

**The 74th Annual Convention of
The Catholic Theological Society of America**

***Another World is Possible: Violence, Resistance and
Transformation***

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

Convention Schedule At-a-Glance

Day and time	Event	Page
Thursday		
3:00–5:30 p.m.	Women’s Consultation	4
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Friday		
(various times)	Breakfast meetings*	6
7:15–8:30am	Mentorship breakfast*	6
8:40–9:00 a.m.	Memorial Service	6
9:00–10:30 a.m.	Second Plenary	7
10:30–11:00 a.m.	Coffee Break	7
11:00 a.m.–12:45 p.m.	Concurrent Sessions I	7
1:00–2:15 p.m.	Women’s Consultation luncheon*	19
2:30–4:15 p.m.	Concurrent Sessions II	19
4:30–6:00 p.m.	CTSA Business Meeting	31
6:15–7:45 p.m.	President’s Reception for New Members	31
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8:00–9:00 p.m.	Special Session	31
Saturday		
(various times)	Breakfast meetings*	31
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9:00–10:30 a.m.	Third Plenary	32
10:30–11:00 a.m.	Coffee Break	32
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Sunday		
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8:30–8:45 a.m.	Morning Prayer	57
9:00–10:00 a.m.	Fourth Plenary: Presidential Address	58
10:00 a.m.	Appointment of the New President	58
10:15 a.m.	Breakfast and Reception/Coffee	58

**prior registration or ticket required*

Concurrent Sessions At-a-Glance

I. Friday Morning

1. Theology and Science
2. Post-Post-Conciliar & Millennial Theologians
3. Transnational Catholicities: Faith and Popular Culture in Global Dialogue
4. Church/Ecumenism
5. #ChurchToo: Violence, Resistance, Transformation, and the Clergy Sexual Abuse Crisis
6. Fundamental Theology/Method
7. Learning from Practices of Women Religious Engaging Authority, Racial Injustice and Difference
8. Christianity and Judaism
9. Prophesying Another World: Or the Transformative Ministry of Daniel Berrigan
10. God and Trinity
11. Latino/a Theology

II. Friday Afternoon

1. Christ
2. Lonergan
3. Extractives and Catholic Peacebuilding
4. Comparative Theology
5. The Liberating Theology of James Hal Cone
6. Historical Theology 1
7. Bioethics/Healthcare
8. Von Balthasar
9. Theology, Sexuality, & Justice: New Frontiers
10. Another World: Dismantling Clericalism and Pursuing Healing
11. Catholic Theology and the Contemporary University

III. Saturday Morning

1. Practical Theology
2. Historical Theology 2
3. Black Catholic Theology
4. Rahner Society
5. Theological Diversity
6. Violence, Resistance, and Transformation *in the Church*: Explorations of Ecclesial Sinfulness and Holiness
7. Catholicity and Mission
8. Liturgy and Sacraments
9. Moral Theology 2
10. Theological Reflections on Grassroots Alternatives for Postcapitalist and Decolonial Futures
11. Anthropology

IV. Saturday Afternoon

1. Moral Theology 1
2. Theological Witness of Oscar Romero
3. Professor Elochukwu Uzukwu, C.S.S.P.: Review of his Scholarship and Contributions to African Theology in the last Twenty Years
4. Spirituality
5. Transforming the Body of Christ: Imagining Ecclesiology in Light of Intra-Church Violence
6. Creation/Eschatology
7. Holy Rage: Assessing the Role of Anger, Rage, and Wrath in Transformative Work
8. Catholic Social Thought
9. Thomas Aquinas
10. Schillebeeckx for a New Generation and New Contexts
11. Asian/Asian American Theology

Pre-Convention Events, Thursday, June 6, 2019

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

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

Exhibits 1:00–7:00 p.m.
Grand Ballroom & King’s Garden Foyers

Women’s Consultation on Constructive Theology 3:00–5:30 p.m.
*“Resisting Apathy and Silence:
Theology, Women, and Social Movement”*
Grand Ballroom 3-4

Administrative Team: Kathryn Lilla Cox, Elizabeth L. Antus, Colleen M. Carpenter

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

Kathryn Lilla Cox, University of San Diego

Moderator: **Jennifer Owens-Jofré**, Austin Presbyterian Theological Seminary

Presenter: **Kimberly Humphrey**, Boston College

Paper Title: “Contesting Apathy: Sin and the Emotional Politics of Backlash”

Précis: Apathy remains a central analytic frame for discussing humanity’s complicity in systemic sin. However, the recent backlash to movements like Black Lives Matter and #MeToo illustrates that apathy, a passive failure to feel, does not adequately describe the affective posture of those who are complicit in systemic sins. A close reading of the backlashes reveals derision for those who are marginalized and active investment in the systems that marginalize. In dialogue with scholarship on the cultural politics of emotion and womanist theologies of sin, I reconsider how to best describe the affective structures of sin and conversion empowered by grace.

Presenter: **Christina A. Astorga**, University of Portland

Paper Title: “Behind the Veil: The Asian Face of Gender Resistance”

Précis: Gender violence as a deep wound in our common humanity is addressed in this paper. It is developed in three sections. It begins with references to gender violence as a global phenomenon and it develops its key premise that gender inequity is the root of gender violence. These two sections provide the background to the paper's main study of the Asian face of gender resistance. Feminist scholars have been unearthing stories of staunch resistance of Asian women to dominating regimes. These marginalized resistance strategies are investigated in view of feminist liberation in general and Asian feminist liberation theology in particular.

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

Ann O'Hara Graff Memorial Award Presentation

4:30–5:00 p.m.

The 2019 Ann O'Hara Graff Award will be presented to
Mary Rose D'Angelo
Associate Professor Emerita, University of Notre Dame

Business Meeting

5:15–5:30 p.m.

Steering Committee:

Elizabeth L. Antus, Boston College (Convener)
Julia H. Brumbaugh, Regis University
Rosemary P. Carbine, Whittier College
Colleen M. Carpenter, St. Catherine University (Ann O'Hara Graff Award Convener)
Jessica Coblenz, St. Mary's College of California (Treasurer)
Molly Gower, St. Mary's College
Jaisy Joseph, Seattle University
Layla Karst, Loyola Marymount University
Kathy Lilla Cox, University of San Diego (Convener)
Cristina Lledo Gomez, Charles Sturt University (Secretary)
Jennifer Owens-Jofré, Austin Presbyterian Theological Seminary
Elaine Padilla, University of La Verne
Annie Selak, Boston College

Thursday Evening, June 6, 2019

Opening and First Plenary Session

7:00–9:00 p.m.
Grand Ballroom 1-2

Presiding: **Paul Lakeland**, Fairfield University
President, CTSA

Welcome and Opening Prayer:

Most Reverend David A. Zubik
Bishop of Pittsburgh

Address: **Kevin F. Burke, S.J.**, Regis University

“Toward a Grammar of the Possible: Theological Imagination in
Times of Crisis”

Reception

9:00 p.m.

Donors:

King’s Garden

Office of the President, Duquesne University
The Center for Catholic Studies, Fairfield University
Office of the President, Loyola Marymount University
Office of the President & The Office of University Mission, Regis University
The School of Arts, Humanities and Social Sciences, Saint Vincent College
Office of the President, Santa Clara University
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 7, 2019

Von Balthasar Society Breakfast

7:00–8:30 a.m.
Birmingham

Comparative Theology Reading Group Breakfast

7:00–8:30 a.m.
King’s Garden 4

Mentorship Breakfast

Prior registration required

7:15–8:30 a.m.
King’s Garden 5

Memorial Service

8:40–9:00 a.m.
Grand Ballroom 1-2

Registration 9:00 a.m.–4:00 p.m.
Grand Ballroom Foyer

Exhibits Open 8:30 a.m.–5:00 p.m.
Grand Ballroom & King’s Garden Foyers

Second Plenary Session 9:00–10:30 a.m.
Grand Ballroom 1-2

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

Address: **Emily Reimer-Barry**, University of San Diego

“Another Pro-Life Movement is Possible: Untangling Patriarchy and the Pro-Life Movement”

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

Coffee Break 10:30–11:00 a.m.
Grand Ballroom & King’s Garden Foyers

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

I.1. Theology and Science – Topic Session **Chartiers**

Administrative Team: Heidi Russell, Paul Schutz, Amanda Alexander

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

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

Presenter: **Levi Checketts**, Holy Names University

Paper Title: “Violence in a Convergent Universe: Teilhard de Chardin’s Cosmic Vision and the Problem of Evil”

Précis: Teilhard de Chardin’s scientific-mystical vision of the universe seems to allow for the problem of violence as a mere cost of human spiritual progression. His own writings seem to accept the horrors of worldwide conflict and atomic war as positive strides toward our Christian goal.

However, a deeper reading shows Teilhard considers the evil effects of these things as serious problems for which humanity must take full responsibility. The call to humanity to be “cosmic Christ” entails taking on the suffering of a universe characterized by entropy.

Respondent: **John Slattery**, Dialogue on Science, Ethics, and Religion / American Association for the Advancement of Science

Respondent: **Shawnee Marie Daniels-Sykes**, Mount Mary University

I.2. Post-Post-Conciliar & Millennial Theologians – Interest Group

Traders

Administrative Team: Mary Beth Yount, Michael Canaris, Katherine Schmidt

Convener: **Mary Beth Yount**, Neumann University

Moderator: **Katherine Schmidt**, Molloy College

Presenter: **Daniel A. Rober**, Sacred Heart University

Paper Title: “Faith and Hope in the Ruins: Millennial Theology in a Shattered Church”

Précis: The millennial generation has encountered a church seemingly in decline due to both broader secularization and self-inflicted wounds. This paper argues that this generation of theologians has the opportunity and task of realizing the vision of the Church proposed by Vatican II that truly goes beyond the institutional. Talk by some commentators of a “Catholic civil war” demands that theologians find a better way forward than this rhetoric, much less reality; the paper concludes by proposing a more robust Catholic engagement of the Lutheran concept of the invisible church as an antidote to over-identification of the Church with its institutional aspects.

Presenter: **Stephen Okey**, Saint Leo University

Paper Title: “Reconsidering Public Theology in a Digital Age”

Précis: David Tracy describes theology as a public discipline that speaks not only to the church but also to the academy and the society. Yet this argument preceded the rapid expansion of the internet into nearly every facet of human life. How then does theology go public online? This paper argues that the changing media landscape requires reconsideration of Tracy’s three publics and the theological claims that underpin them. The transformation wrought by digital communications suggest a different

approach for how theology can be public. Moreover, the rise of disruptive and violent modes of discourse online require a robust public theology that can offer more productive and charitable conversations.

Presenter: **Karen Ross**, Marquette University

Paper Title: “Social media as Sacred Space for Feminist Theological Activism and Resistance”

Précis: Millennials have utilized social media platforms such as Twitter, Facebook, and Instagram in order to speak up against societal injustices, hold others accountable for violence, and experience solidarity and healing in the midst of political and social instability. In particular, social media has been a widely used platform for feminist activism and resistance in light of the #MeToo and #Timesup movements. This paper will discuss how Millennial feminist theologians and ethicists have engaged in these conversations on social media, and in doing so have helped cultivate a sacred space online for activism and resistance.

I.3. Transnational Catholicities: Faith and Popular Culture
in Global Dialogue – Interest Group

Rivers

Administrative Team: Kevin Considine, Linh Hoang, O.F.M, Sophia Park, S.N.J.M.

Convener: **Linh Hoang**, Siena College

Moderator: **Robert J. Schreiter**, Catholic Theological Union

Presenter: **Kevin Considine**, Independent Scholar

Paper Title: “‘Analogy of the Wound’ as Transnational Catholicity: Intercultural Theological Anthropology and ‘Han’”

Précis: There is a growing global concern for “solidarity with the sinned-against.” This presentation explores how the Korean notion of *han* is an intercultural theological anthropology that reflects this transnational catholicity through an *analogy of the wound*. An analogy of the wound is a means for communication of woundedness among individuals and groups whose *han* shows similarities while remaining ultimately dissimilar. This is a means for embodying God’s work of salvation from innocent suffering—the festering of *han* in the wounds of the “sinned-against” and sinners—and can lead to building “beloved” communities that become Christ’s wounded and salvific body for others.

Presenter: **Sophia Park**, Holy Names University

Paper Title: “Transnational Catholicities: Refugees in a Global World”

Précis: In today’s world, Catholicity flows, often not being limited to the Magisterium of the Church but emerges from the people specifically those living in the global, digital-oriented, post-capital culture. While cultures, including commodities, cross the national border frequently, the border crossing dynamics provide possibilities to transform the nature of Catholicity as an alternative consciousness. This presentation focuses on the crisis of the Yemen refugees in South Korea, emphasizing the movement of the pro and against refugees through social media networks, and the response of the Korean Catholic church as a global Church, concerning social justice, interfaith engagement, and conflict among the Catholics. The instance indicates how given conflictual aspects of refugees prompts a new collaborative Catholicity in the global world.

Presenter: **Antonio Sison**, Catholic Theological Union

Paper Title “Diversity-in-Communion: Trinitarian Perichoresis and Transnational Cinema”

Précis: What if cinema can kindle our theological imagination so that we are able to clarify and integrate a trinitarian vision of living together interculturally in the face of the interweaving issues of race, class, gender, and religion? This paper represents a creative and critical dialogue between a contextual understanding of *perichoresis*, the triune God’s divine dance of salvation, and the envisioning of intercultural mutuality in transnational cinema. This methodological approach involves the hermeneutics of cinema as *locus theologicus*—a site for theological discovery—in view of a *theologie totale*, which attends to culture in order to explore theological meaning in aesthetic forms or cultural production; a semiotic moment in systematic theology.

I.4. Church/Ecumenism – Topic Session

Brigade

Administrative Team: Edward P. Hahnenberg, Colleen Mary Mallon, O.P., Jakob Karl Rinderknecht

Convener: **Edward P. Hahnenberg**, John Carroll University

Moderator: **Eugene Schlesinger**, Santa Clara University

Presenter: **Mary Kate Holman**, Fordham University

Paper Title: “Another Church is Possible: The French Worker Priest Movement (1943-1954) as Resource for Contemporary Ecclesial Reform”

Précis: The present model of ministry in the Catholic Church has cultivated a clerical culture responsible for the present crisis of sexual abuse and cover-up. This paper looks to the French worker priest movement (1943-1954) as a historical resource for contemporary theologians seeking to reform the Church with bold and creative models of ministry. The movement’s non-traditional formation, their embeddedness among suffering communities, their rejection of the chasms between clergy/laity and sacred/secular, and their perpetual conflict with Vatican authority are particularly prophetic for a Church that cannot transform the world without being transformed itself.

Presenter: **Jaisy A. Joseph**, Seattle University

Paper Title: “One Long Epiclesis: The Eucharistic Table as Diaspora Space”

Précis: In 1980, Yves Congar noted that segregation in U.S. churches diluted the significance of the Eucharist through its lack of concrete *human* communion. In dialogue with his pneumatological ecclesiology, I will respond to this claim by examining sociologist Avtar Brah’s concept of *diaspora space*, which foregrounds the entanglement of histories. Then, I will reimagine the eucharistic table as a *diaspora space* of entangled, wounded histories. Finally, I will consider the implications of recognizing that the fullness of catholicity is experienced through this very entanglement of concrete histories that contribute to the Church’s epiclectic journey as a pilgrim people.

Presenter: **Elyse Raby**, Boston College

Paper Title: “The Intercorporeal Body of Christ: Transforming an Ecclesial Image Through Maurice Merleau-Ponty”

Précis: This paper uses Maurice Merleau-Ponty’s phenomenology of the body to interpret the ecclesial “body of Christ” image such that it highlights the church’s necessary and mutually beneficial relationship with the world as articulated by *Gaudium et Spes*. For Merleau-Ponty, the body is ‘intercorporeal,’ always in relation with other bodies and the world. Moreover, because the body is particular and finite, the other’s perception of the self is necessary for a fuller understanding of one’s own subjectivity. Imaging the church as an ‘intercorporeal body of Christ’ resists ecclesial

self-enclosure and triumphalism, and encourages the church to learn from the world, even as it is in mission to the world.

I.5 #ChurchToo: Violence, Resistance, Transformation,
and the Clergy Sexual Abuse Crisis – Selected Session

Grand Ballroom 3

Convener: **Lisa Fullam**, Jesuit School of Theology, Santa Clara University

Moderator: **Stephen Pope**, Boston College

Presenter: **Melanie Barrett**, University of St. Mary of the Lake/Mundelein Seminary

Paper Title: “Restoring our Christ-Centered Vision: The Seminary as Contemporary Bethsaida”

Précis: Focusing on the seminary context, I will propose a model of formation that places spiritual fatherhood at the core of priestly identity. In this paradigm, one’s sexual desires are integrated—rather than suppressed—in the service of love for one’s spiritual sons and daughters. Celibate chastity functions as a charism in which self-possession frees the priest for greater self-gift. Spiritual formation aims to deepen love for God and for the people of God, culminating in the virtuous capacity to sacrifice one’s own comforts, prestige, and worldly power. Intellectual/moral formation emphasizes the virtuous imitation of Christ: especially Jesus as the good shepherd, who willingly lays down his life to protect his sheep from harm.

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

Paper Title: “Holy Agents, Holy Structures? Thinking Through Transformation in the Education of Priests”

Précis: On the one hand, the crisis has revealed either an absence or severe malformation of the self-understanding of priests as called to an integral life of holiness. The symbolic case of Theodore McCarrick is so troubling because, as one survivor in the Archdiocese of Washington put it, “it was all a lie.” On the other hand, the crisis shows that individual earnestness is woefully insufficient, especially insofar as so many otherwise earnest clergy turned a blind eye to such abuses. Critical realism can help us understand how questions agency and structures must be addressed together in order to bring about transformation.

Presenter: **Lisa Fullam**, Jesuit School of Theology, Santa Clara University

Paper Title: “Clericalism as Social Sin”

Précis: Clericalism is not a vice of individuals, but a social sin infesting the Church, working its harm in ways not unlike the ways racism, sexism, or homophobia infest Church and society. Imagining priests as a sacred caste set above and apart from others fails to grapple with the anthropological corruption of clericalism (and other social sins). For seminaries to resist clericalism, a reform of Catholic theology of priesthood, seminary structures, and formation practices so that they refuse to “replace, or silence, or ignore, or reduce the People of God to small elites,” (as Pope Francis put it,) will be required.

I.6. Fundamental Theology/Method – Topic Session

Grand Ballroom 4

Administrative Team: James F. Keating, Christopher Hadley, S.J., Jeremy Wilkins

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

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

Presenter: **James L. Martin**, University of Notre Dame

Paper Title: “Another Violence is Possible: Reconceiving the Nearness of the Peaceable Kingdom”

Précis: In this paper, I will explore Bernard Lonergan, S.J.’s fundamental insight into the irreducible connection between redemption and the Kingdom, extending his understanding of the notion of the intelligibility of redemption to the Kingdom of God. Additionally, I will locate a hermeneutical key to this correlation in Christ’s claim to have come not to bring peace but division, which will demand the conception of a form of “evangelical violence,” on the one hand, and the conception of the “at-handedness” of the Kingdom, on the other, all the while insisting on the priority of its irreducible and primordial connection to redemption.

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

Paper Title: “Structural Sin, Structural Grace?”

Précis: Shifting the subject of sin and grace from individual agents to structures and groups, I offer reflections on a theology of structural grace and structural sin. First, I conceptualize the agency or subjectivity of a structure or a group such as the family, a church, an association, the state, and now the world. In what sense can these structures be said to act and therefore also mediate sin and grace? Second, I reflect on the theological

significance of human solidarity on the basis of an ontology of solidarity that constitutes those structures and groups. Third, on the basis of a theology of creation and church history, I outline how the creator God can be said to act on these structures as media of grace. I rely mostly on Aquinas's theology of creation and grace.

Presenter: **Christopher Baglow**, University of Notre Dame

Paper Title: "Endless Forms Most Credible: Biological Evolution as an Analogy for the Development of Christian Doctrine"

Précis: In this paper I will explore the similarity-in-difference of authentic doctrinal development and the dynamics of biological evolution. After a brief exploration of the proper role of analogies in theological reflection and the traditional analogy between the orders of creation and revelation/redemption, I will explore three possible analogies between biological evolution as understood in contemporary theory and doctrinal development as understood by J.H. Newman: evolutionary convergence and continuity of principles, punctuated equilibrium and preservation of type, exaptation and the continuity of the Jewish and Christian covenants. I will conclude by exploring the benefits of such an approach for Christian life and praxis.

I.7. Learning from Practices of Women Religious Engaging Authority, Racial Injustice and Difference – Selected Session

King's Plaza

Convener: **Patricia A. Parachini, S.N.J.M.**, Sisters of the Holy Names

Moderator: **Rachel Bundang**, Santa Clara University

Panelist: **LaReine-Marie Mosely, S.N.D.**, Notre Dame of Maryland University

Paper Title: "Naming Difficult Conversations about Race, Ethnicity, and Difference: The Way Forward for the People of God"

Précis: Having and naming the difficult conversations about race, ethnicity, and difference is imperative for women and men religious today. The changing demographics in our congregations and in our country and the countless dog whistles employed by political leaders cry out for honest and thoughtful conversations concerning how we want to be in relationship with each other today and in the future. Additionally, the nexus we find ourselves at as our Church faces grand jury reports and disclosures from religious congregations—all regarding clergy sexual abuse and cover-ups, likewise call for careful dialogue. When we juxtapose approaches to

engaging these two issues insights surface that may elucidate the way forward for the People of God.

Panelist: **Maria Cimperman, R.S.C.J.**, Catholic Theological Union

Paper Title: “Transformative Practices of Women Religious Engaging Church Authority, Racial Violence and Difference”

Précis: We continue to be confronted with abuse of authority in the Church, racial and ethnic violence in societies, and discrimination based on difference. Women religious have made attempts to deal squarely with issues such as racism and other forms of exclusion. What is to be learned from the inroads, failures, and transformative practices in religious congregations and the Leadership Conference of Women Religious (LCWR)? In this session we will cull from the LCWR investigation, racial histories of congregations and their efforts to be transformed from multicultural communities into intercultural communities in order to see what we might learn about theological method and practices that may serve the wider church community.

I.8. Christianity and Judaism – Consultation

King’s Terrace

Administrative Team: Heather Miller Rubens, Matthew Tapie, Elena Procaro-Foley

Convener: **Heather Miller Rubens**, Institute for Islamic, Christian, and Jewish Studies

Moderator: **Matthew Tapie**, St. Leo University

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

Paper Title: “Blood and Water: Rethinking *Limpieza de Sangre* in Fifteenth Century Spain”

Précis: In order to quell the increasing violence against conversos stoked by the *limpieza de sangre*, Alfonso de Cartagena proposed a different conception of blood. Drawing upon the long-standing connection between blood and nobility, he fused it with Jewish covenantal theology and notions of election to create the idea of Jewish nobility. This aligned him with political power and offered a non-supersessionist vision of the relationship between Judaism and Christianity. While his ideas were obscured by the Spanish Inquisition, they are an historical alternative to supersessionism that may still prove relevant.

Presenter: **Richard J. Barry IV**, Providence College

Paper Title: “The Jerusalem Temple as Icon of ‘Another World’: Beauty, Goodness, Truth”

Précis: Christian theologians, across the centuries, have often imagined the Jerusalem temple as, ultimately, a site of violence: a mountain of death, divine wrath, and bloody vicarious punishments. However, modern Jewish biblical scholarship shows that, far from being a site of violence and fear, Zion was understood as the perfect icon of peace, the place where eyes were trained to perceive God’s glory, hearts trained in the way of right action, and minds trained to wrestle with truth, creaturely and divine. This more accurate understanding of the temple can enrich Catholic theology in numerous ways and advance Jewish/Catholic dialogue.

Respondent: **David Mayaan**, Boston College

I.9. Propheying Another World: Or the Transformative Ministry of Daniel Berrigan – Selected Session

King’s Garden 1

Convener: **Taylor Ott**, Fordham University

Moderator: **Marcus Mescher**, Xavier University

Presenter: **Daniel Cosacchi**, Fairfield University

Paper Title: “The Nonviolent *Spiritual Exercises*: Daniel Berrigan as Practitioner of Ignatian Spirituality”

Précis: Among the Catholics who grew to prominence in the twentieth century, few matched the public witness of Daniel Berrigan (1921-2016). This paper will develop the topic of Berrigan’s use of the *Spiritual Exercises* of St. Ignatius as the backbone of his pacifism. This paper’s approach will be threefold. First, it expands on the sparse scholarly work on Berrigan specifically as a Jesuit and a priest. Second, it examines Berrigan’s own conversion alongside Ignatius’s dramatic decision to lay down his weapons in Montserrat. Third, in light of this momentous development in Ignatius’s life, the article will examine whether such pacifism ought to be mandatory for Jesuits today (beyond the prohibition on clerics from bearing arms in warfare), taking the particular case of Berrigan and his triumphs and trials into consideration as an example.

Presenter: **Eric Martin**, Fordham University

Paper Title: “‘The Neutralism of Outer Hell:’ Dan Berrigan In (and Out of) The Civil Rights Movement”

Précis: “I have the feeling of chucking it all over and going to Birmingham,” Dan Berrigan wrote to Thomas Merton in 1963, after his superiors prevented him from participating in the civil rights movement. This paper mines his unpublished letters to narrate his engagement with the movement, including his program to send students to New Orleans with his brother Phil; being denied permission to join the Freedom Riders, which threatened his relationship with the Jesuits; and his attendance at and writings on the March on Washington for Jobs and Freedom. Berrigan’s letters offer a limited yet viable resource at a moment in which the U.S. church is yet to find its role in anti-racist movements after Ferguson and Charlottesville.

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

I.10. God and Trinity – Topic Session

King’s Garden 2

Administrative Team: Elizabeth Groppe, Brian Robinette, Darren J. Dias, O.P.

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

Moderator: **Michael Attridge**, University of St. Michael’s College

Presenter: **Anthony J. Godzieba**, Villanova University

Paper Title: “A Theology of the Presence and Absence of God”

Précis: Anthony J. Godzieba will speak on his new book *A Theology of the Presence and Absence of God* (Liturgical Press, 2018). The book traces the history of the “God-problem” in western culture, affirms that human experience is open to divine transcendence and trinitarian revelation, and charts a path to discipleship in the world in which embodied performance is key to faith seeking understanding and participation in the mystery of God’s love.

Respondent: **John R. Sachs, S.J.**, Eastern Point Retreat House

Respondent: **Jennifer Newsome Martin**, University of Notre Dame

I.11. Latino/a Theology – Consultation**King's Garden 3***Wounded Glory as Indictment and Vision of Another World*

Administrative Team: Elaine Padilla, Leo Guardado, Melissa Pagán-Rubalcaba

Convener: **Elaine Padilla**, University of La VerneModerator: **Lucila Crena**, University of VirginiaPresenter: **Nancy Pineda-Madrid**, Boston College School of Theology and Ministry, and Loyola Marymount University

Paper Title: Resisting Violence, Cultivating the Mystical-Political Dimension

Précis: Violence mars and destroys the lives of many women, their families, and communities. The danger it poses rests in its capacity to eviscerate who we are as *imago dei* by inhibiting imagination and truncating the mystical-political dimension. Conversely, in response public reinterpretations of Exodus and of crucifixion, along with the enduring traditions of retablos, ex-votos, Day of the Dead altars, and the like -- foster a distinctly Latinx spiritual realism in an eschatological key. After analyzing the corrosive nature of violence, this paper examines the ways in which particular practices are evocative of the mystical-political dimension which reflects a spiritual realism. By spiritual realism I mean a universal transcendent realm implied in popular practices, and significant to the subversion of violence.

Presenter: **Roberto S. Goizueta**, Boston College

Paper Title: “Is the Universe Friendly?’: On Mortality, Walls, and the Possibility of Christian Faith”

Précis: Taking for its title Albert Einstein’s legendary question, this paper explores how fear leads to the exclusion of the other and our self-isolation through the erection of barriers. It addresses the concept of the “denial of death” (Ernest Becker) as the root of our fear of “the other” and how the denial of death inevitably leads to a denial of life in all its gratuity. Since the Christian notion of the option for the poor understands the other as the sacrament of Christ, the barriers we erect isolate us not just from the stranger but from Christ Himself. So, I suggest that the option for the poor is a precondition of Christian faith. The option for the poor is thus not so much an ethical as a soteriological imperative, not so much an answer to the question “What must I do to be a *good* Christian?” as an answer to the question “What must I do to be a Christian *at all?*”

Respondent: **Melissa Pagán-Rubalcaba**, Mount St. Mary’s University

Friday Afternoon, June 7, 2019

Women's Consultation on Constructive Theology Luncheon 1:00–2:15 p.m.
King's Garden 5

Hearing of the Resolutions Committee 1:00–2:15 p.m.
Grand Ballroom 1-2

Presiding: **Christine Firer Hinze**, Fordham University
Vice-President, CTSA

Parliamentarian: **Terrence Tilley**, Fordham University (Emeritus)

Concurrent Sessions II 2:30–4:15 p.m.

II.1. Christ – Topic Session **Chartiers**

Administrative Team: Steven Battin, Brianne Jacobs, Elizabeth O'Donnell Gandolfo

Convener: **Steven Battin**, University of Notre Dame
Moderator: **Brianne Jacobs**, Santa Clara University

Presenter: **Laura M. Taylor**, College of St. Benedict / St. John's University

Paper Title: "Encountering Christ in the Borderlands: A Theology of the Cross/ing"

Précis: The human consequences of U.S. immigration policies pose an inescapable challenge for theology—namely, how can Christians reconcile a liberating God of life with the precarious deaths of those fleeing conditions that make life in their homeland unsustainable? To answer this question, my paper proposes a theological meditation that examines how the blistered feet of the border crosser and the bloodied feet of the crucified Christ can inform one another. How might a consideration of these wounds, each inflicted on a cross/ing, enable us to hear the cry of Christ in the voices of the migrants and respond by creating a more just world?

Presenter: **Jean Donovan**, Saint Leo University

Paper Title: "Images of Jesus that Divide Us: Peacemaking with Contextual Theology"

Précis: Deconstructing violent images of Jesus opens up the possibility for a renewed Christology. Through the lens of contextual theology, this paper will reexamine the images of Jesus as the suffering servant, the paschal lamb, and the one whose death on a cross atoned for human sinfulness. Using classical and modern theological insights, this deconstruction will open the way for a clearer vision of the life and teachings of Jesus. By doing so, it forms a rationale for the urgent need in today's turbulent world to become peacemakers.

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

Paper Title: "Christology and Primitive Accumulation: Enclosure Strategies and Obstacles to 'Another Possible World'"

Précis: This paper analyzes the role of Christology within the expansion of capitalist relations. It argues that the Christological construction of the Messiah as the universal savior has, within the global expansion of capitalist relations, functioned as an enclosure movement on the level of cosmologies. This Christological enclosure movement has been part of the historical process of primitive accumulation—that is, the process of laying the groundwork for capitalist relations that continues to surface in moments when such relations are threatened—by destroying cosmologies, such as those that ground the Zapatista claim that "another world is possible," incompatible with capitalist work discipline.

II.2. Lonergan – Consultation

Traders

Administrative Team: Kevin Vander Schel, Darren J. Dias, O.P.

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

Moderator: **Clayton Shoppa**, St. Francis College

Presenter: **Timothy Hanchin**, Villanova University

Paper Title: "Friendship as Wonder Therapy: The Option for the Poor and Intellectual Development at a Catholic University"

Précis: Ignacio Ellacuría advocated that a Catholic university must uphold a twin commitment to academic excellence and a concern for the transformation of social reality. He added that the "gospel preference for the poor" aids the integration of faith and reason. What then is the cognitive status of the option for the poor? Gustavo Gutiérrez understands the option as friendship with the poor. Frederick Lawrence identifies friendship benevolence as the affective counterpart to wonder in Bernard Lonergan's

hermeneutics of authenticity. In this light, the option for the poor may heal wonder's dynamism and therefore further intellectual development at a Catholic university.

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

Paper Title: "Complicating the Reception of Lonergan on 'Sacralization and Secularization'"

Précis: Several prominent Lonergan scholars have developed sustained and systematic interpretations of Lonergan's 1973 lecture entitled "Sacralization and Secularization." This paper aims to complicate those insightful albeit relatively heuristic treatments by situating Lonergan's approach within a historical narrative centered on the emergence and development of liberal democracy. Integrating elements of Lonergan's work with insights drawn from contemporary debates in political philosophy and theology, my approach will culminate with an account of human rights and solidarity that confirms, expands and clarifies the notions of a fourth stage of meaning and social grace.

Presenter: **Mara Brecht**, University of St. Michael's College

Paper Title: "Another World is Possible: Resources for Antiracist Education"

Précis: This project documents and explicates how two significant voices in Catholic theology, Bryan Massingale and Shawn Copeland, use Lonergan's concepts of culture, commonsense understanding, and bias to analyze and theologically address racism. I consider two further possibilities for how Lonergan's thought can help us envision another world: specifically, conversion and conscience provide antiracist Catholic theological educators with salient resources.

II.3. Extractives and Catholic Peacebuilding – Interest Group

Rivers

Administrative Team: Caesar A. Monteverchio, Tobias Winright, Laurie Johnston

Convener: **Caesar A. Monteverchio**, University of Notre Dame

Moderator: **Laurie Johnston**, Emmanuel College

Presenter: **Msgr. Héctor Fabio Henao**, Episcopal Conference of Colombia, Caritas Colombiana

Paper Title: "Church Action on Mining in the Matrix of Peace in Colombia"

Precis: In late 2016, Colombia's government finalized a peace agreement with the country's largest rebel military group, the FARC, ending over fifty years of armed conflict. A major component of the agreement was access to mining sites. However, issues of ecology, economic development, and human rights surround mining projects and high tensions remain. This presentation will detail the approaches Catholic actors have taken on these issues and examine how the questions around mining impact the national peace agreement and its implementation.

Respondent: **Vincent Miller**, University of Dayton

Respondent: **Tobias Winright**, Saint Louis University

II.4. Comparative Theology – Topic Session

Brigade

Administrative Team: Tracy Sayuki Tiemeier, P.J. Johnston, Peter Feldmeier

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

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

Presenter: **Bede Benjamin Bidlack**, Saint Anselm College

Paper Title: "Of Soldiers and Saints: Daoist and Christian Spiritual Combat"

Précis: Many Christians long for a contemplative spirituality that engages both spirit and body. For some, the Daoist-inspired martial art of *taiji quan* ("tai chi") fulfills this. Even though martial imagery is largely out of fashion in contemporary Christian spirituality, martial imagery and virtue were critical in the development of many saints. Among these is the soldier-saint Ignatius Loyola. This project places side-by-side *taiji quan* and Ignatian spirituality to foreground the relevance of martial virtue in contemporary spirituality. The comparison demonstrates the importance of mental imagery, the body, spiritual combat's ultimate aims: healing, wholeness, and love.

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

Paper Title: "Striving for Other Worlds, without An-Other: Two *Advaita* Visions of Social Transformation"

Précis: In this paper I examine two contemporary attempts to imagine new worlds and to respond to social injustice in the non-dualist Hindu tradition of

Advaita Vedānta: the Natural Law Party, rooted in Transcendental Meditation; and Anantanand Rambachan’s “Hindu Theology of Liberation,” rooted in the traditionalist Arsha Vidya *paramparā*. Both attempt to revalorize the natural and social world as a whole in relation to the absolute reality of *brahman*. They do so in radically different ways, however, with significant consequences for the imagined forms of collective action they privilege and the new social worlds they set out to create.

Presenter: **Axel M. Oaks Takács**, Harvard Divinity School

Paper Title: “Imagining Forth the Incarnation: A Comparative Islamic Theo-Poetics of the Flesh”

Précis: This presentation applies an Islamic theo-poetics to a Christian text known for its dialectical reasoning. Constructing a theo-poetics from the Persian love lyrics of Ḥāfiẓ (d. circa 1389) interpreted by a 17th-century commentary, I read the Periphyseon of John Scotus Eriugena (d. 877) in search of the poetic in this dialogical text. By applying certain Islamic theologies of the imagination and metaphor, this exercise in comparative theology is able to retrieve the historical and praxis-oriented function of the Incarnation from Eriugena (who functions as a cautionary tale against the idealization and spiritualization of Christian doctrine and the Incarnation that perdure to this day).

II.5. The Liberating Theology of
James Hal Cone – Invited Session

Grand Ballroom 3

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

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

Presenter: **Andrew Prevot**, Boston College

Paper Title: “The Music of James Cone: Spirituals, Blues, and Other Love Songs”

Précis: This presentation focuses on the songs, musical artists, and black musical traditions that inspired Cone’s theological project throughout his life. While discussing his earlier and later uses of the spirituals and the blues, this talk also suggests connections with current theologically significant examples of black pop and soul music. For Cone, none of these musical pieces are mere “sorrow songs,” as DuBois once called the slave spirituals, but also songs of a powerful love. They give voice to the depths of black suffering and to hidden sources of transformation and healing. Music is vital to Cone’s black theological aesthetics.

Presenter: **Karen Teel**, University of San Diego

Paper Title: “Can We Hear Him Now? Cone’s Enduring Challenge to White Theologians”

Précis: 2019 marks the fiftieth anniversary of Cone’s explosive first book, *Black Theology and Black Power*. While Cone was too realistic for optimism, his final work—*Said I Wasn’t Gonna Tell Nobody*—reveals that he never stopped hoping that white theologians would embark on the path to liberation that he illuminated. This paper argues that many have not fully internalized Cone’s critique partly because his “prophetic and not cynical” assessment of whiteness remains unclear to us. It invites the audience to consider what accepting Cone’s challenge might look like for individuals as well as for predominantly white institutions like the CTSA.

Presenter: **Robert J. Rivera**, St. John’s University

Paper Title: “James H. Cone: A Theologian for Our Time”

Précis: This paper reads James Cone’s 1985 essay, “Theology as the Expression of God’s Liberating Activity for the Poor,” in light of his posthumous theological memoir *Said I Wasn’t Gonna Tell Nobody*. The question I explore is: what is at stake for the theologian when doing theology? Drawing on Cone, I argue that, theologians’, discerning, interpreting, and critically engaging the signs of the times, have a personal and political dimension at stake in our work. I look at Cone’s essay and memoir to analyze the ways in which the personal and the political are present in his work, and the ways in which they are suggestive for the theological task today. I then turn to my Nuyorican context to reflect on the personal and political dimensions of theologizing in light of the current situation of debt, disaster, and diaspora affecting millions of Puerto Ricans.

II.6. Historical Theology – Topic Session #1

Grand Ballroom 4

Administrative Team: Nicole Reibe, Andrew Salzmann, Clifton Stringer

Convener: **Clifton Stringer**, St. Mary’s University

Moderator: **Andrew Salzmann**, Benedictine College

Presenter: **André Brouillette, S.J.**, Boston College School of Theology and Ministry

Paper Title: “Between naïveté, trust, and shrewdness; resisting oppression with grace. The case of Teresa de Jesús.”

Précis: As a sixteenth century woman, mystic, author, and reformer, Teresa de Jesús (1515-1582) faced tremendous opposition; her style of prayer and writings were questioned, her on-going formation was restricted, and her foundations faced hostility. Nonetheless, Teresa resisted, and persevered, walking a fine line between naïveté, trust, and shrewdness, and dying a “daughter of the Church.” She modeled a path of strong-willed resistance and spiritual abandonment, through a not-so-naïve rhetoric of humility, a quest for allies, the upholding of the virtues, a radical trust in her experience of God, but also an acceptance, with grace, of temporary setbacks.

Presenter: **Elisabeth Rain Kincaid**, Aquinas Institute of Theology

Paper Title: “Theories of Peace among the Spanish Scholastics: Contributions and Challenges”

Précis: Catholic moral theologians in early-modern Spain faced many of the same challenges which perplex Catholic theologians today. Confronted by institutionalized imperialism and racism (both in the church and the secular society), many theologians struggled to present the gospel message of “peace and goodwill to all people” in a way that would command attention in the new Spanish empire. In my paper, I consider how far these arguments challenged the dominant structure of violence and whether they were complicit. I also analyze their cross-cultural and practical power: did they have any affect or influence in the Spanish colonies? I close by considering the possibility of a constructive application of these arguments in our own violent times.

Presenter: **Jason Steidl**, Fordham University

Paper Title: “Christ as a Model for the Church: Chicano Activism and Grassroots Ecclesiology”

Précis: The Chicano Movement in the 1960s and 1970s challenged racism in the Catholic Church. During that time, grassroots Christologies provided Mexican American activists key rhetorical, theological, and political paradigms to engage the majority-Anglo hierarchy. Leaders such as César Chávez of the United Farm Workers and Ricardo Cruz of *Católicos Por La Raza*, a radical student group, turned to Jesus’ ministry among social outcasts as a template for the Church’s action. What were the social and theological developments that undergirded their visions for the Church, and how can they clarify our understanding of the Church’s role in the world today?

II.7. Bioethics/Healthcare – Topic Session

King's Plaza

Administrative Team: John Fitzgerald, Michael P. Jaycox, Michael McCarthy

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

Moderator: **John Fitzgerald**, St. John's University

Presenter: **Lorraine Cuddeback-Gedeon**, Mount St. Mary's University

Paper Title: "Tangled Dependencies: Healthcare, the Global Care Chain, and Justice for Direct Support Professionals"

Precis: This presentation attends to an oft-forgotten group of healthcare workers: direct support professionals (DSPs). Involved in the everyday, quotidian support of people with intellectual and developmental disabilities, DSPs — often migrants and women of color — are underpaid and undervalued, living in economically fragile situations. I use an intersectional lens, recent work in feminist ethics, and qualitative fieldwork among adults with intellectual disabilities to analyze how our market-driven healthcare system perpetuates the racialized and gendered economic fragility of DSPs, which in turn impacts the agency of the clients they support.

Presenter: **Peter Fay**, Boston College

Paper Title: "Anthropology, Rights, and Justice: Catholic Social Teaching and the Victimization of Mental Illness in the United States"

Precis: This paper argues that people with major mental illness (e.g. schizophrenia, bipolar disorder) are victimized in the United States because of the nation's commitment to modern, liberal conceptions of the human person, human rights, and justice. It traces the conceptions of the human person, rights, and justice in Catholic Social Teaching and proposes that they can ground an alternate paradigm that 1) avoids inflicting structural violence upon this vulnerable population and 2) can promote structural justice by generating support among Catholics and the wider U.S. society for rebuilding the nation's mental healthcare system.

II.8. Von Balthasar – Consultation

King's Terrace

Administrative Team: Danielle Nussberger, Nicholas J. Healy, Jennifer Newsome Martin, Charles Gillespie

Convener: **Danielle Nussberger**, Marquette University

Moderator: **Charles Gillespie**, University of Virginia

Presenter: **Kristen Drahos**, Carthage College

Paper Title: “Cosmos or Chaosmos? The Challenge of Umberto Eco and the Catholic Response of Hans Urs von Balthasar”

Précis: This paper addresses the challenge of chaos as a formal precedent for thinking through the world and its order, or lack thereof. The paper employs Hans Urs von Balthasar’s work on Dante and Hopkins as a revised approach to a classical conception of cosmos able to contest Umberto Eco’s claim that only chaosmos—or the churn of chaos—patterns the world and portions its future.

Presenter: **John Laracy**, Seton Hall University

Paper Title: “Jesus Christ, the Merciful Victim: Dostoevsky and Balthasar on the Redemption of Innocent Suffering”

Précis: As Ivan Karamazov asks in Fyodor Dostoevsky’s masterpiece, *The Brothers Karamazov*: how could a benevolent God allow innocent children to suffer violence? If the wicked have the power to corrupt the innocent, insofar as their victimization breeds enduringly divisive outrage, this would seem to imply that goodness is ruled by evil. This paper construes Balthasar’s theology of Holy Saturday as a theological extension of Dostoevsky’s dramatic response to this profound problem of innocent suffering. The Christ-like Alyosha, Dostoevsky’s hero, restores solidarity among the suffering victims with whom he identifies. A fortiori, Christ’s suffering together with all innocent victims occasions the grace of ultimate forgiveness and communal reconciliation.

II.9. Theology, Sexuality, & Justice:
New Frontiers – Interest Group

King's Garden 1

Administrative Team: Elizabeth L. Antus, Megan K. McCabe, Cristina L. H. Traina

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

Moderator: **James Keenan**, Boston College

Presenter: **Lisa Sowle Cahill**, Boston College

Paper Title: “Sexual Violence against Women and Children: How is Another World Possible?”

Précis: Sexual violence is an ancient form of the *libido dominandi* (Augustine), pervasive across cultures and eras. It is enabled by patriarchal systems granting men power over, even ownership of, women and children. Recent months have heightened attention to sexual violence perpetrated by Catholic religious authorities, cultural and political leaders, and young men emulating cultural models of masculinity. Sexual violence varies in form contextually and globally, but some common causes and manifestations emerge. This presentation aims to spark a theologically informed discussion of why sexual violence against women and children persists, and, more importantly, how it can be resisted and transformed.

Respondent: **Shawnee Marie Daniels-Sykes**, Mount Mary University

Respondent: **Cristina Lledo Gomez**, Charles Sturt University

II.10 Another World: Dismantling Clericalism
and Pursuing Healing – Selected Session

King’s Garden 2

Convener: **Jacob Kohlhaas**, Loras College

Moderator: **Mary Ann Hinsdale, I.H.M.**, Boston College

Presenter: **Mary Beth Yount**, Neumann University

Paper Title: “Pursuing Another World in the Laity/Clergy Distinction”

Précis: Clericalism, evidenced in recent violence by clerics—to children, seminarians, and more—has resulted in the inability of many Catholic faithful to experience the church as sacrament and sign of Christ’s salvation. This “breaking open” of concerns related to contemporary situations for the thousands of survivors and for the Church as a whole traces the laity/clergy distinctions in Scripture. Following that, Kenan Osborne’s notion of the deposition of the laity is briefly applied to trends

in Church history. Movements toward reintegration of the roles of the church are highlighted.

Presenter: **William Portier**, University of Dayton

Paper Title: “Dismantling Clericalism and Pursuing Healing: Brief Historical Perspectives”

Précis: An unintended consequence at the parish level of the twelfth-century resolution of the “lay investiture controversy” was the beginning of a new vision of the clergy as separated from the laity by ordination. Trent on the sacraments and the new seminary system helped solidify these developments. Over the past forty years, a series of Vatican directives have ensured that the separation of clergy from people is liturgically performed on a weekly basis. Rather than as pastors, many seminarians are socialized as ritual icons. Within this clericalized framework, the fundamental heinousness of sexual abuse of children by priests appears as an offense against the holiness of the priesthood.

Presenter: **Kathleen Mroz**, Boston College

Paper Title: “When the ‘Sacrament of Salvation’ Needs Saving: Schillebeeckx as a Resource for Theologians Responding to the Clergy Sex Abuse Crisis”

Precis: According to Edward Schillebeeckx, in a time of urgent need, alternative praxis may possess an “inherent apostolicity” even before it is sanctioned by the Magisterium. The release of the Pennsylvania grand jury report in August 2018 documenting several decades of clergy sexual abuse indicates that the Church is in a time of “urgent need.” This paper explores how Schillebeeckx’s soteriology and ecclesiology may be a valuable resource for Catholic theologians who seek to respond to the present situation in which many people no longer experience the Church as a “sacrament of salvation,” and are starting to believe that the only way forward is to leave the Church behind.

II.11 Catholic Theology and the Contemporary University
– Selected Session

King’s Garden 3

Convener: **Edward P. Hahnenberg**, John Carroll University

Moderator: **Leo J. O’Donovan, S.J.**, Georgetown University

Presenter: **Nancy Dallavalle**, Fairfield University

Paper Title: “Whose Mission? Theologians and the Mission of the Catholic University”

Précis: As theologians, we gather at the CTSA as members of a guild which has formed us in disciplinary norms in order to address the “public” that is the academy. Unlike other academics, however, we also engage with an ecclesial “public”: writing for many audiences, speaking in parishes, and engaging our bishops. But what about the institutional “public”—students, administrators, religious orders, alumni and trustees—that shapes the daily context for our teaching and writing? Is theology understood to be a “privileged” discipline for Catholic higher education in the eyes of these various audiences? Has this status changed in recent years? How should theologians shape their institutions?

Presenter: **Massimo Faggioli**, Villanova University

Paper Title: “Institutional Church and Academic Theology in a Time of Catholic Disruption”

Précis: This is a time of global disruption marked by growing polarization, tribalism, anti-liberalism, corruption and scandal—both in the church and the broader society. All this has something to say to Catholic theologians about the relationship between *academic theology* and the *institutional church*. The two now live in a situation of physical and institutional distance, but breathe the same air. This paper raises the question whether, in the long run, a mutual estrangement or detachment between academic theology and the institutional church is a sustainable path for either the church or theology.

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

Paper Title: “Theology, Religious Diversity and the Catholic University: The Case of the ‘None-Zone’”

Précis: In 2004, Patricia O’Connell Killen and Mark Silk described the Pacific Northwest as the “none zone” because of the high percentage of people who either have no religious affiliation or who identify with a religious tradition but do not belong to one of its congregations. They asked whether the PNW is a backwater or a bellwether for the rest of the country. Recent Pew studies suggest it is the latter. This paper explores the challenges and opportunities of increasing diversity, especially religious diversity, at Catholic universities. What is the role of academic theology and theology/religious studies faculty in advancing the mission of these institutions?

Friday Evening, June 7, 2019

CTSA Business Meeting

4:30–6:00 p.m.
Grand Ballroom 1-2

Presiding: **Paul Lakeland**, Fairfield University
President, CTSA

Parliamentarian: **Terrence Tilley**, Fordham University (Emeritus)

President's Reception for New/Newer Members

6:15–7:45 p.m.
King's Garden 5

Paulist Reception

Honoring Women in Theology: The Madeleva Series

6:15–7:45 p.m.
King's Garden 3-4

Duquesne Reception – *by invitation only*
for students & alumni

6:15–7:45 p.m.
King's Garden 2

Special Session

The Scandal of Abuse: What's Next for the Church?

8:00–9:00 p.m.
Grand Ballroom 1-2

Presiding: **Paul Lakeland**, Fairfield University
President, CTSA

Panelists: **Bradford Hinze**, Fordham University
Julie Rubio, Jesuit School of Theology of Santa Clara University

Précis: What courses of action are available to the CTSA to help heal the ills of the church? A listening session with input from members of the Presidential Commission on Clerical Sexual Abuse.

Saturday Morning, June 8, 2019

Benedictine Universities and Colleges Breakfast
Sponsored by Benedictine University Mesa

7:15–8:45 a.m.
Birmingham

Breakfast Meeting: Karl Rahner Society 7:15–8:45 a.m.
King’s Garden 5

Writing for *Commonweal* Magazine Breakfast 7:45–8:45 a.m.
Prior registration required **King’s Garden 4**

Morning Prayer 8:30–8:45 a.m.
Ft. Pitt

Registration 9:00a.m.–4:00 p.m.
Grand Ballroom Foyer

Exhibits Open 8:30 a.m.–5:00 p.m.
Grand Ballroom & King’s Garden Foyers

Third Plenary Session 9:00–10:30 a.m.
Grand Ballroom 1-2

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

Address: **Gerald Boodoo**, Duquesne University

“Spaces of Possibility: Contributions of Local Theologies”

Respondent: **Teresia Mbari Hinga**, Santa Clara University

Coffee Break 10:30–11:00 a.m.
Grand Ballroom & King’s Garden Foyers

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

III.1. Practical Theology – Topic Session **Chartiers**

Administrative Team: Jeannine Hill Fletcher, William Clark, S.J., Karen Enriquez

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

Moderator: **William Clark, S.J.**, College of the Holy Cross

Presenter: **Colleen Cross**, University of Notre Dame

Paper Title: “Rituals of Contestation: Religion and the U.S. Detention and Deportation Crisis”

Précis: Drawing from a case study of the Interfaith Committee for Detained Immigrants, this paper analyzes how religious ritual is used not only for ministry but fundamentally as a contestation against the legitimating discourse of the state on the issue of immigration—most significantly raising questions related to identity and dignity, membership and citizenship, and nationalism and sovereignty. Challenging a particular understanding of nationalism by which the state is authorized, and ultimately rejecting a mode of belonging based on nationality or citizenship, religion plays a significant part in peacebuilding by deconstructing and reimagining these identities in light of the *imago Dei*.

Presenter: **Jennifer Owens-Jofré**, Austin Presbyterian Theological Seminary

Paper Title: “*Las Caminatas por la Paz y las Misas del Barrio*: How Nonviolent Practices in East Los Angeles Witness to the Kin-dom of God”

Précis: This paper details two popular Catholic practices—*las caminatas por la paz* (the peace walks) and *las Misas del barrio* (neighborhood Masses)—that witness to the reality of the Kin-dom of God. Drawing on two winters of field research in an East Los Angeles Catholic parish, I highlight the tensions between the work of a parish that has partnered with their local police department for over thirty years, in the hopes of bringing gang violence in their neighborhood to an end, and the fatal violence that police department perpetrated against a 14-year-old member of that parish community in August 2016.

III.2. Historical Theology – Topic Session #2

Traders

Administrative Team: Nicole Reibe, Andrew Salzmänn, Clifton Stringer

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

Moderator: **Andrew Salzmänn**, Benedictine College

Presenter: **Ligita Ryliškytė, S.J.E.**, Boston College

Paper Title: “Augustine’s ‘Justice over Power’ Revisited”

Précis: This paper contends that the justice of the cross in Augustine is primarily the humble love that restores the fallen order. Only secondarily, as encapsulated in the restoration of order, can it be understood as the justice of paying a ransom to the devil. Augustine’s soteriological notion

‘justice over power’ implies that Christ saves humankind by informing, transforming, and reforming us with, in, and through himself. By participating in Christ, and thus allowing for the ‘vertical axis’ of justice – contrition, forgiveness, and reconciliation – we transcend the (merely) horizontal justice of fairness that might support economic oppression and cyclic violence.

Presenter: **Peter J. Bernardi, S.J.**, Loyola University of Chicago

Paper Title: “Restorative Justice and the ‘Re-habilitation’ of Anselm of Canterbury’s Theology of the Cross”

Précis: Christian faith proclaims that Christ “died for our sins.” Though never formally endorsed, Anselm’s theology of the cross has had quasi-official status. Anselm’s “satisfaction” theology of the cross made sense in his medieval context, but it has been associated with the sacralization of violence. Drawing on the contemporary “restorative justice” movement, my paper aims to “rehabilitate” Anselm. In lieu of the juridical concept of making “satisfaction” for sin, my paper will propose the notion of “reconciliation” for a viable contemporary understanding of Christ’s saving death.

Presenter: **David Kwon**, St. Mary’s University of Minnesota

Paper Title: “Finding Thomas Aquinas’s Justice in Postwar Society”

Précis: Thomas Aquinas is regarded as a just war thinker. Yet, it is questionable if he can be legitimately given the title of *jus post bellum* thinker. Aquinas does not specify *jus post bellum* considerations in his discourse on war; all of his three principles (legitimate authority, just cause, and right intention) for a war to be just are originally known as the criteria for the judgement of *jus ad bellum*. Nevertheless, I here suggest that Aquinas gives a hint as to the importance of *jus post bellum* in recovering just order and peace in a war-torn society. In particular, with a historical investigation, I contend that the principle of right intention can be understood in *jus post bellum* contexts as it presents the existence of norms applicable to the end, and the aftermath, of war.

III.3. Black Catholic Theology – Consultation

Rivers

Black Survival in a Violent World: Passing on Our Stories

Administrative Team: SimonMary A. Aihio Khai, Joseph Flipper, Kathleen Dorsey Bellow

Convener: **SimonMary A. Ahiokhai**, University of Portland
Moderator: **Joseph Flipper**, Bellarmine University

Presenter: **Camillus O. Njoku**, Duquesne University

Paper Title: “Sustainability: Recovering the Spirit in the Era of Ecoracism”

Précis: The current ecological crisis greatly threatens the prospect of life on earth. Undoubtedly, the Western Enlightenment mechanistic worldview paved the way for human striving for power and domination over nature. Ecoracism conceptualizes the intersectionality between the domination of nature and the history of violent devaluation of black bodies which morphs into environmental racism. Drawing on African indigenous spiritualities which valorize reverence for nature, relationality, and God’s immanence I hope to articulate an ecocentric reenvisioning of the Spirit beyond her intratrinitarian role, as another paradigm for ensuring ecological sustainability which recognizes the intrinsic worth of all human and nonhuman creation.

Presenter: **Robert Masson**, Marquette University

Paper Title: “August Wilson’s Pittsburgh Cycle & the Theological Imagination”

Précis: Much of the violence which racism inflicts is largely invisible to Catholic religious and theological consciousness. August Wilson’s celebrated Pittsburgh play cycle is an invaluable resource that could help Catholic theology overcome its colorblind imagination of racial violence and envision another world that is not just an introverted mirroring of the status quo. The paper highlights key ways Wilson’s 10 play chronicle of the Pittsburgh Hill District challenges audiences with an alternate and less myopic perspective, and suggests a sense in which racism is a problem for theological imagination and reflection before it is an issue for moral analysts.

Presenter: **Craig A. Ford, Jr.**, Fordham University

Paper Title: “The Witness of Black Theology in an Age of Complicity: Resources from Queer Theory and Black Queer Ethics”

Précis: The problem of complicity has been receiving more attention from theological ethicists in recent years in an effort to come to terms with the problem of collective responsibility, social sin, and structural evil. To continue this trajectory of inquiry, I hope to articulate how black theologians and black queer thinkers can help us navigate the problem of complicity when we place the Catholic moral tradition into explicit

conversation both with queer thinkers who have recently addressed the problem of complicity as well as with queer-identified black ethicists and non-queer identified black ethical thinkers within the black radical tradition.

III.4. Rahner Society – Consultation

Brigade

Administrative Team: Richard Lennan, Nancy Dallavalle, Mark Fischer, Michael Canaris, Brandon R. Peterson

Convener: **Brandon R. Peterson**, University of Utah

Moderator: **Susan Bigelow Reynolds**, Emory University

Presenter: **Jakob Karl Rinderknecht**, University of the Incarnate Word

Paper Title: “Another World is Present: Rahner’s Theology of the Church after Failure”

Précis: In 1974, Karl Rahner provided an account of how we can recognize God at work in Protestant ministries, structures the church had previously judged invalid due to schism. This seemingly unrelated case has much to offer the contemporary conversation about structural reform of the church after its failures responding to clerical sex abuse. Rahner’s basic assumptions and findings in *Vorfragen zu einem Ökumenischen Amtsverständnis* draw out several principles for thinking about the church as the locus of God’s work despite its repeated failure—including those failures serious enough to split the church from the Kingdom.

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

Paper Title: “Rahner’s ‘Liturgy of the World’ as a Hermeneutic of Another World that is Possible”

Précis: This paper explores Rahner’s conception of the Liturgy of the World in light of the convention theme. Employing Rahner’s hermeneutics of worship, violence can be conceived as denial of the cosmic liturgy, transformation as conversion to it, and resistance as the stance opposing the denial. Resistance entails solidarity with all humanity in liturgical participation and in action for social justice. Rahner’s concerns with the nature-grace relationship, human freedom, and the economic Trinity, Metz’s critique of Rahner from the standpoint of political theology, and the connection with Teilhard’s “Cosmic Mass” in light of contemporary cosmology are implications to be considered.

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

III.5. Theological Diversity – Interest Group

Grand Ballroom 3

Competing Conceptions of Ecclesial Authority in the Theological Guild: Sources of Division; Hopes for Convergence

Administrative Team: Daniel Finn, Kristin Colberg, James F. Keating, Christopher Ruddy

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

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

Presenter: **Richard Gaillardetz**, Boston College

Paper Title: "Authority Beyond Hierarchy: Is 'Communio Hierarchica' Oxymoronic?"

Précis: Vatican II presented the church as the pilgrim people of God grounded in trinitarian communion and sent forth in mission. At the same time, the council juxtaposed this new ecclesiological orientation with a more hierarchical account of church authority. This paper will present a more synthetic viewpoint, one associated with the more liberal wing of Catholic theology, which challenges the continued legitimacy of a hierarchical account of ecclesial authority. The goal of the paper will be to bring this viewpoint into respectful conversation with more conservative accounts of ecclesial authority.

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

Paper Title: "Hierarchy: An Indispensable Dimension of the Catholic Church"

Précis: The office of the bishop emerged as a central element of the Catholic Church by the second century. Then and now, the authoritative character of this office functions to insure unity, while also embodying a crucial sense in which the Church is "apostolic," insofar as it participates in the original authority of the apostles. The bishops-- and in a particular sense, the bishop of Rome--constitute a hierarchical reality without which the Catholic Church cannot be the Catholic Church.

III.6. Violence, Resistance, and Transformation in the Church:

Grand Ballroom 4

Explorations of Ecclesial Sinfulness and Holiness-- Selected Session

Convener: **Daniel P. Horan, O.F.M.**, Catholic Theological Union

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

Presenter: **Brian P. Flanagan**, Marymount University

Paper Title: “Confessing Ecclesial Sin as a Path to Ecclesial Justice.”

Précis: Lumen Gentium stated that the church is “at the same time holy and always in need of being purified” (§8). Catholic ecclesiology has historically been more comfortable proclaiming the indefectible holiness of the church than admitting the church’s need for further purification. This paper argues that clear teaching on ecclesial sin and failure is not contradictory to the holiness of the church, but in fact is a necessary component of the holy church’s life. Naming and narrating the dangerous memories of ecclesial sin is a crucial step towards justice for victims of the church’s failures and its growth in holiness.

Presenter: **Cristina Lledo Gomez**, Charles Sturt University

Paper Title: “Holy Mother and Sinful Church: Transforming Violence through our Ecclesial Images.”

Précis: From its beginnings the Church was and remains portrayed as a woman—a holy mother to be precise, often imagined after its ecclesial type, Mary, who is often described as virgin and mother. In fact, dogmas associated with Mary point to her perpetual virginity. When the Church then is imagined after an ever-virginal figure, it is without wonder the Church could hardly be viewed as sinful; it is only ever holy. This paper will explore these concepts and the implications for a contemporary Church grappling with its capabilities for violence such as child sexual abuse and a gender-based monopoly on its governance.

Presenter: **Daniel P. Horan, O.F.M.**, Catholic Theological Union

Paper Title: “Sin, Holiness, and the Communion of Saints: A Decolonial Rethinking of Church.”

Precis: Over the last millennium, the doctrine of the communion of saints has often been reduced to a hierarchal, monarchical, and patronal system of intercessory prayer modeled after medieval feudal relationships. This paper argues that this conception has contributed to shaping our understanding of ecclesial sanctity and sinfulness, thereby informing our collective imaginary in problematic ways. Through engaging the decolonial option, this paper explores what subordinated epistemologies and narratives might offer us in rethinking the church and the doctrine of the communion of saints in the midst of a violence and suffering.

III.7. Catholicity and Mission – Topic Session**King's Plaza**

Administrative Team: Kevin Glauber Ahern, Stephen Bevans, Sophia Park, S.N.J.M.

Convener: **Kevin Ahern**, Manhattan CollegeModerator: **Stephen Bevans, S.V.D.**, Catholic Theological UnionPresenter: **Thomas Massaro, S.J.**, Fordham University

Paper Title: "A Renewed Mission to Dialogue and Social Transformation: Catholic Peacebuilding Advocacy under Pope Francis"

Précis: Francis has added new mission-laden dimensions to papal peacebuilding leadership. Beyond the usual diplomatic efforts, he displays an enhanced eye for the structural causes and dimensions of violent conflict that identify his peace advocacy as part of a comprehensive agenda of social transformation rather than mere crisis management. Nowhere is this clearer than in his repeated denunciation of the global arms trade, although his structural eye is also on display in his efforts to halt human trafficking, climate change and other offenses against the vulnerable. One readily detects an entire spirituality and a hope-laden ecclesiology undergirding the Jesuit pope's impressive peacebuilding efforts.

Presenter: **Laurie Johnston**, Emmanuel College

Paper Title: "Catholic Mission in a Climate of Islamophobia"

Précis: Drawing upon two years of interview research in the U.S. and Belgium, this paper will examine Catholic educational institutions and their practices and attitudes regarding Muslim students and staff. How does the presence of Muslims in Catholic schools and universities provide opportunities for reflection upon Catholic identity and Catholic mission in society, particularly when it comes to issues of national identity, immigration and religious liberty? What are the implications for the broader society, given the context of growing xenophobia and Islamophobia in both the U.S. and Europe?

Presenter: **Jaisy A. Joseph**, Seattle UniversityPaper Title: "The Church as Leaven and Pilgrim: The Postcolonial Turn to *Interstices*"

Précis: Related to the massive "irruption of the poor," the "irruption of migrants" brings the peripheries to the traditional centers of social and ecclesial

power. In this paper, I will first examine how Robert Schreier utilizes postcolonial theory in his call for a “new catholicity” amidst globalization. I will then consider his provocative question regarding whether the Vatican can serve as a “third space” that mediates between local churches amidst global social change. Finally, I will consider the ecclesiological implications of the interstitial “third space” for the church’s catholicity as it responds to its vocation to live as leaven and pilgrim.

III.8. Liturgy and Sacraments – Topic Session

King’s Terrace

Administrative Team: James G. Sabak, O.F.M., David Stosur, Sebastian Madathummuriyil

Convener: **James G. Sabak, O.F.M.**, Diocese of Raleigh

Moderator: **Sebastian Madathummuriyil**, Duquesne University

Presenter: **Min-Ah Cho**, Manhattan College

Paper Title: “The Body of Christ Given Up for the Ashamed: Rethinking Shame after the Sinking of the Ferry Sewol with Edward Schillebeeckx’s Sacramental Theology”

Précis: This paper focuses on shame, a collective emotion experienced by many Koreans after the 2014 Sewol ferry disaster claimed 304 lives. While the tragedy triggered shame and additional traumas, it also pushed Koreans to recognize that all were responsible for society’s failed leadership and the suffering of the victims’ families. Based on Edward Schillebeeckx’s account of the Eucharistic fellowship of Jesus which led the ashamed disciples into conversion, I suggest the Eucharist serves as a symbol for a constructive process of transforming shame into remembrance of one’s own suffering in order to engage in solidarity with the suffering of others.

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

Paper Title: “Clericalism in the Liturgy: False Sacrality, Clerical Hegemony, and Lay Passivity”

Précis: Ordered ministries in service to the liturgy have origins in early Christian traditions and continue to be vital to ecclesial life. Yet in recent years charges of clericalism have been leveled against understandings and practices of not only ordained but also lay ministries. In addition to the rhetoric of clericalism, the ordinary magisterium has employed the language of abuse concerning improper execution of the church’s rites, most specifically, the Mass. Abuse, of course, is a powerful symbol in

contemporary church and society. This presentation evaluates how clericalism in the teaching and practice of liturgy affects the crisis in the church.

Presenter: **David F. Turnbloom**, University of Portland

Title: “*Intra Ecclesiam Nulla Salus*: A Liturgical Analysis of ‘Leaving the Church’”

Précis: This essay argues that, in the context of moral injury inflicted by the Roman Catholic hierarchy, “leaving the Church” is a salvific ritual action. By inflicting physical trauma and moral injury on people, our clerics have (1) corrupted the predisposition necessary to receive the sacraments effectively and (2) corrupted their own ability to embody the sacraments effectively. Within this context of moral injury, the sacramental life of the Church is not only made ineffective, it becomes a form of violence that jeopardizes those it touches. As such, insofar as “the Church” is identified with the sacramental life of the community, there is a real experience of “*intra ecclesiam nulla salus*.”

III.9. Moral Theology – Topic Session #2

King’s Garden 1

Administrative Team: Christine E. McCarthy, Alessandro Rovati, Daniel Cosacchi

Convener: **Christine E. McCarthy**, Marywood University

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

Presenter: **Kate Ward**, Marquette University

Paper Title: “Experience in Catholic Moral Theology: Looking Forward and Back”

Précis: One reason for the failure of moral theologians to seriously engage with racism and scholarship on it may be ongoing discomfort on the part of some with experience as a theological source. This paper will 1) quantify and describe explicit appeals to experience in *Proceedings of the CTSA* and *Theological Studies* over the past 20 years; 2) explore how experience functions in parallel academic works where it is not explicitly cited; and 3) propose constructive paths to common ground between explicit and particular, and implicit and unstated approaches to experience in moral theology.

Presenter: **Christina McRorie**, Creighton University

Paper Title: “The Paradoxes of Doing Moral Theology in ‘the World’: Balancing Confidence in Reason with Epistemic Humility”

Précis: A growing awareness of how social and cultural sin can distort conscience formation and moral reasoning raises important questions for moral theology. This paper proposes that theological reflection on the ambiguity of “the world” (understood in a generally Pauline/Johannine sense) as a context for moral agency offers a useful frame for considering these questions. In this view, our own moral blindnesses are part of “the world” that must be identified, resisted, and transformed. This calls for balancing confidence in humanity’s ability to use reason to make moral judgments with epistemic humility.

Presenter: **Marcus Mescher**, Xavier University

Paper Title: “The Problem of Tolerance”

Précis: Calls for civility abound in our church and country today. While the virtue of tolerance may be a necessary ingredient for love and justice, it does little to dismantle the suspicion and division that undergird social sins like sexism, racism, and nationalism. Tolerance functions as forbearance by “making room” for others, but in creating space between moral agents, it too easily risks ignorance and indifference. Tolerance is oriented toward endurance, whereas social sins demand resistance and transformation. The Christian moral life should replace tolerance with solidarity – not solidarity understood as a vague sense of “unity,” “social charity,” or “a firm and persevering determination to commit oneself to the common good” but a proximity with others that generates mutual respect, trust, and responsibility.

III.10. Theological Reflections on Grassroots Alternatives
for Postcapitalist and Decolonial Futures – Selected Session

King’s Garden 2

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

Moderator: **Joseph Drexler-Dreis**, St. Mary’s College of California

Presenter: **Rufus Burnett**, Fordham University

Paper Title: “Blues People and Trans-Plantational Futures: Towards a Blues Theology of Spatial Possibility”

Précis: This paper will illumine the theological implications of grassroots movements that continue the marginalized activity of what critical

geographer Clyde Woods has identified as, “blues epistemology.” In his 1998 work entitled, *Arrested Development: The Cotton and Blues Empire of the Mississippi Delta*, Woods exceptionally distinguished the blues as “an arrested epistemology” that dislocated “the plantation bloc of power” as a spatial option for human flourishing. By charting the blues epistemology in the Fannie Lou Hammer Freedom Farm Cooperative, and a contemporary project taking place in Jackson, Mississippi, this paper will ignite a path towards a Blues Theology of Spatial Possibility.

Presenter: **Leo Guardado**, Fordham University

Paper Title: “Reimagining Community in the Shadow of Empire: Meeting Gandhi and the Zapatistas at the U.S.-Mexico Border”

Précis: The Zapatistas’ ongoing resistance to the state as they enact autonomy through collective self-organization, in dialogue with Mahatma Gandhi’s notion that genuine power capable of transforming history lies not in traditional politics but in a constructive program that generates a new society, will provide a lens of analysis for imaging another world arising from underside of history. Particularly, the presentation will argue for the US-Mexico borderlands as a generative site where the wisdom of Chiapas and India come together to birth new imaginaries and communities—including ecclesial communities—that overflow the decaying boundaries and violence of the nation-state.

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

Paper Title: “Don’t Follow the Money! Grassroots Postcapitalist Alternatives for Another Possible World”

Précis: Commodification is an integral process of capitalist markets. As the means of subsistence are transmogrified into commodities, human rootedness in community, land, and soil is eroded. Commodification, therefore contributes to a kind of *dis-incarnation*. In light of this dilemma of modernity, Ivan Illich insightfully noted: “Subsistence that is based on a progressive unplugging from the cash nexus now appears to be a condition for survival.” This paper presents three grassroots experiments in alternative economies as “post-capitalist” options that de-commodify, and thus re-incarnate human lifeworlds—a double-sided process, which is a necessary precondition for incarnating the Kingdom of God within the modern world-system.

III.11. Anthropology – Topic Session

King's Garden 3

Administrative Team: Kevin McCabe, LaReine-Marie Mosley, S.N.D., Heather DuBois

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

Moderator: **LaReine-Marie Mosely, S.N.D.**, Notre Dame of Maryland University

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

Paper Title: "Depression's Transformations as Social Critique and Anthropological Alternative"

Précis: Postmodern critiques of the Enlightenment "turn to the subject" continue to challenge the once-assumed ideals of theological anthropology. This paper, too, calls into question one conventional anthropological norm—"happiness"—as a politicized ideal that harms many, especially people with chronic and recurring depression. I examine patterns of transformation across first-person narratives of depression, first, to illuminate the limits of this oppressive ideal, and, second, to identify life-giving anthropological alternatives. These alternatives not only serve depression sufferers but also afford theology a "new anthropological subject" that can benefit all humans living under the demands of "happiness" today.

Presenter: **Eric Daryl Meyer**, Carroll College

Paper Title: "The Recursive Violence of Human Dignity: Rethinking Creaturely Dignity as Vulnerability and Struggle"

Précis: The fundamental dignity of human beings is a bedrock of Catholic Social Teaching and a first-line assertion of theologians repudiating acts of violence and exploitation. This essay proposes the abandonment of accounts of dignity that secure inviolability by raising humans above (violable) animals because such accounts inadvertently justify violence against the very people that dignity purports to protect. Instead, the essay develops an account of common creaturely dignity rooted in shared vulnerability, self-reflective power, and vital struggle. Humanity's dignity in this account becomes a particular species of a dignity shared with the creatures to whom we are ecologically bound.

Saturday Afternoon, June 8, 2019

Theological Studies Editorial Consultation Luncheon 12:50–2:15 p.m.
King’s Garden 4

CUERG Luncheon 1:00–2:15 p.m.
King’s Garden 5

Concurrent Sessions 2:30–4:15 p.m.

IV.1. Moral Theology – Topic Session #1 **Chartiers**

Administrative Team: Christine E. McCarthy, Alessandro Rovati, Daniel Cosacchi

Convener: **Christine E. McCarthy**, Marywood University

Moderator: **Taylor Ott**, Fordham University

Presenter: **Dawn Nothwehr, O.S.F.**, Catholic Theological Union

Paper Title: “The 2016 U.S. Election and White Supremacy: From Christianity’s ‘Dark Night’ Toward Renewal”

Précis: Focusing on the aftermath of the 2016 U.S. presidential election, this presentation will analyze and explain the historical events and moral contexts that allowed White Evangelical and White Catholic Christians to apparently contradict the foundational tenets of Christian morality and social teaching by supporting racism, misogyny, Islamophobia, and bullying as acceptable in public discourse and subsequent social, political and economic policy proposals, effectively opening the door to public assertions of White supremacy. Particular attention will be given to Evangelical fundamentalism and Catholic integralism. Proposals for rectifying this state of affairs will be set forth.

Presenter: **Janna Hunter-Bowman**, Anabaptist Mennonite Biblical Seminary

Paper Title: “The Making of Duress: Tracing the Borders of Constraint Suffered and Confronted by Agents Under Duress in Northwest Colombia”

Précis: As a contribution to theological peacebuilding, this paper analogically extends the Catholic moral tradition of duress by reflecting on war-affected Colombian communities that are marginalized and vulnerable as well as transformative and generative. Rooted in sixteen years of participant observation, it provides a description of the multiple forms of constraint that converge to shape the context of the featured agents under duress, just miles from Medellín. A careful accounting of the limiting systems that structure a given environment helps us to recognize that seemingly impenetrable and hegemonic systems of oppression are actually constructed and malleable and thus objects of transformation.

Presenter: **Katie Grimes**, Villanova University

Paper Title: “Catholic Freedom”

Precis: This paper argues that Catholic disagreements about the character of freedom and liberation are actually misunderstandings about the character of enslavement. To perceive freedom rightly, we first must define slavery accurately. In order to do so, we must ground debates about freedom in actual historical experiences of enslavement, that is, those of African-descended people. They, are after all, the only group of people in this context who have actually endured systemic slavery and its ongoing afterlife. Only when Catholic activists and scholars rightly identify what makes slavery evil can they hope to ascertain what makes freedom good.

IV.2. Theological Witness of Oscar Romero – Interest Group

Traders

Administrative Team: Todd Walatka, Michael E. Lee

Convener: **Michael E. Lee**, Fordham University

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

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

Paper Title: “*El Pueblo Es Mi Profeta*: Monseñor Romero’s Theology of the People of God”

Précis: This paper offers a systematization of Romero’s theology of the people of God. First, it lays out and critically analyzes the relationship between Romero’s understanding of a) Christ’s presence in the suffering of the crucified people; b) the prophetic function of the people of God; and c) the participation of the people of God in the liberating historical project of God’s Reign. Second, the paper explores how Romero saw his own role

and authority as bishop in relation to the people of God. Third, it concludes with an argument for contemporary empowerment of the people of God as prophetic witness against injustice and violence within the church itself.

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

Paper Title: “Bridge from Medellín to Pope Francis: Archbishop Oscar Romero”

Précis: The episcopate of Archbishop Oscar Romero and the pontificate of Pope Francis provide hermeneutical keys for the authentic interpretation of the meaning of each for the World Church. Francis provides the clearest episcopal expression to date of the universality of God’s love expressed in the preferential option for the poor discerned by the Latin American bishops at Medellín (1968) and historicized in the episcopate of Archbishop Oscar Romero (1977-1980). Romero’s mystical encounter with God through his love and defense of the poor and all who suffer clarifies the experience of God driving the spirituality historicized in the pastoral theological concern of the pontificate of Pope Francis for migrants, the poor, and suffering families.

Presenter: **John Thiede, S.J.**, Marquette University

Paper Title: “Monseñor Romero: Prophet of Love, Resistance and Transformation”

Précis: This paper critically examines a selection of Oscar Romero’s homilies. The paper shows what Romero’s homilies teach us about violence in society, and how Romero draws on CELAM documents from Medellín and Puebla. After a brief description of the escalating violence in El Salvador, the paper describes Romero’s prophetic preaching about that violence — and how Romero’s response to violence imagines, through resistance and transformation, the possibility of a new world. Romero’s voice resonates today to inspire resistance and transformation, and his collegial leadership model can be applied to ecclesial and political problems in the United States today.

IV.3. Professor Elochukwu Uzukwu, C.S.S.P.:
Review of his Scholarship and Contributions to
African Theology in the last Twenty Years – Invited Session

Rivers

Convener: **Marinus C. Iwuchukwu**, Duquesne University

Moderator: **SimonMary Aihokhai**, University of Portland

Presenter: **Besem Obem Etchi**, Duquesne University

Paper Title: “Multiplicity: The Portrait of the African Female in Uzukwu’s Works From 1995 to 2015.”

Précis: This paper explores how Prof. Uzukwu has developed an eclectic methodology to appreciate the role of African women in society and church. A survey of twenty-year period of his theological works that spearhead West African contextual theology and liturgical methods, highlighting rising African women authors on the sacralized oppression of African women. It examines how Uzukwu’s works have impacted the study and contributions of women toward progressive African societies and how African theology needs to frame its focus on women.

Presenter: **Emmanuel Osigwe**, Duquesne University

Paper Title: “Theology and Method from a West African Context: Exploring the Contributions of Elochukwu Uzukwu”

Précis: This paper addresses Uzukwu’s unique theological methodology hued from the West African traditional wisdom, which makes an undisputable contribution to theology. A portrayal of Uzukwu’s works as pointing out how best to comply with incarnation of the gospel in cultures, which requires a new methodology that is more attune to various contexts. In such a worldview, as articulated by Uzukwu, multiplicity is celebrated as the condition of the relational tension that mediates being-in-the-world. This tradition eschews absolutism, universalism, and exclusivism, and celebrates difference.

Respondent: **Elochukwu Uzukwu, C.S.S.P.**, Duquesne University

IV.4. Spirituality – Topic Session

Brigade

Administrative Team: J. Matthew Ashley, Andrew Prevot, Julia Feder

Convener: **J. Matthew Ashley**, University of Notre Dame

Moderator: **Andrew Prevot**, Boston College

Presenter: **Heather DuBois**, Florida State University

Paper Title: “Correlating Spirituality and Psychotherapy for Trauma Healing”

Précis: Christian spirituality and psychotherapy have in common two emphases that facilitate trauma healing: intersubjective relationship and a three-fold dynamic of transformation. Taking the spirituality of John of the Cross as an example, I will correlate his insights with the work of feminist trauma

therapist Judith Herman as well as texts on social suffering, oppression, and moral injury. I will focus on reconciliation of divine-human, self-self, and self-other alienation and the traditional triad of purgation, illumination, and union. In providing resources for mutual learning between theologians and psychologists, this paper might contribute to more holistic, more effective approaches to trauma.

Presenter: **Christopher Pramuk**, Regis University

Paper Title: “What You Gaze Upon You Become: The Subversive Iconography of William Hart McNichols”

Précis: The iconography of William Hart McNichols cultivates a “spirituality of resistance” in lines and colors. Deeply informed by Ignatian spirituality, McNichols’ art is “subversive” insofar as it seeks to make visible “all invisible and inconvenient suffering, and—convenient or not—pays attention to it and takes responsibility for it, for the sake of a God who is a friend to human beings” (Metz). Implicit in McNichols’ conviction that “what you gaze upon you become” is a liberating spiritual praxis: we are not beholden to “reality” as mediated by the prevailing culture. We can choose and be transformed by “images that return our love.”

IV.5. Transforming the Body of Christ: Imagining Ecclesiology in Light of Intra-Church Violence – Selected Session

Grand Ballroom 3

Conveners: **B. Kevin Brown**, Gonzaga University
Brianne Jacobs, Santa Clara University

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

Presenter: **Brianne Jacobs**, Santa Clara University

Paper Title: “Sacraments and Sexing the Church”

Précis: The sacraments have functioned historically to divide the church across sex lines, a patriarchal division into “male” clergy and “female” laity that denies the true Imago Dei to all. This paper explores how the sacraments have historically been informed by and sustain binary gender norms. The paper then constructively explores ways in which the symbol of church as Mystical Body can comprehend difference, rather cleave it into two sexed bodies. This symbol of the Mystical Body requires an understanding of the sacraments performed as interactions of vulnerability and intimacy, rather than of rule and propagation. The paper concludes with imagining a

church in which the administration of the sacraments affirms each body as a holy representation of the Imago Dei.

Presenter: **B. Kevin Brown**, Gonzaga University

Paper Title: “Resisting Ecclesial Violence: Transforming Ordered Relationality in the Catholic Tradition”

Précis: Engaging Johannine theologies of the resurrection, this paper argues that the church’s identity as the risen body of Jesus, who ministered as a prophet, summons it to embody his prophetic vision of God’s reign in its ordered life. This entails reforming the hierarchical, dominative, and, sometimes, violent relationship between the ordained and non-ordained. To this end, the paper proposes a model of ministry—ordered evangelical relationality—aimed at spurring church reform toward an ordered but egalitarian communion. This model maintains the priestly character of the ministerial priesthood without supposing that an ontological change is affected in ordination.

Respondent: **Bradford Hinze**, Fordham University

IV.6. Creation/Eschatology – Topic Session

Grand Ballroom 4

Administrative Team: Wendy Crosby, Rhodora Beaton, Daniel Minch

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

Moderator: **Rhodora Beaton**, Aquinas Institute of Theology

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

Paper Title: “En-gendering Creation Anew: Rethinking Gender and Sexuality in a Scientific Age”

Précis: Bolstered by particular interpretations of the doctrine of creation, magisterial teachings on women’s ecclesial leadership and LGBTQ+ persons are major concerns for today’s church. This paper argues that the Magisterium’s acceptance of evolutionary and ecological science reveals a serious inconsistency in its hermeneutics of creation, which perpetuates the oppression of women and LGBTQ+ persons. It then applies Jesuit astrophysicist William Stoeger’s theological method to Aquinas’s theology of creation, demonstrating how this method might ground resistance and transformation. It concludes by considering how a renewed theology of

creation might reform teachings on women and LGBTQ+ persons as the church seeks “another world” today.

Presenter: **Nathan W. O’Halloran, S.J.**, University of Notre Dame

Paper Title: “Purgatory and the Eschatological Healing of Wounds”

Précis: In this paper I focus on the expansion of the Catholic doctrine of purgatory to include the healing of victims. While Catholic theology has long developed a theological ‘space’ for the rehabilitation of perpetrators, it has thought little about the healing of victims. I argue that there are places in the tradition for expanding purgatory, and that the doctrine must be expanded to deal with wounds inflicted on the innocent. I claim that the doctrine of purgatory retains an importance in contemporary theology, especially insofar as it can be developed in the direction of the eschatological healing of those wounds inflicted by abuse and violence.

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

Paper Title: “Between Progress and Apocalypse: Tension and Violence within Vladimir Solovyov’s Cosmic Eschatology”

Précis: Russian theologian Vladimir Solovyov (1853–1900) provides insight into the tension between progress and cataclysm that continues to shape different approaches to eschatology. While the powerful future possibility of “another world” serves as the catalyst and inner drive for the Reign of God on earth, this fulfillment could never be the mere natural product of evolution; it must also be an apocalyptic and transcendent event that counteracts the sinful violence of the world. The eschatological future is both the unfolding of time and the radical inbreaking of eternity, both a human effort and a divine gift.

IV.7. Holy Rage: Assessing the Role of Anger, Rage, and Wrath in Transformative Work - Invited Session

King’s Plaza

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

Moderator: **Karen Enriquez**, Loyola Marymount University

Presenter: **Melissa Pagán-Rubalcaba**, Mount Saint Mary’s University

Paper Title: “Anger and/as ‘Burdened Virtue’: Creating a Coalitional Politics Constitutive of Human Flourishing”

Précis: Feminist philosopher Lisa Tessman develops the concept of “burdened virtue,” a virtue that may enable people to resist oppression but may not contribute to their flourishing. Privileging a liberationist virtue ethics framework, this paper articulates anger as a burdened virtue. Unlike burdened virtue according to Tessman’s account, however, anger as burdened virtue both is constitutive of survival (of individuals and communities) and also bears the potential to bring about human flourishing.

Presenter: **Michael P. Jaycox**, Seattle University

Paper Title: “The Challenge of Privileged Anger: Moving from Moral Impotence to Sustainable Solidarity”

Précis: Given the presence of guilty bystanders who are complicit in structured violence toward oppressed groups, it is necessary to confront the possibilities and problems inherent in privileged, yet liberal, expressions of anger. Catholic tradition affirms that anger often reflects an accurate estimation of injustice and may be practically necessary for building solidarity and resistance. However, privileged anger can also inspire a superficial performance of allyship, fuel paternalistic attitudes and behaviors, and decenter the voices and political goals of those who are oppressed. The presenter outlines ways in which those who are privileged can use their anger to enact more constructive responses

Presenter: **Jennifer Owens-Jofré**, Austin Presbyterian Theological Seminary

Paper Title: “Anger as a Resource for Ecclesial Change: Responding to Sexual Abuse in the U.S. American Catholic Church”

Précis: Drawing on the work of dialogue partners from Chicana feminist literature and Latina theology, this paper explores the possibility that anger can be an experience that clarifies a just course of action. It will provide support for the claim that righteous anger not only is an appropriate response to injustice, but can also clear a path toward right action toward ecclesial change. In doing so, this paper will focus on the systemic sexual abuse of children at the hands of Catholic clergy in Pennsylvania.

IV.8. Catholic Social Thought – Topic Session

King’s Terrace

Intimate and Systemic: Addressing the Scourge of Violence through the Lens of Catholic Social Thought

Administrative Team: Linda Hogan, Kate Ward, Patrick Flanagan

Convener: **Kate Ward**, Marquette University

Moderator: **Nicholas Hayes**, Boston College

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

Paper Title: “Clergy Sexual Abuse as a Failure of Catholic Social Thought: Taking the “Private” Seriously”

Precis: The global reality of sexual abuse in the church has made clear that the church has failed to understand the reality of interpersonal violence that is hidden from view for what it is: a violation of human dignity and the preferential option, a denial of justice, and a failure of the powerful to live in solidarity with the victimized. The laity and the magisterium often talk about sexual violence as a violation of chastity. The church must apply the principles of CST to itself and to “private” forms of violence if another world is to be possible.

Presenter: **Krista L. Stevens**, John Carroll University

Paper Title: “The Barbarian at Our Gate: A Common Good Argument for Stricter Gun Control”

Precis: The gun lobby is the barbarian at the gates of civil society and public debate. By exerting dominant economic influence and by creating a culture of fear that prizes individualism over community, the gun rights movement has contributed to the breakdown of public debate. The Catholic Church’s social teaching on the common good offers an alternative and transformative way to reshape the conversation about gun rights in a way that allows for healthy debate and respect for justice and human dignity.

Presenter: **David Kwon**, Saint Mary’s University of Minnesota

Paper Title: “The Peacebuilding of *Jus Post Bellum*: Just Political Participation in Catholic Social Thought”

Precis: This paper invites reflection on postwar conflicts, linked to broader structures of inequality that promote interpersonal and group violence and structures of terror. Just political participation as a central mission of peacebuilding contributes to the entire *jus post bellum* scheme while serving to protect and rebuild the common good and subsidiarity. This paper defines just political participation as locally-based peacebuilding in

light of Catholic social thought. This definition produces clear and realistic postwar goals and forestall postwar problems, advocating for a local consensus, rather than simply imposing democracy and liberal values. This locally-led peacebuilding agenda calls actors to think creatively about how they effect change, rather than rely on plots that subvert local policies through “elite” military and governmental imposition

IV.9. Thomas Aquinas – Consultation

King’s Garden 1

Administrative Team: Anna Bonta Moreland, William C. Mattison, Dominic Langevin, O.P.

Convener: **Anna Bonta Moreland**, Villanova University

Moderator: **Eric Mabry**, Christ the King Seminary

Presenter: **Jeremy D. Wilkins**, Boston College

Co-author: **Ligita Ryliškytė, S.J.E.**, Boston College

Paper Title: “Atonement as Attunement: The Cross, Conversion, and Politics”

Précis: Disparate interpretations of Christ’s cross have disparate implications for political theology. If Christ is conceived as our penal substitute, then what is important about the cross is that it is his, not ours. Then patient endurance is eclipsed by public allegiance as the touchstone of discipleship and a notionally Christian culture. But if Christ is understood to bear a cross that is ours, not as our substitute but as our head, then the heart of discipleship is the attunement of the members to the attitude of the head. Then conversion is not escape from the cross or imposition of the cross, but joyful acceptance of the cross.

Presenter: **Robert St. Hilaire**, Niagara University

Paper Title: “Thomas Aquinas and the “Dionysian Principle”: Reconciling the Diffusion of Divine Goodness with the Freedom of Creation”

Précis: Following Pseudo-Dionysius (and Plotinus), Thomas Aquinas holds that goodness by nature diffuses itself (*bonum est diffusivum sui*). Norman Kretzmann argues that this “Dionysian principle,” as he calls it, undermines God’s freedom to create, despite Aquinas’s claims otherwise. Contra Kretzmann, this paper will show through a close reading of the relevant texts that while Thomas does indeed insist that God necessarily diffuses the divine goodness under certain conditions, this necessity in no way logically demands a created world or compromises a free creation.

Presenter: **Joshua Furnal**, Radboud University Nijmegen

Paper Title: “Another World is Possible: Cornelio Fabro’s Thomistic approach to Kierkegaard’s Theology of Creation”

Précis: Thomas Aquinas’ constructive theology is shaped by the doctrine of creation *ex nihilo*. For Thomas, that there was an absolute beginning from nothing illuminates the ‘infinite qualitative difference’ and the participatory relation between the Creator and creation. In the twentieth century, Fr. Cornelio Fabro CPS (1911-1995) retrieved a Thomist theology of creation using the writings of Søren Kierkegaard. In this short paper, I will explore the unexpected link that Fabro discovers between Kierkegaard and Aquinas regarding the doctrine of creation *ex nihilo* to articulate anew the theological hope that another ‘world’ is possible.

IV.10. Schillebeeckx for a New Generation
and New Contexts – Interest Group

King’s Garden 2

Mysticism and the Future: Realizing the Truth of the World

Administrative Team: Mary Ann Hinsdale, I.H.M., Kathleen McManus, O.P., Stephan van Erp

Convener: **Kathleen McManus, O.P.**, Dominican Sisters of Blauvelt, NY

Moderator: **Julia Feder**, Creighton University

Presenter: **Adam Beyt**, Fordham University

Paper Title: “*Humanum* that Matters: Schillebeeckx and Butler on Political Praxis”

Précis: This paper proposes a notion of discipleship using the eschatological impulses of Edward Schillebeeckx and the philosophical ethics of Judith Butler to see the expansion of the terms of bodily recognition as the enactment of the Reign of God on earth. Much of Butler’s writings interrogate the norms that determine bodily life. Both Schillebeeckx and Butler propose political praxis concerned with the bringing of human wholeness to marginalized communities. Subsequently, a convergence of their thought carves out space for the sacramentality of queer flesh in terms of enacting the praxis of the Reign of God on earth.

Presenter: **Elizabeth M. Pyne**, Fordham University

Paper Title: “‘To Become Again What We Never Were’: Irenaeus and Schillebeeckx on the Transformations of Finitude”

Précis: Schillebeeckx makes Irenaeus’s dictum – *Gloria Dei, vivens homo* – the centerpiece of his mystical-political theology. The axiom encapsulates his commitment to the Gospel as a proclamation of salvation for *this* world and to humanizing praxis as a concrete realization of the coming eschatological future. This paper argues that broader consideration of Irenaeus’s notion of recapitulation illuminates the way Schillebeeckx negotiates vexing questions of continuity and change within this vision of graced transformation.

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

IV.11. Asian/Asian American Theology – Consultation

King’s Garden 3

Administrative Team: Catherine Punsalan-Manlimos, Anh Tran, S.J., Julius-Kei Kato

Convener: **Anh Tran, S.J.**, Santa Clara University

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

Presenter: **Rachel Bundang**, Santa Clara University

Paper Title: “‘My Family’s Slave’: A Theo-Ethical Reflection on Modern-day Slavery”

Précis: In the process of migration— in the shift from one home to another, one culture to another, and especially one generation to another— what was once taken as normal, ordinary behavior becomes an unintelligible cruelty that does not translate neatly in diaspora. The late Alex Tizon’s final essay “My Family’s Slave” will serve as the basis for a theo-ethical reflection on modern-day slavery. Drawing jointly from Catholic social teaching, feminist ethics, and ethnic studies as critical lenses, this presentation will explore complex intersections of gendered labor, economic exploitation, and physical and emotional violence endured— misunderstood and debated even until now.

Presenter: **Julius-Kei Kato**, King’s University College at Western University

Paper Title: “Toward an Asian North American Liberationist Hermeneutics”

Précis: How can Asian-North Americans resist the typical forms of discrimination and oppression they encounter, envision another possible world and work

toward transforming this present one? This paper will suggest that there is a way by which Asian-North Americans can appropriate Liberation Theology and use an intentional Asian-North American liberationist hermeneutics to help them understand and analyze their contexts better, dialogue with the Bible and other sources of faith and, strengthened by this hermeneutical dialogue, return to the world with all its challenges to transform it into something that will reflect God's reign better.

Respondent: **Joseph Cheah, O.S.M.**, University of St. Joseph

The Asian/Asian-American Theology Consultation will hold a meeting immediately after the session to discuss the future direction of the consultation.

Saturday Evening, June 8, 2019

Eucharist	5:30 p.m. St. Mary of Mercy Church
Reception	6:45 p.m. King's Garden 1-3
John Courtney Murray Award Banquet	7:30 p.m. King's Garden 4-5

Sunday Morning, June 9, 2019

Conveners' Breakfast	7:15–8:45 a.m. King's Garden 5
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New conveners (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with María Pilar Aquino, CTSA President-Elect, Christine Firer Hinze, CTSA Vice-President, and Kevin Brown, Editor of Proceedings, for evaluation and preliminary planning for the 2020 convention.

Morning Prayer 8:30–8:45 a.m.
Ft. Pitt

Exhibits Open 8:30–12:00 p.m.
Grand Ballroom & King’s Garden Foyers

Fourth Plenary Session: Presidential Address 9:00–10:00 a.m.
Grand Ballroom 1-2

Presiding: **Christine Firer Hinze**, Fordham University
Vice-President, CTSA

Address: **Paul Lakeland**, Fairfield University
President, CTSA

“Crisis and Engagement: The Role of the Servant Theologian”

Appointment of the New President 10:00 a.m.
Grand Ballroom 1-2

Breakfast and Reception / Coffee 10:15 a.m.
Grand Ballroom & King’s Garden Foyers

Meeting and Luncheon: CTSA Board of Directors 11:00 a.m.–1:00 p.m.
Chartiers

**Catholic Theological Society of America
Convention 2020**

Theme TBA

**June 11-14, 2020
Renaissance Cleveland Hotel
Cleveland, OH**

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

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