott Ballroom 10

Convener: **Paul D. Murray**, Durham University

Moderator: **John Thiel**, Fairfield University

Presenter: **Karen Kilby**, Durham University

Paper title: “Catholicism, Protestantism and the Theological Location of Paradox: Nature, Grace, Sin”

Précis: This paper will explore the possibility that certain typical Catholic/Protestant differences in the construal of nature, grace and sin correspond to a different instinct for where paradox, unintelligibility, and the limits to intellectual inquiry ought properly to lie in theological systems. With reference to this framework, a fresh reading will be given of typical Catholic puzzlement towards Protestant theological anthropologies, and of typical Protestant dissatisfaction with Catholic anthropologies.

Presenter: **Paul D. Murray**, Durham University

Paper title: "Actualizing Grace in Catholic Theology and Practice: Lutheran Actualism as Gift for Catholic Learning"

Précis: The cost of the method of grammatical correlation in the 1999 *Joint Declaration on the Doctrine of Justification* is that it can mute the challenge and promise of difference. Specifically, this paper suggests that the Catholic instinct for "stable structures of grace" (e.g. habits, virtues, character; sacraments, ministry, authority), can tend towards idolatrous self-sufficiency unless integrated with a Lutheran actualist emphasis on the need for a continually renewed dependence on God's active gracious initiative in the Spirit. Some indication will be given of the implications of this for Catholic ecclesial habits of mind, process, and structure.

Respondent: **Nicholas M. Healy**, St John's University, NY

9. Moral Theology Topic Session II
The Role of Grace in Moral Theology

Lincoln

Administrative Team:

Kent Lasnoski, Christine McCarthy, Alessandro Rovati

Convener: **Christine McCarthy**, Fordham University

Moderator: **Alessandro Rovati**, Belmont Abbey College

Presenter: **Andrew Kim**, Marquette University

Paper Title: "Created Grace and Human Agency in Aquinas"

Précis: This paper examines the effect of Augustinian and Thomistic theologies of grace as applied to human agency and decision making in the context of the dialectical tension between the extreme "external" and "internal" locus of control perspectives. The essay concludes that whereas Augustine's theology of grace emphasizes an "external locus of control" understanding of grace, Aquinas's theology of grace emphasizes an internal locus of control, particularly in his insistence upon the reality of created grace in opposition to Peter Lombard. The paper argues that these differing emphases lead to importantly distinct conceptions of the nature of infused virtue.

Presenter: **Scott G. Hefelfinger**, Augustine Institute

Paper Title: "Christian Prayer, Where Grace Dances with Desire"

Précis: Nearly all the seeds of renewal sown by *Optatam Totius* pertain to prayer and the interior life: prayer is precisely the place of "living contact with the mystery of Christ;" it takes the "teaching of the Bible" as its principal point of departure; and it is a necessary source of "bearing fruit in charity" for the Church and for the world (§16). It is equally striking that, although moral

theology has made strides towards renewal—perhaps most especially in deepening its contact with Sacred Scripture—the life of prayer often remains a topic on the sidelines or altogether neglected. But moral and spiritual theology belong together, and rejoining a theological investigation of prayer to the discipline of moral theology shows the work of grace in the world, in particular, how the grace of prayer expresses and shapes our desires and habits, forming us in virtue and conforming us to Christ.

Co-Presenters: **Christina Astorga**, University of Portland
Rene Sanchez, University of Portland

Paper Title: "Resisting the Logic of the Empire: Prophetic Lament and the Filipino Notion of "Lakas" (Power)"

Précis: The logic of the empire subjects people to a totalizing system, through the principle of unity through uniformity. It ontologically numbs individuals and communities from questioning large aspects of their lives. Prophetic lament, in its three characteristics—memorable, contextual, and embodied—counters the logic of the empire. The Filipino notion of "lakas" at the base of the non-violent Filipino revolution of 1986, converges and diverges with prophetic lament. Paradox is at the heart of both, in the tension of justice and compassion, but the Filipino "lakas" draws from the power of subversive joy rather than the from the power of lament.

10. Latino/a Theology Consultation
Latino/x Aesthetics of Grace

Santa Fe

Administrative Team and Co-conveners:

Robert Rivera, Jeremy Cruz, Melissa Pagán

Moderator: **Jennifer Owens-Jofré**, Graduate Theological Union

Panelists: **Elaine Padilla**, University of La Verne
Miguel Diaz, Loyola University Chicago.

Précis: A centuries old debate has been the value of grace as divine gift. To describe the liberality yet also the significance of grace, it has been paired with terms such as "cheap," "economy," and "cost." So, while there has been an emphasis on the process of freely giving and receiving, the concept of the law of exchange maintains its hold in the theological imaginary. Adding to the complexity of this debate are "bodies" that historically have inhabited spaces at the limits of trade or systems of market exchange. Even today, the populations of developing nations remain at the highest risk of loss when speaking of trade. This panel will explore how the bodies of Latino/x expand, cross over, break through, or manipulate dominant molds intended to predetermine or dictate their "economic" freedoms via religious performance. What theological narratives of grace are being told, painted, written, danced, labored, crafted cultivated, suffered, and enjoyed by Latino/x performances of freedom?

11. Schillebeeckx for a New Generation and New Contexts Interest Group
Grace and Politics

Austin/Boston

Administrative Team:

Mary Ann Hinsdale, IHM, Kathleen McManus, OP, Stephan van Erp

Convener/Moderator: **Daniel Minch**, KU Leuven

Presenter: **Christiane Alpers**, Catholic University Eichstätt-Ingolstadt

Paper Title: “The Church as ‘sewage of the world’: Schillebeeckx’s Theology of Grace in the Context of the Catholic Renewal of the twentieth century”

Précis: Interpreting Edward Schillebeeckx’s theology in the wider context of twentieth century Catholic renewal, the paper argues that twentieth century Catholicism offers a distinct way for the Church to be political, a way that escapes contemporary tendencies to demonize political opponents. By contrast, the Church is envisioned to participate in this world’s redemption precisely by bearing its sins, by being ‘the sewage of this world’ – to quote Erich Przywara. Far from one-sidedly accommodating the Church to the modern world, Schillebeeckx envisioned the Church as a distinct political community, not any more ethically apt than the world, but identifiable by the hope that sinners can be converted by being forgiven.

Presenter: **Steven Rodenborn**, St. Edward’s University

Paper Title: “Encountering the Threatened *Humanum* in a Culture of Indifference”

Précis: Edward Schillebeeckx’s writings only rarely addressed indifference in the face of suffering. Negative contrast experiences enabled him to place resistance to suffering, rather than indifference to suffering, at the center of theological reflection. Nonetheless, theological resources exist within Schillebeeckx’s project that can assist in confronting what Pope Francis has called a contemporary culture of indifference. In the effort to draw out those resources, this paper leverages Elisabeth Vasko’s claim that social conditioning reinforces passive bystanding or privileged apathy. In exploring this insight, Schillebeeckx’s significance for the current culture of indifference will be established.

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

Saturday Evening, June 9, 2019

Eucharist	5:00 p.m. Marriott Ballroom 5
Reception	6:15 p.m. Marriott Ballroom 7-10 and Balcony
John Courtney Murray Award Banquet	7:00 p.m. Marriott Ballroom 6

Sunday Morning, June 10, 2018

Conveners' Breakfast

7:15 – 8:45 a.m.
Michigan/Texas

New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Paul Lakeland, CTSA President-Elect, María Pilar Aquino, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2019 convention.

Morning Prayer

8:30 – 8:45 a.m.
Atlanta

Exhibits Open

8:30 – 12:00 p.m.
Marriott Ballroom Foyer

Fourth Plenary Session: Presidential Address

9:00 – 10:00 a.m.
Marriott Ballroom 5

Presiding: **María Pilar Aquino**
University of San Diego
Vice-President, CTSA

Address: **Mary E. Hines**
Emmanuel College
President, CTSA

“Searching the Signs of These Times: Intimations of Grace”

Appointment of the New President

10:00 a.m.
Marriott Ballroom 5

Breakfast and Reception / Coffee

10:15 a.m.
Marriott Ballroom Foyer

Meeting and Luncheon: CTSA Board of Directors

11:00 a.m. – 1:00 p.m.
Indianapolis Boardroom

**Catholic Theological Society of America
Convention 2019**

“Another World is Possible: Violence, Resistance, and Transformation”

**June 6-9, 2019
Wyndham Grand Downtown Hotel
Pittsburgh, PA**

The CTSA would like to thank the following members for their service and assistance with the annual convention:

Local Arrangements Committee

Katharine E. Harmon, Marian University
Matthew Sherman, Marian University

Liturgical Aide

Katharine E. Harmon, Marian University

Parliamentarian

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