

# The 75<sup>th</sup> Annual Convention of The Catholic Theological Society of America

*“All you who labor...”*  
*Theology, Work, and Economy*

**June 10–13, 2021**

**[Online format](#)**

**All times listed in the program are Pacific Time**

*\*\*For instructions on using Zoom and Gatherly during the convention, see pages 54–55\*\**

## Convention Schedule At-a-Glance

Day and time (PT)	Event	Page
<b>Thursday</b>		
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1:00–5:00 p.m.	Exhibitors & Social Gatherings	4
12:00–5:00 p.m.	<i>Theological Studies</i> Board Meeting	4
1:00–2:00 p.m.	Textual Journeys in Comparative Theology	4
2:00–3:30 p.m.	Women’s Consultation & Business Meeting	4–5
4:00–5:15 p.m.	Opening and First Plenary	6
5:30–8:00 p.m.	Opening Reception	6
<b>Friday</b>		
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9:00–10:30 a.m.	Second Plenary	7
10:30–11:00 a.m.	Coffee Break	7
11:00 a.m.–12:15 p.m.	Concurrent Sessions I	7–17
12:30–2:00 p.m.	Women’s Consultation Event and Award*	18
12:45–2:00 p.m.	Hearing of the Resolutions Committee	18
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4:00–5:45 p.m.	CTSA Business Meeting	27
6:00–7:30 p.m.	President’s Reception for New/Newer Members	27
6:00–7:30 p.m.	Publishers’ Reception	27
7:30–9:00 p.m.	Charlie Curran’s Room	27
<b>Saturday</b>		
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12:30–2:00 p.m.	<i>Theological Studies</i> , CUERG Event*	40
2 :30–3 :45 p.m.	Concurrent Sessions IV	40–51
4:30–5:30 p.m.	Liturgy of the Word, JCM Award Announcement	51
5:45–8:00 p.m.	John Courtney Murray Reception*	51
<b>Sunday</b>		
8:00–9:00 a.m.	Morning Prayer	51
9:30–11:00 a.m.	Fourth Plenary, Appointment of New President	51
11:30–12:30 p.m.	Convener’s Meeting	51
1:00–3:00 p.m.	CTSA Board Meeting	52

*\*prior registration required*

## Concurrent Sessions At-A-Glance

*The session titles are hyperlinked to take you to the complete session information*

### **I. Friday Morning**

1. [Christianity and Judaism](#)
2. [Working With/In the Church: Contributions of and Challenges for LGBTQ+ Persons](#)
3. [Asian/Asian-American Theology](#)
4. [Extractives and Catholic Peacebuilding](#)
5. [Fieldwork in Theology](#)
6. [Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change](#)
7. [Precarious Labor and 21<sup>st</sup> Century Capitalism: The Catholic Tradition's Growing Edge](#)
8. [Loneragan](#)
9. [Rahner Society](#)
10. [Moral Theology I](#)
11. [Work, Retirement, and One's Life](#)

### **II. Friday Afternoon**

1. [Spirituality](#)
2. [Theology and Science](#)
3. [The Liberating Theology of James Hal Cone](#)
4. [Resisting Your Bliss: Interdisciplinary Approaches to Theology, Vocation, and Work](#)
5. [Practical Theology](#)
6. [Latino/a Theology](#)
7. [Mental Health in Theological Perspective](#)
8. [Moral Theology II](#)
9. [Transnational Catholicities: Faith and Popular Culture in Global Dialogue](#)
10. [Historical Theology I](#)
11. [The Vision of Vatican II: Its Fundamental Principles](#)

### **III. Saturday Morning**

1. [Catholicity and Mission](#)
2. [Bioethics/Healthcare](#)
3. [God/Trinity](#)
4. [Hans Urs von Balthasar](#)
5. [Post-Post-Conciliar and Millennial Theologians](#)
6. [Justice at Work in 21<sup>st</sup> Century U.S. Catholic Universities](#)
7. [Historical Theology II](#)
8. [Schillebeeckx](#)
9. ['Everything is Connected': Dorothy Day, Flannery O'Connor, and Pope Francis on Work](#)
10. [Church/Ecumenism](#)
11. [Black Catholic Theology](#)

### **IV. Saturday Afternoon**

1. [Creation/Eschatology](#)
2. [Catholic Social Thought](#)
3. [Aquinas](#)
4. [Fundamental Theology/Method](#)
5. [Laboring in the Church's Vineyard: Lay Ecclesial Ministers and Their Workplaces](#)
6. [Theological Witness of Oscar Romero](#)
7. [Christ](#)
8. [Anthropology](#)
9. [Liturgy and Sacraments](#)
10. [Comparative Theology](#)
11. [Vatican I 151 Years Later: Fresh Perspectives](#)

## Pre-Convention Events, Thursday, June 10, 2021

- Mentorship Event** 8:30–10:00 a.m.  
*Intended for junior members. Meet with other junior members and a designated senior member for round table discussion. Topic “How to Publish”.*
- Von Balthasar Society Event** 8:30–10:00 a.m.  
*All are welcome*
- Benedictine Universities & Colleges Event** 8:30–10:00 a.m.  
*Gathering of those who have ties to Benedictine Universities and Colleges. If you have Benedictine affiliation, please consider attending.*
- Jesuit Colleges & Universities  
 Interested in Dialogue & Comparative Theology** 8:30–10:00 a.m.  
*By invitation only*
- Rahner Event** 8:30–10:00 a.m.  
*All are welcome*
- Writing for *Commonweal* Magazine Event** 8:30–10:00 a.m.  
*Commonweal Magazine is hosting an event intended for new and junior members. Matthew Sitman, Commonweal Magazine’s associate editor, will present.*
- Exhibitors & Social Gatherings** 1:00–5:00 p.m.
- Theological Studies Board Meeting** 12:00–5:00 p.m.
- Textual Journeys in Comparative Theology** 1:00 p.m.–2:00 p.m.  
 Ibn al-‘Arabī on Jesus and the Perception of Divinity
- Conveners: Daniel Scheid, Duquesne University  
 Axel Marc Oaks Takacs, Seton Hall University
- Moderator: Axel Marc Oaks Takacs, Seton Hall University
- Women’s Consultation on Constructive Theology** 2:00–3:15 p.m.  
 Administrative Team: Kathryn Lilla Cox, Elizabeth Antus, Julia Feder
- Women’s Labor Under the Forces of White Supremacy and Colonialism:  
 Two Theological Intersectional Analyses
- Conveners: **Elizabeth Antus**, Boston College  
**Kathryn Lilla Cox**, University of San Diego

Moderator: **Julia H. Brumbaugh**, Regis University

Presenter: **Amey Victoria Adkins-Jones**, Boston College

Paper Title: “Mistaken Identities: Reading the Traffic(ing) Signs of Sex, Race, and Theology in the United States”

Précis: This talk addresses the elision of race from Christian theological interventions in and responses to the sex trafficking economy. Elucidating the anti-black social and political histories of Christian colonial enterprise, the 400-year legacy of chattel slavery in the United States, and the twentieth-century juridical formations of sex work and sex trafficking in the United States, the talk indicts the moral theological complicity that undergirds ideas about the market for human flesh. Finally, the discussion turns to highlight the significance of the Blessed Virgin Mary, and the traditions of the Black Madonna, as critical sites of theological possibility and resistance.

Presenter: **Neomi De Anda**, University of Dayton

Paper Title: “Borders, Women, and Realities of Livelihoods”

Précis: Many times, life along the Mexico/USA border is understood primarily under the guise of migrations, with an emphasis on those immigrating to the USA for purposes of labor. Yet, life along this border is far more complex. People have lived in these regions for thousands of years. The political reality of life in this region has changed over time and has seen the first impacts of created and moved national borders, trade deals, and executive orders, among others. This paper will concentrate on understanding the Mexico/USA political border as a guise to the labor of women and how women tend to livelihoods both in these regions as well as in the countries which now come together at this space

### **Business Meeting**

3:15–3:30 p.m.

#### Women’s Consultation Steering Committee:

Elizabeth Antus, Boston College (Convener)

Kathryn Lilla Cox, University of San Diego (Convener)

Jessica Coblentz, St. Mary’s College (Notre Dame, IN) (Treasurer)

Jennifer Owens-Jofré, Seminary of the Southwest (Secretary)

Julia Feder, Creighton University (Award Convener)

Julia H. Brumbaugh, Regis University

Rosemary Carbine, Whittier College

Kimberly Humphrey, Boston College

Chelsea King, Sacred Heart University

Elizabeth Pyne, Fordham University

Susan Bigelow Reynolds, Emory University

Annie Selak, Georgetown University

## Thursday Evening, June 10, 2021

### Opening and First Plenary Session

4:00–5:15 p.m.

Welcome and Opening Prayer

**Most Reverend Robert W. McElroy**, Diocese of San Diego

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

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

“Theology and (De)humanizing Work in the Twenty-First Century”

Respondent: **Hosffman Ospino**, Boston College School of Theology and Ministry

### Opening Reception 5:30–8:00 p.m.

*Donors:*

Boston College  
Catholic Theological Union  
The Center for Catholic Studies, Fairfield University  
Fordham University  
Jesuit School of Theology, Berkeley Campus, Santa Clara University  
Department of Theology, University of Notre Dame  
College of Arts & Sciences, University of San Diego

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

## Friday Morning, June 11, 2021

### Exhibitors & Social Gatherings

8:30 a.m.–5:00 p.m.

### Second Plenary Session—Celebrating 75 Years

9:00–10:30 a.m.

“The CTSA at 75: Looking Back, Around, and Forward”

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

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

Panelists: **Charles E. Curran**, Southern Methodist University  
**M. Shawn Copeland**, Boston College  
**Natalia Imperatori-Lee**, Manhattan College

Précis: Fifty-one years ago in Detroit, Charles E. Curran delivered the 25<sup>th</sup> CTSA Presidential Address, amidst a decade marked by what Roger Haight's 50<sup>th</sup> anniversary Presidential Address later described as “a sudden and complex revolution in American Catholic theology.” In that dis-and re-orienting moment, Curran's 1970 address reflected on the state of US Catholic theology and on the CTSA's present and future shape and contributions.

To honor the CTSA's 75<sup>th</sup>, and inspired by Curran's and Haight's anniversary addresses, our presenters will reflect from their distinctive vantage points on the CTSA's past and future in light of North American Catholic theology's present context and contours, asking how our Society can best frame and carry out its mission in the decades to come.

**Coffee Break** 10:30–11:00 a.m.

**Concurrent Sessions I** 11:00–12:15 p.m.

### I.1 Christianity and Judaism—Consultation

Administrative Team: Matthew Tapie, Elena Procaro Foley, Nicole Reibe

Convener: **Matthew Tapie**, Saint Leo University

Moderator: **Elena Procaro Foley**, Iona College

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

Paper Title: “Anti-Black Racism, Anti-Semitism, & Islamophobia Today: Interrogating the Role of Supersessionism in White Supremacy”

Précis: Since Vatican II, Catholic thinkers have been redefining relationships with different religious communities, as well as navigating the complex intersections of religion and race. In this current climate of xenophobia, Catholic theologians must continue this important work both in their theologies and in their practice. Located in Baltimore, the ICJS is an academic non-profit committed to disarming Anti-Semitism and Islamophobia through education. In this session, ICJS scholars will outline our interreligious work that: 1) honors our expanded mission with Muslim partners, 2) reflects the denominational and racial diversity of the Baltimore region, 3) engages the intersectional scholarship shaping interfaith dialogue today, and 4) contests the manifestations of contemporary religious hatreds in white supremacy movements (e.g. Charleston, Charlottesville, Pittsburgh, Christchurch & Powoy). The session will allow ample time for questions and dialogue.

Respondent: **Fatimah Fanusie**, Institute for Islamic, Christian, and Jewish Studies

Respondent: **Benjamin Sax**, Institute for Islamic, Christian, and Jewish Studies

I.2 Working With/In the Church: Contributions of  
and Challenges for LGBTQ+ Persons—Selected Session

Convener: **Adam Beyt**, Fordham University

Moderator: **Craig Ford, Jr.**, Saint Norbert College

Presenter: **Jason Steidl**, St. Joseph's College

Paper Title: "It's Complicated: LGBTQ+ Catholic Employees and Public Criticism of Church Teaching"

Précis: This paper will reflect on the opportunities and limitations that LGBTQ Catholics employed by the Roman Catholic Church and its adjacent institutions face in their critiques of established Catholic teaching on LGBTQ issues. In spite of recent social progress for LGBTQ civil rights, the status of LGBTQ employees in the Church varies depending on countless factors such as episcopal leadership, political location, and vocation. As the Church discerns its way forward regarding LGBTQ issues, it is imperative that Catholic communities foster honesty, support the vulnerable, and carefully listen to those who will be impacted the most.

Presenter: **Meg Stapleton Smith**, Fordham University

Paper Title: "The Courage to Leave or The Courage to Stay? Mary Daly's Lasting Challenge to LGBTQ+ Theologians and Catholic Thought"

Précis: For many theologians today, the name Mary Daly is a relic of feminist theological history. Although Mary Daly was a pioneering figure in Catholic feminist thought, her work remains largely dismissed by the academy today because her radicalism led her to abandon institutional Christianity as irredeemably patriarchal. Although Mary Daly (a lesbian woman) encouraged other women to possess the "courage to see" the "nucleus of nothingness" at the heart of the institutional church, and thus have the "courage to leave," Daly's work retained a complicated relationship with her theological past. Long after her departure from Catholicism, Daly maintained a deep love for Saint Thomas Aquinas and the very methodology that has so largely shaped Roman Catholic theology. This paper reflects on Daly's 'courage to leave' in order to demonstrate that Daly's iconoclastic radicalism is but the deepest flowering of insights already present in the tradition.

Respondent: **Bryan Massingale**, Fordham University

### I.3. Asian/Asian-American Theology—Consultation

Administrative Team: Catherine Punsalan-Manlimos, Julius-Kei Kato, Edmund Chia

Convener: **Catherine Punsalan-Manlimos**, University of Detroit Mercy

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

Presenter: **Stephanie Wong**, Valparaiso University

Paper Title: “Chinese Catholic Action”

**Précis:** This presentation compares the development of “Catholic Action” (*gongjiao jinxing*) in China to the initiatives that later grew under the banner of Catholic Action in Western Europe and the US, showing that Chinese Catholic Action differed significantly from later iterations in Western Europe and the US. The Catholic Action Association in China grew not primarily as an anti-communist movement but rather as a hallmark of the indigenous or ‘native’ church. Catholic Action served as a network for communication and resource-sharing between the scattered ‘indigenous’ dioceses in North China trying to respond to the physical and economic vulnerability of their peasant and refugee populations. The Chinese case shows that issues of indigenous leadership and wartime aid relief were originally at the forefront of Catholic Action.

Presenter: **Deepan Rajaratnam**, Saint Louis University

Paper Title: “The *Sensus Fidei* of the Poor: A Theological Locus from which to Respond to Economic Exclusion”

**Précis:** Although the *sensus fidelium* has been recognized as a source for theological reflection, its connection to issues of economic and social exclusion is less clearly articulated. With this in mind, I argue that solidarity is an essential disposition necessary for authentic participation in the *sensus fidei*. I build on Pope Francis’ recognition of the epistemological priority of the poor and economically excluded to connect the *sensus fidei* with the social dimension of mission. In doing so, I demonstrate the *sensus fidelium* as a theological locus from which to respond to situations of economic exclusion and poverty within the local church.

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

### I.4. Extractives and Catholic Peacebuilding—Interest Group

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

Convener: **Caesar A. Montevecchio**, Catholic Peacebuilding Network

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

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

Paper Title: “Extractives and Peacebuilding in Light of Gender and Post-colonial Theology”

Précis: The term extractivism describes the manner, rationale, and ideological impetus that inform extractive industries. This paper will explore the nexus between colonialism and extractivism and map the ethical challenges this nexus raises. It will also analytically highlight the implications of these challenges for women and children, caught precariously at the intersection of these two *isms*. Their precarity is exacerbated by the globalization of capitalism, an economic system that has been described as an “economy that kills.”

Presenters: **Anna Floerke Scheid**, Duquesne University  
**Daniel P. Scheid**, Duquesne University

Paper Title: “Integral Ecology, Just Peace, and Extractives”

Précis: In *Laudato Si'* Pope Francis develops his understanding of “integral ecology” which provides a valuable moral framework for articulating norms of just peace in light of the modern extractive industry, yielding an ecological just peace. This paper will proceed in three parts: first, an overview of the main principles of integral ecology; second, a description of the principles and practices of just peace; and third, a brief application of integral ecology and just peace to the issue of extractives.

#### I.5. Fieldwork in Theology—Interest Group

Administrative Team: Lorraine Cuddeback-Gedeon, Jaisy A. Joseph, Layla Karst

Convener: **Jaisy A. Joseph**, Seattle University  
Moderator: **Layla Karst**, Loyola Marymount University

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

Paper title: “‘*Encaminémonos*:’ Good Friday, Embodied Solidarity, and the “Generosity of Ritual”

Précis: Every Good Friday since 1974, the people of St. Mary of the Angels Parish in Roxbury, MA, walk the Way of the Cross through neighborhood streets. Drawing on extensive fieldwork, this paper weaves together an examination of that ritual with a broader, reflexive account of how ethnography both enables theologians to attend to—and become interwoven in—the relationships that make a community and reframes the theological task as one of solidarity. Beginning with a narrative account of the ritual and its emergence as a liturgical response to gang violence, I

then examine my own positionality as a parishioner-researcher in the embodied act of walking-with. Widening the frame, I employ ethnographer Don Seeman's notion of ritual's "generosity" as a way of accessing its solidaristic, intersubjective capacity, particularly in contexts of suffering.

Presenter: **Leo Guardado**, Fordham University

Paper Title: "Teaching and Doing Latinx Theology Through Ethnographic Methods"

Précis: The effort to hold systematic theology accountable to the lived reality of the people of God has led some theologians to employ and adapt qualitative research methods that can expand the cognitive horizon of the theologian. However, there appears to be a gap in terms of the formation that theology students receive in preparing for fieldwork. This presentation will provide a perspective on the gifts and challenges of teaching a doctoral theology course (Latinx Theology) that also integrates ethnographic research methods and that requires students to engage in fieldwork. Incorporating ethnographic research into theology courses whose methodological commitments resonate with those of liberation theology is not only proper, but necessary in order to perform the relationship between theory and practice.

Respondent: **Nancy Pineda-Madrid**, Loyola Marymount University

#### I.6 Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change—Invited Session

Convener/Moderator: **Paul Lakeland**, Fairfield University

Presenter: **Fr. Martin Burnham**, PSS, Director of Admissions and Discernment, Society of St. Sulpice, US Province

Paper Title: "Conceptualizing and Measuring Clericalism in Roman Catholic Priests"

Précis: Clericalism has become something of a Catholic buzzword during the papacy of Francis. However, there has been very little attempt to scientifically name and measure the construct within the social sciences. This study attempted to do just that. The Clericalism Observer Rating Scale (CORS) is a 24-item instrument that concretely defines clericalism across three statistically verified factors: aloof/unaccountable, entitled/arrogant, and formal/authoritarian. Clericalism was significantly positively related to two psychological concepts, subclinical narcissism and entitlement, and was significantly negatively related to humility. Given the numerous connections being drawn between clericalism and the sexual abuse crisis, continuing to gain greater clarity and precision on the parameters of clericalism is vital for the life of the Church and the well-being of its people.

Presenter: **Julie Rubio**, Jesuit School of Theology of Santa Clara University

Paper Title: “Seminaries and Clergy Sexual Abuse: What Do We Know? What Do We Need to Know?”

Précis: Seminary formation is a key concern of those who identify clericalism as a root cause of clergy sexual abuse. Isolation, hierarchy, problematic notions of masculinity, and distorted theologies of the priesthood are often linked to clericalism and abuse, yet there is little social scientific data supporting this connection. A pilot study completed at the Jesuit School of Theology in 2019 attempted to fill in this gap by asking students, faculty, and staff to assess how the school challenged or was complicit with clericalism. Preliminary results will be presented, along with plans for follow-up studies that will measure clericalism in seminaries and assess its relation to abuse.

Presenter: **Jennifer Beste**, College of Saint Benedict / Saint John’s University

Paper Title: “Justice for Children: New Directions for Responding to the Clergy Abuse Crisis”

Précis: A major oversight in analyses of the Catholic clergy abuse crisis is its failure to examine how Catholicism’s assumptions about children have contributed to child sexual abuse and bishops’ systematic cover-up. I argue that an adequate response to this crisis must include developing new ways of relating to children that are based on a child-centered account of justice. I develop such an account utilizing four sources: 1) Margaret Farley’s account of justice; 2) findings from my ethnographic study with Catholic second graders; 3) the interdisciplinary field of childhood studies; and 4) core convictions of the Catholic tradition.

I.7 Precarious Labor and 21<sup>st</sup> Century Capitalism:  
The Catholic Tradition’s Growing Edge—Selected Session

Conveners: **Kristin E. Heyer**, Boston College

**Jeremy V. Cruz**, St. John’s University

Moderator: **Melissa Pagán**, Mount St. Mary’s University

Presenter: **Joseph A. McCartin**, Georgetown University

Paper Title: “Confronting Elusive Accountability in 21<sup>st</sup> Century Capitalism: Catholic Social Teaching on Labor at a Crossroads”

Précis: The central problem posed by twenty-first century capitalism concerns accountability. The globalization and financialization of economies, casualization of labor relations, rise of a gig economy, extension of supply-chains, and proliferation of subcontracting have made it increasingly difficult to identify, let alone hold accountable, the entities and forces that are destabilizing the world

socially and ecologically. These trends challenge both Catholic social teaching on labor, which was conceived and elaborated prior to their emergence, and Catholic institutions (such as universities), which have become enmeshed in these trends. This paper will explore the accountability problem and suggest how we might confront it.

Presenter: **Jeremy V. Cruz**, St. John's University

Paper Title: "Labor Associations and Worker Power: Catholic Social Teaching and Political-Economic Democracy"

Précis: This paper's critique of Catholic teaching on labor analyzes the tradition's insufficient recognition of labor associations and worker bargaining power as sources of social and political empowerment. The paper calls for integrating existing Catholic teaching on labor rights and the meanings and aims of work with ecclesial affirmations of democracy and commitments to a preferential option for oppressed and excluded persons and groups. Drawing upon insights from US agricultural history and contemporary farm worker movements, the paper calls for greater attention to worker associations and worker power as a primary avenue toward the realization of political-economic democracy and ecological integrity.

Presenter: **Kristin E. Heyer**, Boston College

Paper Title: "Enfleshing the Work of Social Production: Gendered Labor and Moral Agency"

Précis: The hidden nature of domestic work, its exclusion from labor laws, and its intersectional power imbalances abet systematic exploitation in ways obscured by Catholic social teaching's standard emphases. Domestic labor conditions also illuminate the limitations of Catholic notions of agency that assume unconstrained autonomy or discount the work of social production and its relationship to the work of production. This paper evaluates prevailing Catholic frameworks related to gendered labor and agency in light of how "outsourcing" caring labor facilitates exploitation and masks the costs of market labor as it fuels the myth of the individual agent.

### I.8 Lonergan—Consultation

Administrative Team: Nicholas Olkovich, Kevin Vander Schel, Brian Bajzek

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

Moderator: **Jonathan R. Heaps**, St. Edward's University

Presenter: **Neil Ormerod**, Sydney College of Divinity

Paper Title: “The Law of the Cross in an Ecologically Unsustainable Economy”

Précis: Globally we are entering into uncharted waters as the current cycle of decline lurches towards ecological disaster. Lonergan posits the law of the cross as the divinely enacted redemptive path for overcoming decline and restoring humanity on the path of genuine progress. Faced with the prospect of unprecedented suffering, what is the moment of redemptive suffering that Christians and others are called to enact in response to the present decline? Drawing on Lonergan’s notion of a scale of values, the paper will consider responses at the personal, cultural and social levels of value and the timeframes in which they operate.

Presenter: **Erica Siu-Mui Lee**, Regis College, University of Toronto

Paper Title: “Accounting and Business Ethics in a Digital Age: Lonergan’s Notions of Bias, Conversion, and Scale of Values as Anthropological Presuppositions”

Précis: Previously working as a Senior Tax Manager with PricewaterhouseCoopers (PwC) in Hong Kong, I analyze the ethical frameworks of global accounting bodies as well as multinational assurance and tax services networks including The Association of Chartered Certified Accountants and PwC. My paper articulates how Lonergan’s notions of bias, conversion, and scale of values serve as anthropological presuppositions in accounting and business ethics. In particular, my paper suggests how Lonergan’s scale of values contribute to the potential development of a normative pattern of value for business ethics in a digital age, which always requires immediate responses, thereby sharply reducing decision-making time.

Presenter: **Joseph C. Mudd**, Gonzaga University

Paper Title: “A Sacramental Economy: General Bias, Economic Conversion, and the Sacramentality of Labor”

Précis: This paper analyzes the challenges confronting the global economy, especially resurgent nationalism, from the perspective of Bernard Lonergan’s analysis of general bias and the longer cycle of decline as well as his economic theory of circulation analysis, before turning to the sacramental economy as an analogy for reorienting economic discourse in terms of the sacramentality of labor, gift, and gratuitousness. It proposes a notion of economic conversion that seeks to understand market economics adequately while promoting a culture of gift and gratuitousness that undergirds human living together. The result is an elaboration on what Lonergan called “healing and creating in history” in terms of a “sacramental” economy.

I.9 Rahner Society—Consultation

Administrative Team: Michael Canaris, Brandon Peterson, Erin Kidd

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

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

Presenter: **Erin Kidd**, St. John's University, New York

Paper Title: "Seeking Epistemic Justice in the Work of Theology"

Précis: In this paper I employ Rahner's concept of "witness" and recent philosophical work in epistemic injustice to provide a theology of testimony. In particular I develop the concept of "theological harm" to speak precisely about both the epistemic and spiritual harm that is done when a person's testimony is not received by her community and to name the loss for the community, which misses out on her theological wisdom.

Presenter: **Mark Fischer**, St. John's Seminary

Paper Title: "Rahner's Seemingly Fruitless Labor Regarding the Assumption of the Blessed Virgin Mary"

Précis: In 1951, Karl Rahner failed to get the permission of the Jesuit censors to publish his opus on the assumption into heaven of the Blessed Virgin Mary. They said that it was too speculative, and the work remained unpublished until 2004. Rahner had asked whether Mary's assumption precluded the possibility of natural death, understood as the consequence of sin. His exploration of the meaning of death as the "validation" of human life and its "transposition" beyond time and space had consequences for Rahner's later theology. History shows that his failure to publish during his lifetime was not "labor lost."

Respondent: **Terrence Tilley**, Fordham University

I.10 Moral Theology—Topic Session I

Administrative Team: Alessandro Rovati, Daniel Cosacchi, Rachel Bundang

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

Moderator: **Daniel Cosacchi**, Marywood University

Presenters: **Kathryn Lilla Cox**, University of San Diego

**Jason King**, St. Vincent College

Paper Title: “Beyond Laboring: Fostering the Love of Learning and the Desire for God in Theological Education”

Précis: The Rule of Benedict (RB) structures the monastery’s communal life and aims to foster the spiritual growth of monastery members. The RB offers insights for integrating the professional and spiritual work of theologians by defining different types of work and their characteristics. However, salient distinctions exist between the monastic and college/university communities’ purpose, role, and function even as individuals across communities identify as Christian disciples. Inattention to differences between the monastery and academy when implementing Benedictine practices can create systemic institutional problems that undermines the personal good in the spirituality of RB. Therefore, adopting aspects of Benedict’s understanding of *Ora et Labora* for ethically structuring and relating to each other as theologians in our academic communities means evaluating Benedictine practices for pertinent strengths and weaknesses in academic settings.

Presenter: **Jonathan Malesic**, Southern Methodist University

Paper Title: “‘You Get Over It:’ How the Benedictine Way of Work Can Overcome the Culture of Burnout”

Précis: Burnout is a widespread social disorder that upends both the objective and subjective goods of work; it makes workers less effective and leads them to despair over their human dignity. Because burnout is built into our economic and moral culture, we can only overcome it if we change how we understand the relationship among work, community, and human dignity. Benedictine religious offer a model for work that escapes burnout culture. Based on participant-observation and interviews with contemplative and active Benedictines, I find that they limit work and avoid burnout because their community affirms their value apart from work.

### I.11. Work, Retirement, and One’s Life—Selected Session

Convener/Moderator: **Susan Ross**, Loyola University Chicago

Presenter: **Stephen Bevans**, Catholic Theological Union

Paper Title: “Retirement and Wisdom”

Précis: Retirement has been an adjustment for me in that I am no longer teaching, but I continue to write, travel, give talks in many parts of the world, stay in touch with friends, and do pastoral work. It is a time for reflection and gratitude, for “reaping the harvest” and allowing new theological insights to emerge in light of these life changes. Informed by these, I will reflect on what it means to become a “wisdom

figure” in my religious community, the CTU faculty, among younger scholars, and in my work with the World Council of Churches.

Presenter: **Patricia Beattie Jung**, St. Paul School of Theology

Paper Title: “Moral Theology and Retirement”

Précis: I was uneasy about retiring so early from my career as a moral theologian having been given a generous buyout. But reflecting five years later, retirement was a gift in disguise. I have been able to finish a stalled monograph, teach as a volunteer overseas, and actually become the scholar-activist I had dreamed of being through volunteer work, all while taking time for personal and family activities. I will reflect on the way that this personal redefinition has affected my understanding of the task of the moral theologian, with emphasis on both the “moral” and the “theologian.”

Presenter: **Jill Raitt**, University of Missouri

Paper Title: “Retirement and Spirituality”

Précis: I retired at age 70, but soon regretted the decision. Teaching, research, writing and campus colleagues had been my life since 1956; students keep me young and I missed them. So for the next 18 years I taught at three universities, volunteered as a Eucharistic Minister at a local hospital, taught English to refugees, and worked on a book on women’s influence on Jesuit spiritual direction. Without the pressures of teaching or adding to my CV, I have more time for prayer and see my research as primarily a work of spiritual theology.

## **Friday Afternoon, June 11, 2021**

### **Women’s Consultation on Constructive Theology Event**

12:30–2:00 p.m.

*The Women’s Consultation on Constructive Theology invites you to join them to engage in dialogue and mentorship.*

### **Ann O’Hara Graff Award Presentation**

The 2021 Ann O’Hara Graff Award will be presented to

**Susan Abraham**

Professor of Theology and Postcolonial Cultures

Vice President of Academic Affairs and Dean of Faculty at Pacific School of Religion

*Networking and conversation will follow the award presentation.*

**Hearing of the Resolutions Committee**

12:45–2:00 p.m.

Presiding: **Francis X. Clooney**, Harvard Divinity School  
Vice President, CTSA

Parliamentarian: **William Loewe**, Catholic University of America

**Concurrent Sessions II**

2:30–3:45 p.m.

II.1 Spirituality—Topic Session

Administrative Team: Andrew Prevot, Julia Feder, Mary Frohlich

Convener: **Andrew Prevot**, Boston College

Moderator: **Mary Frohlich**, Catholic Theological Union

Presenter: **Axel M. Oaks Takacs**, Seton Hall University

Paper Title: “‘I am with those who are broken-hearted’: Spirituality, Imagination, and the Disruption of Neoliberalism”

Précis: This paper is an exercise in comparative theology that examines the (im)possibility of an integral spirituality that gives preferential option to the poor within the dominant social imaginary of neoliberalism. Neoliberalism limits our ability to live a spirituality in preferential option for the poor. To break these limits, a spirituality is required that employs the imagination. I turn to the Franciscan tradition as interpreted in Pope Francis’s *Evangelii Gaudium* and *Laudato Si’* and in Leonardo Boff’s *Francis of Assisi*. I then engage an Islamic theology of the imagination, and the way the tradition interprets a famous *ḥadīth*, in the words of God: “I am with those who are broken-hearted [for My sake].”

Presenter: **Kevin Ahern**, Manhattan College

Paper Title: “Uncovering the Bushels: Rediscovering the Spiritualities of Work in the Young Catholic Worker Movement and Catholic Worker Movement”

Précis: This paper explores and contrasts the distinct spiritualities of work operative in both the Young Catholic Worker movement and the Catholic Worker movement. While the impact of both movements is celebrated, the animating spiritualities at the heart of their engagement are often overlooked in pluralistic contexts with growing numbers of non-Christian members. Uncovering and reclaiming the spiritual bases of both movements, this paper argues, can offer much to these movements and to the wider church in witnessing to the Gospel among workers in today’s global economy.

## II.2 Theology and Science—Topic Session

Administrative Team: Paul J. Schutz, Amanda Alexander, Mark Fusco, SJ

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

Moderator: **Amanda Alexander**, Loyola Marymount University

Presenter: **Chelsea King**, Sacred Heart University

Paper Title: "Friend Request? Social Media's Distortion of Relationship"

Précis: In this paper, I appeal to Jean Baudrillard's notion of the simulacrum to argue that social media ultimately distorts our relationships to God, to each other, and to ourselves. We are in need of a new asceticism that orders our relationship to social media itself, and we must continue to cultivate sacred spaces in which we are intentional about its use in our lives.

Presenter: **Michelle Marvin**, University of Notre Dame

Paper Title: "Restoring Dignity with Neurotechnology: AI-Enhanced Biotechnology and the 'Vocation to Work'"

Précis: I explore the potential for Brain Computer Interfaces (BCIs) to reduce the impact of mental illness on employment stability. Specifically, I look at research on Deep Brain Stimulation (DBS) as a therapeutic for obsessive-compulsive disorder, major depression, and post-traumatic stress disorder in order to show how current neurotechnology is correlated with well-being and employment stability. Additionally, I discuss human dignity and its relationship to "prioritiz[ing] the goal of access to steady employment for everyone" (*Laudato Si'* 127). Using Pope Francis' language of "vocation to work," I interpret BCI enhancement benefits and drawbacks through the lens of human dignity.

Presenter: **Benjamin Hohman**, Boston College

Paper Title: "Animal, Vegetable, or Mineral? The Effacement of Creaturehood in Wartime Economies"

Précis: This presentation examines the link between wartime economies and the effacement of local animal species, leading to their commodification, exploitation, and slaughter. It further suggests that this reflects the broader logic of colonial economies, which reduce colonized subjects—human or otherwise—to consumable elements within the landscape. While couching these practices in a larger historical trajectory of such abuses, this presentation argues that the contemporary reality of global, military-industrial economics combined with the awesome destructive power of weapons technology raises a new and urgent challenge to Christians that will require action across all the different areas of

Catholic Social Teaching, especially as reconceived in light of *Laudato Si's* integral ecology.

### II.3 The Liberating Theology of James Hal Cone—Interest Group

Administrative Team: Kathleen Dorsey Bellow, C. Vanessa White

*Session Title: "The Theologian's Task: Resistance, Empowerment and Freedom"*

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

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

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

Paper title: "Black Theology and the Present Moment"

Précis: James Hal Cone frequently insisted to a younger generation of theologians and scholars that he had done his work—now it was up to them/us to make our own contribution, to do our own work. This presentation takes up the potential of black theology for the present moment that has been decisively shaped by the Black Lives Matter Movement.

Presenter: **Bryan Massingale**, Fordham University

Paper title: "'This Is What Theology Looks Like': Cone's Challenge to Black and Liberation Theologies (and Theologians)"

Précis: If we are to authentically celebrate the contributions of James Cone, then we who inherit his mantle must both retrieve and be challenged by the enduring passions and commitments that motivated his theological project. This requires that we examine the current state and unmet agendas of Black and Liberation theologies. For whom do we do theology? What are our historical projects and practical commitments? To whom are we accountable? Has "black" or "liberation" theology become simply a "brand" for our place in the academy? These are the haunting questions that Cone's legacy poses and that this paper explores. I argue that a retrieval of Cone's early works is essential to correctly understanding Cone's theological project and its enduring challenge to the discipline of theology and the identity of the theologian.

### II.4 Resisting Your Bliss: Interdisciplinary Approaches to Theology, Vocation, and Work—Selected Session

Convener: **Anita Houck**, Saint Mary's College (Notre Dame, IN)

Moderator: **Maureen L. Walsh**, Rockhurst University

Presenter: **Anita Houck**, Saint Mary's College (Notre Dame, IN)

Paper Title: "The Play of Work: Virtue in Discourses of Work and Vocation"

Précis: Vocation can contribute to a theology of work when vocation is viewed holistically, rather than primarily as a career or life state; when a sense of vocation in the present accompanies a sense of vocation to future endeavors; and when attention to community balances attention to individual aspirations ("follow your bliss"). A helpful resource comes from interdisciplinary studies that ground vocation in virtue. The Aristotelian and Thomistic virtue of *eutrapelia* (well-turning, appropriate wit) acknowledges vocational change and responsiveness across the life span and recognizes the value of humor and play in discerning and living out vocation.

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

Paper Title: "Effort, Election, and Disgust: Vocational Discernment in the *Munḍaka Upaniṣad* and *Spiritual Exercises*"

Précis: Many contemporary conceptions of vocational discernment focus on questions of informed choice. The spiritual vision of the Hindu *Munḍaka Upaniṣad*, in its account of the genesis of spiritual desire (*mumukṣutva*), places its emphasis instead on a dramatic, dialectic interplay of effort (*karma*) and disgust (*nirveda*). This invites comparison with the account of spiritual election in Ignatius of Loyola's *Spiritual Exercises*, a classic text of vocational discernment. Read together, both traditions uphold a paradoxical juxtaposition of personal agency and surrender of will, illustrating a necessary tension in discernment and a sharp challenge to viewing work primarily in terms of personal fulfillment.

Respondent: **Catherine Punsalan-Manlimos**, University of Detroit Mercy

## II.5 Practical Theology—Topic Session

Administrative Team: William Clark, SJ, Karen Enriquez, Elsie Miranda

Convener: **William Clark, SJ**, College of the Holy Cross

Moderator: **Elsie Miranda**, Association of Theological Schools

Panelists: **Phyllis Zagano**, Hofstra University

**Jennifer Owens-Jofré**, Seminary of the Southwest

**Cesar (CJ) Baldelomar**, Boston College

**Milton Javier Bravo**, Fordham University

Panel title: "Church Work"

**Précis:** Across its great diversity, the Christian Church relies on vast numbers of “church workers” – in pastoral, service and support positions – in its mission of proclaiming and living the Gospel. The volatile cultural, economic, and political contexts surrounding this work today lay bare serious social and ethical challenges to familiar ways of organizing this “Church Work.” Our panel opens with a short presentation on the struggle against institutional exploitation of such workers – especially women – in the Roman Catholic Church. Responding panelists will consider how such exploitation and numerous other factors drive alternative forms of service out of the traditional confines of ministry. Religious and secular laity, even some clerics, carry the Gospel to their work in prisons, community organizations, advocacy groups, etc., without averting to “church,” engaging new ethical challenges along the way.

## II.6 Latino/a Theology—Consultation

Administrative Team: Elaine Padilla, Leo Guardado, Melissa Pagán

*Session Title: Intersecting Journeys and the Birthing Pangs of a New Civilization*

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

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

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

Paper Title: “Theology of Migration: Asian and Latinx Perspectives”

**Précis:** The paper investigates how some Asian and Latinx theologians develop a Christology from the perspective of migration. It begins with data on Asian and Latinx migrations in the US; next, it examines some key theological writings on Jesus as the paradigmatic migrant, and concludes with reflections on how this image of Jesus can be incorporated into the migrants' liturgical celebrations and spirituality.

Presenter: **Shawnee Daniels-Sykes**, Mary Mount University

Paper Title: “The Wet Nurse and the Nanny: The Evolution of Work in the United States and the Other Mother.”

**Précis:** This paper discusses the evolution of nannying from enslaved and sharecropping Black women's experiences to what formal job descriptions and paid employment scales look like today. It argues that the different experiences of mainly women's work have been undergirded by economic disparities and racial inequalities.

Presenter: **Hosffman Ospino**, Boston College School of Theology and Ministry

Paper Title: “Latino Immigrant Labor in *lo Cotidiano*: A Theological Reading”

*Précis*: Millions of Immigrant Latinos/as constitute the backbone of foundational industries that sustain everyday life in the United States of America (e.g., agriculture, construction, hospitality, homecare, etc.). Most of them are Roman Catholic. This reflection proposes a series of principles for a practical theology of labor in *lo cotidiano* from a Latino immigrant perspective. Building upon such principles, it delineates a call for action that privileges advocacy and affirmation of the dignity of all workers.

### II.7 Mental Health in Theological Perspective—Interest Group

Conveners: **Susan Abraham**, Pacific School of Religion  
**Jessica Coblentz**, Saint Mary’s College (Notre Dame, IN)

Moderator: **Peter Fay**, Boston College

Presenter: **Elisabeth T. Vasko**, Duquesne University

Paper Title: “Under Pressure: How Can, and Should, Religiously Affiliated Colleges Respond to Student Mental Health Crises?”

*Précis*: Mental health issues are prevalent on college campuses. Recent survey data from the American College Health Association (2019) reveals that sixty percent of college students have experienced overwhelming anxiety, and forty percent have been too depressed to function. Yet, only a small percentage of students receive help from counseling services annually. Many campuses report inadequate funding to support student needs. University policies and procedures that students with mental health conditions perceive as overly legalistic, punitive, and isolationist can also deter the students from seeking care and exacerbate the stress of those who live with chronic mental health conditions. The global pandemic and its financial impact on colleges has further compounds the problem. Drawing upon an intersectional body of literature in disability studies, crip theory, and Christian ethics, this paper asks how can, and should, religiously-affiliated colleges respond to student mental health crises in ways that are consonant with the values that many of these institutions affirm, such as human dignity and care for the vulnerable.

Presenter: **Elizabeth Antus**, Boston College

Paper Title: “What Does a Political, Liberationist Approach to Mental Illness Look Like?”

*Précis*: Theologians crafting a politically engaged, liberationist approach to mental illness must address different challenges. First, they must dismantle an overly individualistic biomedical account and instead inquire into the social conditions

that exacerbate mental illness. Second, they must also destabilize ableist accounts of normalcy and instead discern the different ways of being human exemplified in the lives of people with mental illness. Third, they must take seriously that many people with severe mental illness suffer greatly and desire to have the illness itself lessened. Lastly, they must also trace the connections between mental illness and patriarchy, white supremacy, homophobia, and poverty.

## II.8 Moral Theology—Topic Session II

Administrative Team: Alessandro Rovati, Daniel Cosacchi, Rachel Bundang

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

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

Presenter: **Luke Arredondo**, Florida State University

Paper Title: “Just Wages, Leo XIII, and Catholic Parish Salaries”

*Précis*: Following the argument of Leo XIII for a just living wage, my presentation will focus on the discrepancy between the doctrine of a just wage and the experience of those who work for Catholic institutions. I argue that if the church does not pay its workers a just wage, it is failing in applying its own social teachings. My paper will focus both on the theology of wages and also the experience and realities of those who work for the church but are not paid a fair wage.

Presenter: **Thomas Massaro, S.J.**, Fordham University

Paper Title: “The Renewal of Catholic Labor Justice Advocacy under Pope Francis”

*Précis*: Pope Francis’ leadership in matters of worker justice and theology of human labor is easy to admire. It also exhibits novel features that repay careful theological analysis. Surpassing previous popes, Francis displays genuine solidarity with laborers, appeals for structural change favoring workers, and advocates for improved terms of employment. After examining the words and deeds of Francis supporting greater labor justice, this paper will venture an appraisal of several novel elements for Catholic reflection on human labor. This constructive inquiry proposes a renewal of our theology of labor and spirituality of work—one adequate to the unprecedented challenges of our millennium.

Presenter: **Xavier M. Montecel**, Boston College

Paper Title: “Liturgy and Ethics: Weaving Together the Work of the People and the Work of Holiness”

**Précis:** This paper examines how Christian theologians have linked liturgy, often called “the work of the people,” and ethics, the “work” of seeking holiness. Since few scholars have considered from an explicitly methodological standpoint what frameworks exist for modeling this connection, this essay proposes and describes three models that have shaped the literature decisively: (1) the correlational model, which interprets liturgy as encoding certain ethical values and calling for a moral response, (2) the pedagogical model, which highlights the ways in which liturgy regulates moral subjectivity, and (3) the eschatological model, which places the goal of moral becoming on a theological horizon realized sacramentally in liturgy.

### II.9 Transnational Catholicities: Faith and Popular Culture in Global Dialogue—Interest Group

Administrative Team: Linh Hoang, OFM, Sophia Park, SNJM, Kevin P. Considine

*Session Title: Transnational Catholicities in Food, Arts, and Music*

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

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

**Presenter:** **Min-Ah Cho**, Georgetown University

**Paper Title:** “They’ Stink: Body Odor Disgust Sensitivity, Transnational Catholicities, and Bong Joon-ho’s Film *Parasite*.”

**Précis:** The Korean auteur Bong Joon-ho’s latest film *Parasite* is a disturbing social satire that captures the deep-skinned repulsion of the wealthy against the poor — manifesting through their body odor disgust sensitivity. Though rarely discussed because of its intimacy, the place of smell is never peripheral in the transnational contexts of Catholicism, nor something we tolerate. Expanding the film’s insight into the discussion of transnational Catholicities and also engaging with Maurice Merleau-Ponty’s phenomenology of the body, this paper addresses the relationship between the olfactory sense and xenophobia, in particular concerning the dominant cultures’ treatment toward the immigrant and refugee.

**Presenter:** **Linh Hoang**, Siena University

**Paper Title:** “*Crazy Rich Asians* and Asian Christianity”

**Précis:** The movie *Crazy Rich Asians* provided an interpretation of Asians as agents of popular culture and consumers of worldly goods and services. A small snapshot in the movie showed Asians as Christian believers and worshipers. This presentation examines how popular movies have traditionally stereotyped Asians as non-believers, practitioners of some Eastern religions, and ambivalent towards

Christianity. Those stereotypes have been a disservice to the world and also it dismisses the fact that large swathes of Asians in Asia and around the world are Christians and faithful participants in Christianity. This presentation will reflect theologically on how popular culture has depicted Asians and their attitudes towards Christianity.

## II.10 Historical Theology—Topic Session I

Administrative Team: Andrew Salzmann, Kenneth Parker, Elizabeth Huddleston

*Session Title: Capitalism as Competitor to the Sacramental Economy:  
Engaging the Work of Eugene McCarraher*

Convener: **Andrew Salzmann**, Benedictine College

Moderator: **Ramon Luzarraga**, Benedictine University Mesa

Presenter: **Christopher Haw**, University of Scranton

Paper Title: “Dismal Science and the Bread of Life: On the Unnatural Enchantments of Mammon’s Modern Growth”

Précis: This paper revises narratives of the natural emergence accounts of capitalism, centered around the tumult of the 15<sup>th</sup> and 16<sup>th</sup> centuries, which tend to frame its economic ascendancy as neutral, unforced, and bequeathing a univocally benevolent order. With a mind to the deleterious effects on both planetary and human justice, I contrast the darker roots of capitalism—as our idolatrous enchantment religion, per McCarraher’s accounts—with an attention to the realism dramatized in Eucharistic practice.

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

Paper Title: “Social Catholicism and the Wages of Whiteness: Working Toward Solidarity”

Précis: The European tradition of Social Catholicism made a notable impact in the twentieth-century United States both through promotion of organized labor by the institutional church as well as radical movements such as the Catholic Worker. This paper examines this movement through the lens of sociological discussions concerning race and ethnicity, tracing how the emergence of Catholic immigrants as “white ethnics”—precisely through their identity as workers—shifted their relationship to Social Catholicism. It concludes by arguing how the tradition of Social Catholicism can influence a renewed advocacy for workers’ rights as well as resistance to racism and nationalism.

II.11 The Vision of Vatican II: Its Fundamental Principles—Selected Session

Convener: **Catherine E. Clifford**, Saint Paul University  
 Moderator: **Edward P. Hahnenberg**, John Carroll University

Presenter: **Ormond Rush**, Saint Paul's Theological College

Précis: The author of *The Vision of Vatican II: Its Fundamental Principles* (2019) reflects on his distillation of twenty-four principles for an accurate interpretation of Vatican II. These are ordered and prioritized under three headings: hermeneutical, *theo*-logical, and ecclesiological respectively. Cautioning against an oversimplified reading of the documents, he insists that a sound interpretation holds together in balance the dialectical tensions that ground the dynamic character of the council itself: pastoral/doctrinal; ressourcement/aggiornamento; revelation/faith; Christological/pneumatological; particular/universal; unity/diversity; collegiality/papacy; church/world; to name but a few. This work serves as a model for a “symphonic” interpretation of the council’s meaning and the trajectory of its teaching.

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

Respondent: **Susan K. Wood**, Regis College

## Friday Evening, June 11, 2021

**CTSA Business Meeting** 4:00–5:45 p.m.

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

Parliamentarian: **William Loewe**, Catholic University of America

**President’s Reception for New/Newer Members** 6:00–7:30 p.m.

*Hosted by the CTSA Board for those who became new members within the last three years. The event provides the opportunity for Board members to welcome the new members to the society and for new / newer members to meet one another.*

**Publishers’ Reception** 6:00–7:30 p.m.

*Come gather in a social environment to meet up with colleagues and friends in the publisher's hall.*

**Charlie Curran’s Room** 7:30–9:00 p.m.

*Charlie Curran invites you to visit with him and friends at this event.*

## Saturday Morning, June 12, 2021

**Exhibitors & Social Gatherings**

8:30 a.m.–5:00 p.m.

**Third Plenary Session**

9:00–10:30 a.m.

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

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

“The Workers’ Paradise: Eternal Life, Economic Eschatology, and Good Work as the Keys to Social Ethics”

Respondent: **Kate Ward**, Marquette University

**Coffee Break**

10:30–11:00 a.m.

**Concurrent Sessions III**

11:00–12:15 p.m.

### III.1 Catholicity & Mission—Topic Session

Administrative Team: Stephen Bevans, Sophia Park, Laurie Johnston

*Session Title: The Work of Doing Contextual Theology*

Convener/Moderator: **Stephen Bevans**, Catholic Theological Union

Presenters: **Eduardo Fernández**, Jesuit School of Theology of Santa Clara University  
**Deborah Ross**, Jesuit School of Theology of Santa Clara University

Paper Title: “The Work of Contextual Theology: ‘Doing Theology as If People Mattered’”

Précis: Contextual theologies form a constitutive element of contemporary theological practice. In an age of globalization, one in which student demographics are creating new opportunities for expanding our theological horizons, this paper explores the work of contextual theology as practiced since the mid-90s at the Jesuit School of Theology in Berkeley. Significant learnings from the use of this contextual theological pedagogy employed to teach an international student body, as well as professors’ conversion to this model, will be highlighted. Contextual theology particularly finds expression outside the classroom in ministry to the

marginalized, through student international immersions, and pilgrimage experiences, thus expanding its embodied, incarnational, and missionary dimensions.

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

Paper Title: “*Hekima Christus*: Inculturation and the Imaging of African Anthropological Dignity”

Précis: *Hekima Christus* is a 1962 altarpiece fresco of the Risen Christ emplaced in the worship space of Hekima Jesuit University College, in Nairobi, Kenya. Created by martyred Cameroonian theologian-artist Engelbert Mveng, SJ, *Hekima Christus* subverts conventional Christological images by portraying Jesus’ face as an indigenous African ritual mask; an astonishing work of visual inculturation that brings Christ into the center of African life. As a dialectical symbol, *Hekima Christus* unmasks the exploitation, oppression and impoverishment that had marked Africa’s colonial and missionary history, and the postcolonial aftermath. So grave and fundamental is Africa’s infirmity in Mveng’s diagnosis that he names the condition “anthropological poverty.” The emergent vision of Mveng’s visual and written theology is an African *eschaton*, a coming home to anthropological dignity.

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

Paper Title: “‘The Church is in this world like yeast in dough’: The Impact of Worker Communities on Marie-Dominique Chenu’s Missiology”

Précis: Marie-Dominique Chenu’s experience among the working industrial poor of Paris from 1942-1954 significantly shifted his understanding of the Church’s mission to the world, moving from the top-down understanding of “a new Christendom” to a grassroots ecclesiology of a Church “incarnate” in the world. While the theme of Church as “yeast” in the dough of the world remained constant, his intellectual shift from “conquest” to “presence” can only be understood in the light of his personal relationships with worker communities. Paradoxically, a decade later at Vatican II, the hierarchy would embrace Chenu’s ideas that emerged during this time of exile.

### III.2 Bioethics/Healthcare—Topic Session

Administrative Team: Michael Jaycox, Michael McCarthy, Nichole Flores

Convener: **Michael Jaycox**, Seattle University

Moderator: **Katherine Jackson-Meyer**, Boston College

Presenter: **Stephanie C. Edwards**, Boston Theological Interreligious Consortium

Paper title: “The Labor of Memory: Disentangling Trauma, Healing, and Institutional Results”

Précis: The labor of healing, particularly from chronic mental health disorders such as trauma, is often defined solely by clinical outcomes. Traumatic conditions are increasingly prevalent in marginalized populations, as these disorders, while individual, are socially defined and exacerbated by a health system driven by “efficiency” and profit. I propose an alternative framework of understanding traumatic memory, healing, and who holds the power to define these outcomes. Utilizing political and liberative theologies opens pathways to consider the memory our institutions value, and the “work” they are willing to do to get there.

Presenter: **Nicholas Hayes-Mota**, Boston College

Paper Title: "The Challenge of the Common Good: Applying Catholic Social Teaching through Community Organizing in the Healthcare System"

Précis: In this paper, I consider a case study from community organizing to explore what it means to work for the common good in the healthcare system. I focus on the Greater Boston Interfaith Organization (GBIO), a coalition of religious institutions that has achieved significant success in reforming Massachusetts’s healthcare system. After a historical overview of GBIO’s healthcare organizing, I show how its approach uniquely exemplifies many core principles of Catholic Social Teaching. Simultaneously, I examine how GBIO’s organizing experience raises significant practical, ethical, and theological questions about what the common good in the healthcare economy is, how it is to be determined—and by whom.

Presenter: **Nathaniel Blanton Hibner**, Catholic Health Association

Paper Title: “Ministry, Margin, Mission: Competing Paradigms for Catholic Healthcare Leadership in the United States”

Abstract: Executives for Catholic non-profit hospital systems rank among the top earners compared with their peers. A recent article in the National Catholic Reporter calls this practice “structural sin.” What is at the root of executive compensation is the view that health care is like any consumer-based profession. However, Catholic health care routinely uses the language of ministry to separate themselves from their secular peers. The Church’s moral teaching on business, the common good, and labor will be applied towards this unjust model. The model of ministry ought to shift the way Catholic health care sees current practices, especially executive compensation.

### III.3 God/Trinity—Topic Session

Administrative Team: Brian Robinette, Gloria Schaab, SSJ, Darren Dias

Convener: **Brian Robinette**, Boston College

Moderator: **Tiffany Lee**, Boston College

Presenter: **Jane Lee-Barker**, Australian Lutheran College – University of Divinity

Paper Title: “Come unto Me: Work, Mysticism, Contemplation and Theosis in the Trinitarian Theology of Romano Guardini”

Précis: Romano Guardini, the philosopher of religion, cited by Pope Francis in *Laudato Si*, has a mystical aspect to his writing. There is a theosis in his work. He has written that the Christian lives from the existentiality of Christ; Christ, is placed by the Holy Spirit within the human person, as innermost principle. Work, living in the world and contemplation are integral to his vision of wholeness which is supported by prayer, Liturgy and the Sacramental life. The presenter will explore the relationship between all of these things in relation to the conference theme.

Presenter: **Ruben L.F. Habito**, Perkins School of Theology, Southern Methodist University

Paper Title: “Triune Mystery as Zen Koan”

Précis: This paper will describe an approach to Trinitarian doctrine grounded in contemplative practice, leading to an experiential realization of Triune Mystery that sheds light on our human condition, and enabling the use of language that subverts conventional meaning, usage understandable only from the standpoint of metanoetic experience. Taking five features of Zen koan practice as a reference, it will explore theological language that subverts the conventional meaning of words, toward an existential appropriation of the language of Triune Mystery.

### III.4 Hans Urs von Balthasar—Consultation

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

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

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

Presenter: **Mark Yenson**, King’s University College at Western University

Paper Title: “Mozart as Theological Subversive”

**Précis:** This presentation considers the theological interpretation of the music of Mozart, beginning with Balthasar’s appropriation of Mozart. The paper considers theological emphases on wholeness, closure, and universality, and takes up recent scholarship on Mozart to suggest elements of aesthetic and socio-political subversion that offer further avenues for theological engagement of Mozart, and of music as theological *locus*.

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

**Paper Title:** “Hans Urs von Balthasar and the Dismantling of Europe: Theological Aesthetics as Subversive Work”

**Précis:** This paper offers possibilities for a Balthasarian rapprochement with de-colonial thought, possibilities that together serve as the essential task of the paper. I reveal Hans Urs von Balthasar’s early aesthetic engagements for the subversive work that it is, and I outline some of the ways that such subversive work can participate in and receive nuance from contemporary de-colonial theories. I argue that Balthasar is interested in deconstructing the fantasy of an integral, monolithic Europe. Then Balthasar’s effort at dismantling the fiction of European hegemony encounters Willie Jennings and Achilles Mbembe, and in them Balthasar’s work encounters the Black Man, another fiction, whose fundamental unknowability rests at the center of the modern racial imaginary.

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

**Paper Title:** “Avant-Garde and Christ: Artworks, Economy, and the Balthasarian Sublime”

**Précis:** Following Cyril O’Regan’s suggestion of possible Balthasarian reflections on the sublime and the avant-garde, this paper discusses postmodern precedents for thinking about sublimity in avant-garde art as disrupting a restricted economy of reason; it explores hints of a distinctive Balthasarian sublime ripe for postmodern dialogue; then it effects a Christological conversation between Balthasar’s sublime and works of contemporary artist Sarah Sze, whose varied practice contests comprehensive consumerism by constructing systems of order out of quotidian objects that express precarity and loss. The result: a more deeply reflective Balthasarian aesthetic open to broader artistic conversations than, perhaps, the theologian himself allowed.

### III.5 Post-Post-Conciliar and Millennial Theologians—Interest Group

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

**Convener:** **Katherine G. Schmidt**, Molloy College

**Moderator:** **Daniel A Rober**, Sacred Heart University

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

Paper Title: "Does Catholic Queer Theology Have a Future?"

Précis: This paper concerns the state of queer theology in the Catholic academy today, as well as what discussions of 'futuraity' in queer theory might mean for Catholic theology.

Presenter: **Adam Sheridan**, University of Dayton

Paper Title: "Contesting The Holy Queen: The Salve Regina and Catholic Imagination of Labor"

Précis: The paper will argue that Marx's critique of the Salve Regina represents a critique of the Catholic imagination of labor. His Introduction to Hegel's Conception of Right directly subverts the metaphysical imagination expressed in the Salve Regina. So doing, Marx turns the rosary into a rhetorically contested space, particularly among working class Catholics. This rhetorical contestation reaches fruition when Leo XIII declares the Salve Regina one of the obligatory prayers recited upon conclusion of the low mass. Insofar as the Salve Regina represents the theological framework of Rerum Novarum, Leo's social teaching runs headlong into Marx's critique. Ultimately, Leo's efforts to reinforce the supernatural implications of labor fails to sufficiently contend with the implications of Marx's critique, not only on a theological level but also the conditions of the Catholic European working class.

### III.6 Justice at Work in 21<sup>st</sup>-Century U.S. Catholic Universities—Invited Session

Convener/Moderator: **Gina Wentzel Wolfe**, Catholic Theological Union

Presenter: **Gerald Beyer**, Villanova University

Paper Title: "Curing the 'Disease' in Corporatized Higher Education: Prescriptions from the Catholic Social Tradition"

Précis: The corporatization of the modern university has infected higher education with hyper-individualistic practices and models imported from business, economics, and more broadly neoliberal capitalism. These practices and models are undergirded by a vision of the human person as hypercompetitive and unwilling to sacrifice for the common good. This paper describes the corporatized university, situating it within the larger neoliberal project. Two higher education management practices undergirded by the anthropology of homo economicus, Responsibility Centered Management (RCM) and the Dickeson program prioritization, are considered. The paper then discusses how the corporatization of higher education causes and/or exacerbates forms of marginalization such as

the casualization of the academic labor force (i.e. “adjunctification”). The paper constructively argues that the Catholic social tradition's relational anthropology, emphasis on the right to participation, and defense of workers' rights can provide "antidotes" to the "disease" of the corporatization of the university.

Presenter: **James Donahue**, St. Mary’s College of California

Paper Title: “Ethical Decision Making at Catholic Colleges and Universities: The Case of Adjunct Faculty”

Précis: My analysis will use Case Studies from select Catholic Colleges that have made institutional decisions regarding the status and framework for the employment of adjunct faculty. My intention is to draw insights about what theological themes and ethical principles are/should be used in deciding morally complex situations in the employment of adjunct faculty. My focus will reflect my own personal experience of navigating and leading, as President, the dynamics of adjunct faculty engagement at Saint Mary’s College of California. The experience involved a unionization vote, a collective bargaining process, and the determination and implementation of procedures for the employment of adjunct faculty. My particular focus will be to identify the ethical norms, theological themes, and practical organizational considerations deemed essential to a morally and theologically coherent analysis and outcomes.

Presenter: **Kerry Danner**, Georgetown University

Paper Title: “The Three-Tiered Class System of Academic Labor: Undermining Mission, Destabilizing Communities”

Précis: At private four-year institutions, the rate of new tenured tracks hires is low compared to all new teaching hires. The current model of academic labor (tenured track, full-time non-tenure track, and adjunct) undermines the mission of Catholic universities and neglects Catholic Social thought. It relies on steep differentiations of pay, benefits, inclusion, decision-making and support of research and teaching innovation, undermining the mission and destabilizing students and workers. Administrators and faculty often tell a false narrative of powerlessness. Specific strategies to counter this narrative, such as changes in governance, labor categories and NLRB and non-NLRB labor unions, are addressed.

### III.7 Historical Theology—Topic Session II

Administrative Team: Andrew Salzmann, Kenneth Parker, Elizabeth Huddleston

*Session Title: Theologies of Work in Significant Historical Figures*

Convener: **Andrew Salzmann**, Benedictine College  
Moderator: **Kenneth Parker**, Duquesne University

Presenter: **Elizabeth Huddleston**, National Institute for Newman Studies

Paper Title: “Work and Prayer: Newman's Work with the Poor at St. Mary and St. Nicholas Parish in Littlemore”

Précis: While John Henry Newman never developed an extensive theology of work as we see in some of his contemporaries, such as Henry Manning, his work with the poor at St. Mary and St. Nicholas Parish in Littlemore demonstrates a commitment to his vocation to the poor, at least during his time in residence at Littlemore. This presentation investigates how Newman understood the nature of work and prayer as foundational for Christian “vocation” as it manifests in his theological, spiritual, and personal writings and correspondence during his time at Littlemore (1842–1846). To use Newman’s terms, in Littlemore Newman experienced “real,” rather than “notional,” pastoral work, which has often been overlooked in our biographical accounts of Newman.

Presenter: **Shawn Colberg**, College of St. Benedict / St. John’s University

Paper Title: “Poverty, Prayer, and Labor”: Aquinas, Bonaventure, and the Defense of the Mendicants at Paris”

Précis: The vocations and careers of Thomas Aquinas and Bonaventure unfolded in the midst of controversy about the lifestyle and charisms of the new mendicant orders. Bonaventure and Thomas construct compelling yet distinctive accounts of mendicant life that re-position the significance of manual labor as secondary to the active charisms of preaching, celebrating the sacraments, and even begging. This paper expounds Thomas’s and Bonaventure’s newly articulated definitions of “work” as they relate to Dominican and Franciscan life and the specific polemics leveled against the friars by the secular masters at the University of Paris. It argues that Thomas and Bonaventure reposition the significance of work to fit within a larger theological conception of the perfect wayfarer – one who is on the way to final union with God and who uses the journey to dispose oneself to that end.

Presenter: **Ryan Marr**, Mercy College of Health Sciences

Paper Title: “Cardinal Manning and the London Dockers’ Strike: A Model for Episcopal Participation in Labor Organizing”

Précis: In the field of church history, Henry Edward Manning (1808-1892) is primarily remembered for leading the effort to pass a definition of papal infallibility at the First Vatican Council. Less well known is Cardinal Manning’s leadership as an advocate for the working classes of England. The shining jewel of this advocacy

was his role in helping to resolve the London dock strike of 1889. This facet of Cardinal Manning's episcopal ministry remains an instructive model for ecclesial leaders as we continue to promote just economic policies for laborers, members of the service industry, and the working poor.

### III.8 Schillebeeckx—Interest Group

Administrative team: Stephan van Erp, Mary Ann Hinsdale, IHM, Kathleen McManus, OP

Convener: **Stephan van Erp**, KU Leuven

Moderator: **Kathleen Mroz**, Emmanuel College

Presenter: **Christopher Cimorelli**, Caldwell University

Title: "From Cynicism to Vigilance: The Negative Contrast Experience and Ecotheology"

Précis: This paper will explore how Schillebeeckx's notion of the negative contrast experience can become valuable in conceiving and applying a contemporary ecotheology in response to the ecological crisis facing humanity and all of creation. Section I will identify the challenges and obstructionist attitudes that prevent effective human responses to long-term crises. Section II will analyze the ways in which the concept of contrast experiences can enrich the orientation and effectiveness of climate change advocacy, as well as facilitate a more vigilant ecotheology that must resist unjust political and corporate structures supporting the status quo.

Presenter: **Robert (Bobby) Rivera**, St. John's University

Title: "Catholicity in an Age of Globalization: The Contribution of Edward Schillebeeckx"

Précis: This paper contends that economic globalization violates, humiliates, and excludes the fundamental symbol of God—living human beings. It argues that Schillebeeckx's notion of "catholicity," influenced and inspired by the option for the poor found in liberation theologies, is a resource that resists the dehumanizing forces of economic globalization precisely by grounding itself in a concrete praxis of the Kingdom, seeking to remove the causes of structural injustice by advocating for the most vulnerable, poor, and oppressed.

Tribute: In memory of **Robert Schreiter**'s holy life and legacy

III.9 "‘Everything is Connected’: Dorothy Day, Flannery O'Connor, and Pope Francis on Work"—Selected Session

Convener: **Daniel Cosacchi**, Marywood University

Moderator: **Mark DeMott**, Fordham University, mdemott@fordham.edu

Presenter: **Daniel Cosacchi**, Marywood University

Paper Title: “Pope Francis, Dorothy Day, and Activism Today: An Unlikely Connection”

Précis: In his landmark 2015 address to Congress, Pope Francis announced his four great Americans, which included Dorothy Day. Today, we rightly look to her as an example for bringing about a world where all human beings have not only a job, but also the human rights that go along with it. This paper seeks to do three things: first, it examines how Day’s insights could complement Francis’s writings on labor; second, it suggests a renewal of activism in the church on behalf of workers; third, it considers Day’s role in the communion of saints as a patron of workers.

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

Paper Title: “The Subversion of Work: The Disruption of American Whiteness in O’Connor’s ‘The Displaced Person’”

Précis: The title character of Flannery O’Connor’s short-story, “The Displaced Person,” is a Polish immigrant who disrupts the racially and economically stratified world of the post-war segregated, American South through his work. When read in dialogue with Pope Francis’s writings on the dignity of work, the story assists theologians to discern how a theology of work intertwines with the social sins of racism and xenophobia. With a synthesis of theology and fiction, this paper argues that a theology of work must incorporate a deconstruction and critique of any cultural matrices that uphold racial and ethnic oppression.

Respondent: **Jennifer Reek**, Independent Scholar

III.10 Church/Ecumenism—Topic Session

Administrative Team: Colleen Mary Mallon, OP, Jakob Rinderknecht, Natalia Imperatori-Lee

Convener: **Colleen Mary Mallon, OP**, Independent Scholar, Dominican Sisters of Mission San Jose

Moderator: **Jakob Rinderknecht**, University of the Incarnate Word

Presenter: **Kathryn L. Reinhard**, Gwynedd Mercy University

Paper title: “The Work of Ecumenism: Rethinking Ecumenical Labor through Recognition”

Précis: This paper reframes ecumenical labor as a work of intersubjective recognition. It seeks to respond to Michael Root’s call for a “normal ecumenism,” and to identify resources to sustain the churches in their work and mission through the current ecumenical winter. Recognition can function as one such resource because of the way philosophies of recognition understand identity as dialogically constructed. Applying the insights from recognition philosophy to ecumenical work can provide sustenance for the ecumenical winter because recognition demonstrates how the still-separated churches remain necessarily, and inextricably, interdependent.

Respondents: **Catherine Clifford**, St. Paul University, Ottawa

**Kathryn Johnson**, Director for Ecumenical and Inter-Religious Relations,  
Evangelical Lutheran Church in America

### III.11 Black Catholic Theology—Consultation

*Session theme: Erasure, Displacement, Labor, and Surplus in the New Gilded Age: Seeking Theologies of Life-Flourishing in the Black World.*

Administrative Team: SimonMary Aihiokhai, Joseph Flipper, Kathleen Dorsey Bellow

Convener: **SimonMary Aihiokhai**, University of Portland

Moderator: **Joseph Flipper**, Bellarmine University

Presenter: **Camillus O. Njoku**, Loyola University, Chicago

Paper Title: “Anti-Black Race-Based Socio-Politics of Work and the Making of the Underclass: A Theologico-Decolonial Perspective”

Précis: African encounter with the West, through the twin evils of slavery and colonialism, exploited blacks and their labor for the economic development of the West while simultaneously creating a black underclass. This paper addresses how such exploitative erasure is perpetuated today through neoliberal globalization, neocolonialism, and the anti-black socio-politics of work particularly in the US. Through a decolonial approach, I seek to denaturalize such erasure. I re-imagine a liberating Spirit who re-creates and flourishes life in the face of empire. Finally, I rethink the Spirit working in Black social movements and in African struggle for justice in the global economy.

Presenter: **Rufus Burnett, Jr.**, Fordham University

Paper Title: “Surplus, Decoloniality, and God Talk: A Decolonial Reflection on the Thought of Charles Long and James H. Cone”

Précis: This paper will illumine the theological implications of the practice of delinking the surplus value of black labor from epistemic foundations in hegemonic Eurocentrism. Towards this end this paper will argue that theologies concerned with black lives should remain vigilant against the coloniality of power and how it overdetermines the surplus value of the activities of the racialized. Remaining vigilant against coloniality, I will argue, is key in helping to illumine the many loci of enunciation from which God’s self-disclosure in history can be mediated.

Presenter: **Emmanuel Osigwe**, Duquesne University

Paper Title: “The Impact of Ecocracy and the Global Economy on the Black People: Reinventing a Theology of Resistance and Integral Human Development”

Précis: The impact of the modern global economy on the black nations, especially in the last fifty years of ‘independence’ of most African nations, has become a necessary area of study. The effect of the global economic assistance is measurable by the growing poverty index orchestrated by the corruption that foreign aid continues to sustain. Ironically, aid that is designed to aid development has enhanced a vicious circle of aid. The paper proposes a halt on the current model of aid to black nations, except for humanitarian (emergency) purposes, and a contextualized model of economic structure that benefits the people directly.

## Saturday Afternoon, June 12, 2021

### ***Theological Studies* Editorial Consultation Event**

12:30–2:00 p.m.

*Private event*

### **CUERG Event**

12:30–2:00 p.m.

*CUERG, the Committee on Underrepresented Ethnic and Racial Groups, invites all members of the CTSA to participate in this event. The purpose of the event is twofold: first, to find ways to improve the CTSA experience for all members by increasing the participation and visibility of underrepresented constituencies at all levels of the CTSA; second, to encourage national and international networks with scholars of color regarding all matters pertaining to the profession. Please join us!*

### **Concurrent Sessions**

2:30–3:45 p.m.

#### IV.1 Creation/Eschatology–Topic Session

Administrative Team: Rhodora Beaton, Daniel Minch, Daniel Horan, OFM

Convener: **Rhodora Beaton**, Oblate School of Theology

Moderator: **Daniel Minch**, University of Graz

Presenter: **Gunda Werner**, Karl-Franzens University Graz

Paper Title: “*Laudato Si'*: Radical, but Anti-Modern Environmentalism? Comments on the Ambivalent Argumentation in *Laudato Si'* Regarding Creation and Ethical Stewardship”

Précis: This paper will critique the creation theology of *Laudato Si'*. I will argue that Pope Francis bases his insights on the theology of Romano Guardini, who thought that human freedom and creativity had been deformed by the Enlightenment and modernity. This makes *Laudato Si'* part of a ‘decline’ theology. I will offer another perspective, beginning from freedom as responsibility in autonomy in order to develop a concept of stewardship which is more effective in collaboration with all people of good will. I will then point to how this starting point can lead to an ‘up-to-date’ theology of creation.

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

Paper Title: “To Keep Is Not To Till (Gen 2:15): Reimagining the Human Vocation to Labor in the Christian Exegetical Imagination”

Précis: The second creation narrative in Genesis is commonly interpreted as story of human origins in which it is the human vocation to till the earth. (Gen 2:4b-15) (NRSV). We now know, however, that the development of till agriculture precipitated the erosion of soils and the decimation of other species and that it plays a major role in climate change. In this context, I will reimagine the meaning and practice of the labor ‘*abad*’ in the Christian imagination drawing from the Wisdom literature, the Rabbinic tradition, the work of biblical scholars Theodore Hiebert and Ellen Davis, and emerging new forms of agriculture.

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

Paper Title: “*Sentire Cum Terra*: Human Work, Co-Creation, and Ecological Responsibility”

Précis In “The Art of Creaturely Life: A Question of Human Propriety,” agrarian ecotheologian Norman Wirzba writes, “Creatureliness goes to the heart of human identity and vocation, illuminating who we are, where we are, and what we are to do.” This paper argues that theologians must move beyond observing the *fact* of ecological interdependence to reflect critically on how human work *serves* or *obstructs* the Creator’s will toward life, flourishing, and “splendid universal communion” (*Laudato Si'* 220), which creation reveals. For, the work of sustainability must be driven by *sentire cum terra*—thinking and feeling with the earth, as co-participants with the Holy Spirit and other creatures in *creatio continua*.

IV.2 Catholic Social Thought—Topic Session

Administrative Team: Kate Ward, Patrick Flanagan, Jens Mueller

Convener: **Kate Ward**, Marquette University

Moderator: **William George**, Dominican University

Presenter: **Levi Checketts**, Holy Names University and St Mary's College of California

Paper Title: “The Harvest is Ready: Christian Work in a Post-Labor Society”

Précis: How does our faith articulate the dignity of labor in a world where many forms of labor are no longer materially necessary for survival? Advances in robotics and AI will potentially end the need for human drudgery in the near future. In such a world, the question of how we live comes clearly to the fore. Labor for survival will be superfluous, but for Christians, our work still remains. In a post labor society, the Christian call to be Kingdom builders is more pressing: Christians will build God’s kingdom through evangelization, art, activism, works of mercy, and other tasks.

Presenter: **Barbara Hilkert Andolsen**, Fordham University

Paper Title: “Unions for All, Justice for All”

Précis: Pope Francis says good labor unions underlie the common good. Today, only 10.5% of US workers are union members. Loss of union power has led to anemic wage growth and loss of benefits for workers—unionized and nonunionized. Unions can promote the option for the poor. Unionized white women and people of color gain a wage premium. More widely spread unionization would diminish economic inequality. What is the likely impact of the latest Supreme Court appointee on union rights? What about labor’s role in the 2020 election? Did the labor movement’s political activities enhance opportunities for more workers to join unions as a means to achieve justice for all?

Presenter: **Matthew Gaudet**, Santa Clara University

Paper Title: “All We Who Labor: Catholic Social Thought and Working Conditions in Academic Theology”

Précis: In 2019, the Society of Christian Ethics Task Force on Contingency (in partnership with the Catholic Theological Society of America and ten other scholarly societies) conducted a survey on the labor status and working conditions of theology and religious studies faculty. The study gathered over 2,000 responses and offers great insight into the present state of academic theology as a

profession. This paper will review the major findings of the survey in light of Catholic Social Teaching and the mission of Catholic higher education.

### IV.3 Aquinas—Consultation

Administrative Team: William C. Mattison III, Fr. Dominic Langevin, O.P., Daria Spezzano

Convener: **William C. Mattison III**, University of Notre Dame

Moderator: **Daniel Finn**, College of Saint Benedict / St. John University

Presenter: **Mary Hirschfeld**, Villanova University

Paper Title: “Usury: Is There Any Way to Bring Aquinas and Modern Economists into Conversation?”

**Précis:** Financial services, all of which involve trades of money over time (and hence raise the question of usury), are essential to the functioning of the modern economy. At the same time, the question of why money now is valued more highly than money later (i.e. why interest rates are positive) is a vexing one. To judge the justice of usury, we need to understand what gives rise to positive interest rates. Aquinas’s reflections on the question are complex, as are the reflections of the nineteenth-century economists who sought to explain why interest rates are positive. In this paper I offer some beginning principles for thinking about the complicated question of whether modern finance is or is not subject to the judgment that it is usurious. The aim is to clear out a path for tackling the really challenging problem of mapping Aquinas’s complex discussion of usury onto the equally complex discussion of interest rates among economists.

Presenter: **Matthew Dugandzic**, St. Mary’s Seminary & University

Paper Title: “Usury and the Student Loan Crisis: Insights from Aquinas”

**Précis:** Few today take seriously Aquinas’s position that usury is inherently unjust. But, especially in light of today’s student loan crisis, perhaps they should. Aquinas levied many arguments against usury, including that it would cause price inflation, such as the kind seen in today’s skyrocketing tuition costs. He further argued that usury would make borrowers unjustly dependent on lenders, as evidenced by the number of people who struggle to pay off their loans. This paper defends Aquinas’s position on usury, shows that his principles could have predicted the effects of today’s student loan crisis, and suggests alternative ways of funding education.

Presenter: **Elisabeth Rain Kincaid**, Nashotah House Theological Seminary

Paper Title: “Usury and Professional Ethics: Is Virtue Possible in Finance?”

**Précis:** In my paper, I consider Aquinas's condemnation of usury in order to place his thoughts in dialogue with Benedict XVI's discussion of the morality of markets and finance in *Caritas in veritate*. By reading Aquinas's condemnation of usury and Benedict's cautious support for some investment practices together, we can arrive at a better understanding of how the virtue of justice should be displayed in the finance industry. I will also argue that, contra MacIntyre in *After Virtue*, Aquinas and *Caritas in veritate* to provide direction for the development of the virtue of justice in investment professionals as well as corporations.

#### IV.4 Fundamental Theology/Method—Topic Session

Administrative Team: Christopher Hadley, SJ, Jeremy Wilkins, Mary Beth Yount

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

Moderator: **Eric A. Mabry**, St. Mary's Seminary and University

Presenter: **Ryan G. Duns, S.J.**, Marquette University

Paper Title: "No Orthopathy without Orthoaesthesia: On the Necessity of Negative Effort"

**Précis:** Recent theological appeals to the category of orthopathy ("right affect"), laudable for attending to the importance of the emotions, are hampered by a lack of conceptual clarity. By engaging Iris Murdoch and Simone Weil, this paper suggests that we cannot understand orthopathy within complementing it with the category of orthoaesthesia ("right perception"). Murdoch's "unselfing" and Weil's "attention" describe techniques of "negative effort" requisite for developing this "right perception." When paired, the orthoaesthesia-orthopathy dialectic augments orthodoxy-orthopraxy and form a dynamic quaternary structure that can serve the task of theological reflection.

Presenter: **Jonathan Heaps**, St. Edward's University

Paper Title: "Theology is a Body-Working: Embodiment and Economies of Collaboration"

**Précis:** The work of theology is, like all specialized inquiry, rooted in the adaptive process of body-based skill development. This fact and its analysis provide some conceptual elements in a heuristic for collaboration in theology. It is inherently open, dynamic, and other-focused, and yet directed by intrinsic norms that allow for evaluation of progress achieved. Moreover, it suggests the way in which a Pauline metaphor of the "body" is, when applied to scholarly collaboration, also an incipient method. Finally, it poses a question to the concrete community of theological inquirers: what is the basic and unifying objective of theology?

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

Paper Title: “The One Thing Needed in the Global Market”

Précis: Using Luke’s story of Mary and Martha as a springboard, this paper integrates Bernard Lonergan’s notion of cosmopolis with Nicholas Boyle’s analysis of the global market and consumerism. The one thing that is obviously needed in a world where nations’ interests are held above the good of the entire humanity—the post-Brexit world and the world of (not) “making America great again”—is a conversion that overflows into an active transformation of social, economic, and political structures by creating the “engraced” supranational networks of dialogue, inquiry, and political consensus-seeking and advocacy that help to distribute the world’s limited resources more justly.

IV.5 Laboring in the Church’s Vineyard: Lay Ecclesial Ministers and Their Workplaces—Selected Session

Convener: **Maureen R. O’Brien**, Duquesne University

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

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

Paper Title: “Communion, Inclusivity, and Empowerment: Reaping the Harvest of Co-Workers in the Vineyard”

Précis: This paper provides an overview of goals and strategies outlined in *Co-Workers* with attention to its theology of Trinitarian communion for a relational theology of ministry; how LEMs are ecclesially related to ordained ministers and to other laity; areas of LEM formation; and recommendations for the treatment of LEMs in their workplaces. The document values respect for persons, justice, integrity, diversity, efficient use of resources, and an environment in which committed and skilled workers are treated fairly. The presenter assesses progress made in fulfilling the document’s vision—including data from the ten-year evaluation by the USCCB at which she consulted—and outlines next steps.

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

Paper Title: “I’m Sick and Tired of being Sick and Tired”: Consequences of Injustice for Lay Ministers working in Parishes

Précis: This paper focuses on current workplace issues among LEMs, including personal financial stressors, burnout, and vulnerability. These dynamics are frequently exacerbated in parish communities of color, where tensions arise related to whether qualified ministers are paid adequately (or paid at all) and given sufficient resources to allow them to minister effectively. The presenter also reflects on findings from the 2020 “Sustaining a Healthy Vineyard” symposium at

St. John's University School of Theology, where participants aim to create a “covenant” for a healthy workplace by outlining specific institutional behaviors that will benefit pastoral leaders and the Church's mission.

Presenter: **Maureen R. O'Brien**, Duquesne University

Paper Title: Relational Theologies, Ministerial (De)Positioning, and Cross-Cultural Dimensions

Précis: Theologies of “ordered, relational, ministerial community” seek to place LEMs within ecclesial configurations that honor their vocational commitment, formation, and leadership roles. As they live these relationships in their everyday workplace interactions, however, these ministers often experience “de-positioning” relative to both clergy and other laity. Drawing on qualitative research—including interviews, collaborative writing and fieldwork observation in the U.S. and West Africa--the paper offers practical-theological insights on how LEMs negotiate their in-between status. The presenter highlights central elements of their spirituality, and reflects on the gifts and limitations of their kenotic spiritual disposition in ministerial workplaces.

#### IV.6 Theological Witness of Oscar Romero—Interest Group

Administrative Team: Todd Walatka, Michael Lee

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

Moderator: **Michael Lee**, Fordham University

Panelists: **Rubén Rosario Rodríguez**, Saint Louis University

**Todd Walatka**, University of Notre Dame

Panel title: “Oscar Romero and Engaging Catholic Social Teaching Today”

Précis: For the third and final year of this interest group, this panel will critically explore Romero's life and thought in terms of how it can address critical challenges facing the Church and theology in the contemporary world. Panelists will identify enduring contributions of Romero to Catholic life and thought, while also diagnosing possible weaknesses or lacunae that need to be addressed. Rubén Rosario Rodríguez's presentation will focus on Romero's engagement with Catholic social teaching in terms of the challenge of contemporary racism in the United States; Todd Walatka's talk will analyze the precise way in which Catholic social teaching shaped Romero's theological and pastoral vision and how Romero's use of Catholic social teaching can speak to our own divided times.

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

#### IV.7 Christ—Topic Session

Administrative team: Brianne Jacobs, Elizabeth O'Donnell Gandolfo, John Thiede

Convener: **Brianne Jacobs**, Emmanuel College

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

Presenter: **Julia Feder**, Creighton University

Paper Title: “Posttraumatic Recovery as the Work of Christian Discipleship: Jesus as a Model of Resistive Courage”

Précis: The work of recovery of sexual violence cannot be limited to a set of restorative personal-material practices, but also must involve a transformation of rape culture. This holistic work of transformation is the work of discipleship as modeled after the resistive courage of Jesus who refused to accept his own death as inevitable and insisted on the enduring validity of his social and political vision as seeded in open table practices.

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

Paper Title: “‘There is nothing hidden that will not be brought to light’: Christ’s Cross and the Discovery of Labor”

Précis: With his incarnation, Christ put himself on the side of the poor and marginalized, standing with them in their plight. The Gospels record two calls of Jesus to his would-be followers. He calls the weary and heavy laden to come to him and find rest. And he calls all to take up their cross. This paper considers those calls in relation to exploitative labor practices. The call to take up the cross is a call to engage in the same sort of work as Jesus: relieving the burdens of the heavy-laden, and taking the crucified peoples down from their crosses.

Respondent: **Megan McCabe**, Gonzaga University

#### IV.8 Anthropology—Topic Session

Administrative Team: Heather Dubois, Elizabeth Pyne

Convener: **Heather Dubois**, Stonehill College

Moderator: **Elizabeth Pyne**, Fordham University

Presenter: **Craig Sanders**, St. Louis University

Paper Title: “The Liberating Power of God’s Rest in a Relentless Economy”

**Précis:** With rising rates of burnout and stress in the American workforce, it is time to reevaluate our theological anthropology and emphasize a teleological orientation toward human participation in God’s rest. In this paper, I will argue for the liberating potential of centering human identity in the peace and empowerment of God’s rest, thereby promoting flourishing in an age of exhaustion. This paper engages current workforce crises in Big Tech and the gig economy with insights from Genesis 2:1–3 and John Paul II’s theological interpretation of creation’s seventh day. The paper concludes with models of work and rest from employee-centered companies.

**Presenter:** **Janice Thompson**, King’s College

**Paper Title:** “Likely to Become a Public Charge:” Immigration Policy and Theological Anthropology”

**Précis:** American immigration policy excludes people “likely to become a public charge.” Versions of this clause have long used disability rhetoric to exclude those seen as “defective” and unable to work. Such persons are rejected as “burdens” who are “dependent” on the work of others. At the liminal space of the border, disability rhetoric often combines with other forms of exclusion, such as racism, to deny citizenship. While the USCCB and Catholic Charities objected to recent expansions of this exclusion, I explore a fuller theological anthropology to challenge the disability rhetoric that identifies some persons as burdens to the social body.

#### IV.9 Liturgy and Sacraments—Topic Session

**Administrative Team:** David Stosur, Sebastian Madathummuriyil, Kimberly Belcher

*Session Title: Labor, Giving, and Thanksgiving: Biblical, Theological, and Liturgical Perspectives*

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

**Moderator:** **Xavier Montecel**, Boston College

**Presenter:** **Kristen Drahos**, Briar Cliff University

**Paper Title:** “Pass the Plate: The Joban Sacramentality of the Offertory”

**Précis:** This paper re-contextualizes the sacramental character of the collection plate as part of the Offertory through charity’s connection to the book of Job. I claim that this work supplies two practical advantages for the Church: first, it distinguishes and safeguards charity from reductionist renderings of Deuteronomistic logic and devolution into the prosperity gospel; second, it helps to eliminate the collection’s

stigmatization in mass and create further opportunities for it to inform the sacramental life of the faithful.

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

Paper Title: "Labor and Liturgy: Virgil Michel and a Liturgical Theology of Meaningful Work"

Précis: Drawing significantly from the work of Virgil Michel, OSB, this paper argues that liturgical celebration, conceived of as integration into the mystical body of Christ, has great potential to deepen meaning in the often hyper-individualized practices of labor in the United States. For Michel, the mystical body of Christ and the social body of labor share potential for meaning-making and are therefore connected. This paper draws out that connection, arguing that worshiping and working are parallel (*ora et labora*) and mutually-forming integrations into communal bodies. Making labor meaningful is a co-requisite practice to full, active, and conscious participation in liturgy.

Presenter: **Andrew Salzmann**, Benedictine College

Paper Title: "Liturgical Blessings of Agricultural Labor: A Critical History & Constructive Proposal"

Précis: The conciliar reforms rightly intended to correct the Eurocentricism of the Roman liturgy by providing space for inculturation and regional adaptation. This need was especially evident in prayers for the success of agricultural labor and thanksgiving for liturgical fruitfulness, given divergent growing seasons; but what has actually resulted was the disappearance of agricultural liturgical prayer and the "cosmological disengagement" of the liturgy. In this paper, I first investigate the history of the characteristic forms and anthropological functions of the different agricultural liturgical celebrations (Embers, major and minor Rogations); I then suggest epicletic collects for agricultural blessing and eucharistic collects for agricultural thanksgiving.

#### IV.10 Comparative Theology – Topic Session

Administrative Team: P.J. Johnston, Peter Feldmeier, Reid B. Locklin

Convener: **P.J. Johnston**, St. Olaf College

Moderator: **Katie Mahowski Mylroie**, Boston College

Presenter: **Michael VanZandt Collins**, Boston College

Paper Title: "The Virtues of Renunciation? Rearticulating Sobriety as a Moral Virtue"

**Précis:** For the sake of developing the virtue foundations of ecological conversion, this paper considers a possible systematic limit in Thomas Aquinas’s virtue account. It does highlight a renunciatory key that Thomas provides, however, and inquires into an analogous position in the Islamic virtue ethics of Abū Hamid al-Ghazālī. It critically examines the mystical virtue of *zuhd* (“renunciation”) that Ghazālī develops extensively in close proximity to “poverty of spirit.” This paper may shed new light on the mendicant Thomas as a renunciant; but its primary concern, rather, is to argue that a fuller account of temperance is needed for the emergent world that we are seeking to inhabit.

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

**Paper title:** “Muhammad and the Prophetic Vocation”

**Précis:** Many scholarly attempts to understand Islam in the West have failed to take Islamic theology seriously. Based on a recent monograph, my presentation will address the question of the prophethood of Muhammad. I call for a retrieval of Thomistic thought on prophecy to view Muhammad within a Christian theology of revelation, without either appropriating the prophet as an unwitting Christian or reducing both Christianity and Islam to a common denominator. I draw upon the practice of analogical reasoning in the theology of religious pluralism to show that a term in one religious tradition—in this case “prophecy”—can find purchase in another.

**Respondent:** **SimonMary Ahiokhai**, University of Portland

#### IV.11 Vatican I 151 Years Later: Fresh Perspectives—Selected Session

**Convener:** **Kristin Colberg**, St. John’s University/College of St. Benedict

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

**Presenter:** **John O’Malley, S.J.**, Georgetown University

**Paper Title:** “The Limitations of Vatican I’s Prophetic Mode”

**Précis:** Reaction against the manifold evils of the modern world gave impetus to the idea of a council to denounce them and to act as a force to destroy them. Vatican I sought to fulfill that negative mandate. Not only did the modern world not go away, but it turned out to be the matrix for one of the most creative periods in the history of the church. How and why?

**Presenter:** **Kristin Colberg**, St. John’s University/College of St. Benedict

**Paper Title:** “Vatican I 151 Years Later: Towards a Renewed Understanding of Primacy and Synodality”

**Précis:** Vatican I is often seen as an obstacle to ecumenical advance and ecclesial reform, but in reality there is no way forward with those goals apart from a deeper understanding of the council's teachings. Pope Francis has affirmed as much in his observation that the move toward greater decentralization in the church requires a maturing of the relationship between synodality and primacy. Recent scholarship on Vatican I illumines ways that the council's definitions of papal primacy and papal infallibility are not stumbling blocks in this journey but, properly understood, shed tremendous light on the inherent dynamism between primacy and synodality. This paper will explore how fresh understandings of the council's definitions one hundred and fifty-one years ago can lead us to more responsive ecclesial structures in the diverse and changing church of today.

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

**Paper Title:** "New Receptions of *Pastor Aeternus*: From Chapter 4's Dead Letter of Infallibility to Chapter 3's Beginnings of Supranational Autonomy for the Church in a Voluntary Political Culture"

**Précis:** Vatican I's centenary reception in North America focused on *Pastor Aeternus*, Chapter 4, authority in the church after *Humanae Vitae*, and epistemological and ecumenical questions related to infallibility. Theologians gave little attention to Chapter 3's legal emphasis on papal independence. Fifty years after, infallibility is more a dead letter than Vatican I's most noteworthy aspect. Vatican I at 151 looks like a key moment, continued at Vatican II, in the church's ongoing re-imagining of itself as a social fact in a post-Westphalian, voluntary political culture. Without a clear vision for the future, it declares the pope's and the church's complete independence from former European confessional states.

## **Saturday Evening, June 12, 2021**

**Liturgy of the Word & John Courtney Murray Announcement** 4:30–5:30 p.m.

**John Courtney Murray Award Reception** 5:45–8:00 p.m.

## **Sunday Morning, June 13, 2021**

**Memorial Service** 8:00–9:00 a.m.

**Fourth Plenary Session: Presidential Address  
And Appointment of the New President** 9:30–11:00 a.m.

Presiding: **Francis X. Clooney**, Harvard Divinity School  
Vice-President, CTSA

Address: **María Pilar Aquino**, University of San Diego  
President, CTSA

“Theology Renewing Life: Prophetic Interventions  
and Enduring Commitments.”

**Conveners' Meeting**

11:30 a.m.–12:30 p.m.

*New conveners (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Christine Firer Hinze, CTSA President-Elect, Francis X. Clooney, CTSA Vice President, and Kevin Brown, Editor of Proceedings, for evaluation and preliminary planning for the 2022 convention.*

## **Sunday Afternoon, June 13, 2021**

**CTSA Board Meeting for New Board**

1:00–3:00 p.m.

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**Catholic Theological Society of America  
Convention 2022**

**“Thinking Catholic Interreligiously”**

**June 9–12, 2022  
Atlanta, GA**  
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*The CTSA would like to thank the following members for their service and assistance with the annual convention:*

Liturgical Aide

**Antonio Alonso**, Emory University

Parliamentarian

**William Loewe**, Catholic University of America

Photographer

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

Program Organization Assistant

**Elyse Raby**, Boston College

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## Technology Guide

**Link to Log into the Virtual Convention:** <https://ctsa-online.org/Convention>

### Login Information (Must be registered for the convention)

- CTSA Members: Member's email address and member #
- Non-Members & Exhibitors: Email address and assigned login (emailed to you)

### Software Used & Necessary Browser

- Zoom Meetings - Sessions, Meetings, Small Events
- Zoom Webinar - Plenary, Liturgy, and Memorial Service
- Gatherly - Exhibitor Hall, Receptions, Large Social Events

**Browser Requirements:** To fully participate in the virtual convention, you will need to utilize either **Chrome** or **Firefox** as your web browser, which is required to access the Gatherly events.

### Note:

- Zoom and Gatherly will not require additional passwords to enter into a session or an event.
- Zoom will employ waiting rooms and attendees will be let into the room at the start time of the session or event.

## Navigating Zoom and Gatherly

### Zoom

- Click on the link provided by the CTSA.
- Click on “launch” or follow the instructions as prompted by Zoom.
- Once the host admits you into the meeting space:
  - Check to make sure your microphone is muted.
    - Microphone is located in the bottom left-hand corner of your screen.
    - When muted, the microphone icon will have a line slashed through it.
    - Keep your microphone on mute unless you are called upon to speak. To unmute your microphone, click once on the microphone. Once done speaking, please mute your microphone.
  - Your video camera should be on.
    - If you see yourself on the screen, then you are good to go.
    - If you are not centered on your PC's screen, physically adjust your computer to center yourself in the screen window.
- Chat: You will only be able to “chat” with the moderator only. General chat will not be engaged.

### Gatherly

- Requires either **Chrome** or **Firefox** as your windows browser
- Click on the link provided by the CTSA and you will arrive in a “spacial” room which imitates an in-person meeting experience, e.g. Exhibitor Hall.
- You will see:

- the “**virtual room**” and within the room, you can identify yourself as the “diamond shape”. Other attendees will appear in the shape of squares.
- **colored circles** which indicate a “huddle” of attendees who are chatting with one another (mimics Zoom experience).
  - **Blue Circle** - The group you are in (if you joined a group discussion or are visiting with someone)
  - **Green Circle** - Other groups who are engaged in discussion with whom you might like to join
  - **Red Circle** - A group of attendees who have temporarily locked their discussion to prevent others from joining their group.
  - **Group Privacy:** *When you are in a group, only those within your group can hear what you are discussing.*
- **an elevator**, which—when you click on it—will let you access the other rooms.
- **an exit sign**, click on this to exit Gatherly.
- Search for People - On the bottom right of your screen, you can see who is in the Gatherly spaces and what room they are in.
  - You have the ability to do a search for others here too.
- Move around the room:
  - click within the room the location of where you would like to go and you will relocate.
  - approach another attendee or click on their square, you will be able to virtually see them (similar to a Zoom experience) and converse with this person
  - click on a green circle to join another group/huddle  
Note: Groups/huddles are limited to 15 people

### Example of the special virtual room:

