

**THE 66TH ANNUAL CONVENTION
OF THE
CATHOLIC THEOLOGICAL SOCIETY OF AMERICA**

“ALL THE SAINTS”

PRE-CONVENTION EVENTS, THURSDAY, JUNE 9, 2011

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

Registration and Exhibits: 1:00-4:30 p.m. and 6:00-7:00 p.m.

Pre-Convention Session: 3:00-5:30 p.m.

Women’s Consultation in Constructive Theology
“Who Are the Friends of God Today? Constructive Responses to Elizabeth Johnson’s *Friends of God and Prophets*”

Co-conveners: Elisabeth Brinkmann, The College of New Rochelle
Phyllis Kaminski, Saint Mary’s College, IN

Moderator: Colleen M. Carpenter, Saint Catherine University

Presenters:

Shawnee M. Daniels-Sykes, SSND, Mount Mary College

Janice A. Thompson, King’s College

Jane Carol Redmont, Guilford College

Shawnee M. Daniels-Sykes opens the conversation with global ethical issues involving women and girl children. Drawing on such stories as the lives of Hagar and Ishmael, she explores ways of transforming gender prejudice and sexual oppression in developing countries. Janice Thompson examines how women, especially mothers in impoverished communities, work as companions in memory and hope to hold open a future for the living and the dead. Jane Redmont concludes by constructing an ecofeminist ecclesiology, exploring a vision of the friends of God extending beyond church and human community to Earth and all its creatures.

Ann O’Hara Graff Memorial Award Presentation: 4:30-5:00 p.m.

*The 2011 Ann O’Hara Graff Award will be presented to
Joann Wolski Conn, Professor Emerita, Neumann University*

Business Meeting: 5:00-5:30 p.m.

Women's Consultation in Constructive Theology Steering Committee:
Elisabeth Brinkmann, Co-convener
Phyllis Kaminski, Co-convener
Colleen Carpenter, Treasurer
Jane Russell, Secretary
Rhodora Beaton, Rose Beal, Rosemary Carbine, Eileen M. Fagan, Katie
Harmon, LaReine-Marie Mosely, SND, Tisha Rajendra, Carolyn Sharp, Paulette
Skiba, Elisabeth Vasko

THURSDAY EVENING, JUNE 9, 2011

Opening and First Plenary Session: 7:00-9:00 P.M.

Presiding: Mary Ann Hinsdale, IHM, Boston College
President, CTSA

Opening Prayer and Remembrances of Deceased Members

Welcome: Most Reverend Patrick J. McGrath, Diocese of San José

Address: Maureen A. Tilley, Fordham University
"One Wholly Catholic: Sanctity in the Post-Apostolic Church"

Reception: 9:00 p.m.

FRIDAY MORNING, JUNE 10, 2011

Von Balthasar Society Breakfast: 7:15 – 8:45 a.m.

Morning Prayer: 8:30-8:45 a.m.

Exhibits Open: 9:00 a.m.-5:00 p.m.

Second Plenary Session: 9:00-10:30 a.m.

Presiding: Bryan N. Massingale, Past-President, CTSA

Address: Paul Lakeland, Fairfield University
"I Want to Be in That Number: Desire, Inclusivity, and the Church"

Response: Michelle Gonzalez Maldonado, Miami University

Coffee Break: 10:30-11:00 a.m.

Concurrent Sessions: 11:00 a.m.-12:45 p.m.

1. Anthropology Topic Session

“Saintry Stories and Black Embodied Being: A Roundtable Discussion of the Work of M. Shawn Copeland”

Administrative Team: Michele Saracino, Colleen Griffith, Natalia Imperatori-Lee

Convener: Michele Saracino, Manhattan College

Moderator: Colleen Griffith, Boston College School of Theology and Ministry

Presenters:

Susan Abraham, Harvard Divinity School

“Sacred Bodies, Holy People: ‘Race’ in Shawn Copeland’s Theological Anthropology”

This paper examines what the categories “black” and “race” do for Copeland’s theological anthropology – conceptually, descriptively, and analytically. The exemplary Christian life in this view is one that is called to reflective accountability (to use Judith Butler’s term) in light of dehumanized beings. A Black liberation theology such as Copeland’s humanizes and sanctifies not just the individual soul, but our collectively inhabited world.

Mary Catherine Hilkert, OP, University of Notre Dame

“Enfleshing Subversive Freedom: Henriette Delille as Anthropological Subject”

This paper explores how Shawn Copeland’s narrative of the life and ministry of Henriette Delille concretizes, expands, and/or modifies Copeland’s claims about the “new anthropological subject” of Christian theological reflection.

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

“Turning the Subject,’ Black Women’s Bodies, and the Unsettling Contribution of M. Shawn Copeland”

While the later twentieth century’s “turn to the subject” called attention to the human person implied in theological constructions, M. Shawn Copeland transforms this move with her “turning the subject” to black female embodiment, to the release of dangerous memories, and to the possibility of enfleshing freedom. Copeland’s “turning the subject” unsettles us because it demands that we place the victims of history at the center, not as an abstract commitment but as a concrete one. This paper extends Copeland’s work through an examination of how “turning

the subject” to the femicide victims of Ciudad Juárez could transform Copeland’s contribution.

Respondent: M. Shawn Copeland, Boston College

2. Moral Theology Topic Session I

Administrative Team: Kari-Shane Davis Zimmerman, David Cloutier, Lisa Sowle Cahill

Convener: Kari-Shane Davis Zimmerman, College of Saint Benedict

Moderator: David Cloutier, Mount St. Mary’s University

Presenter:

Nancy M. Rourke, Canisius College

“The Ecology of Virtues: Wild Implications from a Catholic Environmental Virtue Ethic”

A Catholic environmental virtue ethic must understand prudence in a way that appreciates the issue of attunement, a habit of attentiveness to environments along with a willingness to be changed by one’s environments. Attunement is indispensable to an understanding of prudence in all areas of applied Catholic virtue ethics. This understanding of prudence may raise problems for other areas of moral theology (because the idea of integrity will require clarification) and for systematic theology (because theological anthropologies will need to consider more seriously what Holmes Rolston III calls our “emplacedness”). Catholic theology can only benefit from our efforts to face and think through these problems.

Respondent:

Tobias Winright, Saint Louis University

3. Asian Theology Consultation

“Asian Saints: Their Contemporary Message”

Administrative Team: Joseph Cheah, Julius-Kei Kato, Michael McLaughlin

Convener: Joseph Cheah, Saint Joseph College, CT

Moderator: Julius-Kei Kato, King’s University College, University of Western Ontario

Presenters:

Christina Astorga, Duquesne University

Sophia Park, Holy Names University

Ruben Habito, Perkins School of Theology, Southern Methodist University

Both extraordinary and ordinary saints often lived their lives counter-culturally. As a consequence, they were often misunderstood, and experienced abandonment and other forms of suffering. A dimension of their saintliness, however, was shaped by their ability to turn their adverse situations into spiritual attitudes of trust and hope. The “saints” discussed by all three presenters share these qualities. Christina Astorga considers Lorenzo Ruiz, the first Filipino saint, a layperson who lived a simple life but died an extraordinarily tortuous death as a martyr in radical fidelity to his faith, when others recanted theirs. Sophia Park examines the life and holiness of two women who are regarded by many people in India as the embodiment of sanctity: Mother Theresa and Saint Alphonsa Muttathupadathu. Ruben Habito explores the Buddhist notion of the Bodhisattva as a point of comparison with the Christian understanding of sanctity, offering historical and contemporary examples.

4. Invited Session

“The Saints in Popular Culture: Theological Explorations”

Convener/Moderator: Tom Beaudoin, Fordham University

Presenters:

Michelle Gonzalez Maldonado, University of Miami

“Who is More Popular? Unofficial and Official Saints in Latino/a Catholicism”

Terrance Klein, Fairfield University

“Holiness in Hollywood? Sanctity and the Cult of Celebrity”

Michael Iafrate, University of St. Michael’s College

“I’m a Human, Not a *Statue*”; Saints and Saintliness in the Church of Punk Rock”

Respondent:

Vincent Miller, University of Dayton

No matter how singular saintly conduct or persons may be, the idea of saintliness implies a model of life for “the people,” and correlatively suggests that, however ecclesial they may be, these saintly models are already embedded in popular practices. Thus, theologizing about popular culture is ingredient to theologies of saintliness. This session explores three perspectives on saints across popular culture: as unofficial saints recognized in the lived religion of Latino/a cultures; as postmodern media celebrities; and as punk rock artists.

5. God/Trinity Topic Session “Trinity and Deification”

Administrative Team: Gill Goulding, CJ, Gloria Schaab, Aristotle Papanikolaou

Convener: Gill Goulding, CJ, Regis College, Toronto

Moderator: Gloria Schaab, SSJ, Barry University

Presenters:

Christopher Collins, SJ, Boston College

“The Saint and the Word: Transformed by Participation in Divine Communication”

“Whoever does the will of my Father is my brother and sister and mother...” (Mt 12:50). This paper examines the Trinitarian pattern of formation of the saint through the lens of the Word spoken by God to humanity. It situates the life of the saint in a two-fold conversion process that involves obedient listening to and proclamation of that Word in the world. It draws upon the theological method of Joseph Ratzinger throughout, especially his use of Martin Buber’s philosophy of dialogue, to offer a vision of the saint as the one who is transformed by communication with the Triune God.

Gregorio Montejo, Marquette University

“How the Light of Glory Participates in and Imitates Filiation: Trinity and Deification in Aquinas and Lonergan”

According to Thomas Aquinas, in the Trinity the two emanations of Word and Love correspond to the divinely processing persons of the Son and the Spirit, and find analogous existence in the intellect and will of the human person. Bernard Lonergan builds upon this aspect of Thomas’ thought by positing a four-point hypothesis which relates supernatural realities to the divine relations. This paper establishes how the supernatural reality of deification imitates the divine relation of filiation by explicating the indwelling of the Son and theosis in terms of Lonerganian intentionality analysis and the transposition from the metaphysical categories of Aquinas.

6. Spirituality of John Henry Newman Interest Group

Convener: John R. Connolly, Loyola Marymount University

Moderator: Edward Jeremy Miller, Gwynedd-Mercy College

Presenters:

John T. Ford, CSC, The Catholic University of America

“Newman’s *Apologia* as a Journal of his Conversions”

Newman presented his *Apologia Pro Vita Sua* (1864) as an autobiographical “history of my religious opinions.” In addition to recording the development of his theological views, his *Apologia* also chronicles four of his “conversions”: 1. his Evangelical Conversion; 2. his Noetic Conversion; 3. his Tractarian Conversion; and 4. his Roman Catholic Conversion. This paper highlights some of the characteristics of Newman’s conversions – conversion as a process, as complementary rather than contradictory, and as an exercise of the illative sense. In sum, Newman’s series of conversions provided the experiential basis and the theological format for his spiritual advice to directees and potential converts.

Edward Enright, OSA, Merrimack College

“The Role of the Prophets in Newman’s Spiritual Teaching: *The Parochial and Plain Sermons*”

John Henry Newman, in his *Parochial and Plain Sermons*, made use of passages from Isaiah, Jeremiah, Ezechiel, and ten of the Twelve Minor Prophets. He also used Lamentations and Daniel. He would invoke the passages from these prophets as starting points for the sermons preached at St. Mary the Virgin, the Oxford University parish. It is in these sermons that the best of Newman’s spiritual teaching can be found. Here too we find the seeds of much of his theological teaching, which cannot be separated from his spirituality. This paper focuses on selected themes in Newman’s spirituality that draws on the teaching of the Prophets.

Brian W. Hughes, University of Saint Mary, KS

“Newman and the Communion of Saints”

As an Oratorian, Newman tried to embody and profess the spiritual values and charism of St. Philip Neri in his life’s work. This paper argues that Newman’s personal relationship to St. Philip tells us something significant spiritually for Christian life. Newman’s relationship to St. Philip Neri provides a case study for Christians who desire to understand a personal and theological interpretation of the communion of saints. Specifically, this paper touches on three areas: 1. St. Philip and the method of personal influence; 2. how Newman understands the doctrine of the communion of saints; and 3. what St. Philip’s spiritual relationship to Newman meant as patron and friend.

7. Mary in Global and Contemporary Perspective Interest Group

Conveners: Dorian Llywelyn, Loyola Marymount University

Wendy M. Wright, Creighton University
Moderator: Dorian Llywelyn, Loyola Marymount University

Presenters:

Aurelie Hagstrom, Providence College
“Mary as the Hospitality of God”

“Hospitality” is a fruitful theological metaphor for understanding Mary’s active participation in redemption. This paper introduces a fresh appreciation of the biblical notion of hospitality, as a lens through which Mary may be perceived as the locus and focus of the revelation of the divine mystery of salvation. Mary’s *fiat* is a profound act of hospitality, making room for God in her own body. And in her ongoing maternal intercession, she is a channel of divine hospitality, offering the saving love and welcome of God for a broken world.

Kathleen McManus, OP, University of Portland
“Guadalupe and the Gospel”

An encounter between a humble *campesino* and the Virgin of Guadalupe released the power of the Gospel in Mexico and called the Church of the Conquest to repentance and conversion. This potent symbol places the poor, women, and the oppressed at the center of theological understanding, revealing pathways of liberative praxis and opening up critical insights with transforming implications for the universal Church. Yet, popular expressions of Guadalupan devotion can conflict with the return to scriptural and historical sources promoted by Vatican II and embodied in Johnson’s *Truly Our Sister*. This paper explores this theological tension.

LaReine-Marie Mosely, SND, Loyola University, Chicago
“Mary of Nazareth for a Vulnerable World”

This project investigates the historical Mary and promotes an integrated understanding of her identity based on the gospel witness. Johnson’s careful retrieval of the lives of first-century Jewish women in *Truly Our Sister* affirms Mary’s place in the communion of saints and contributes to a new Marian imagination. Global Marian devotions affirming the humanity of women and men and celebrating creation can be understood in the context of such an imagination. A Mary rooted in divine liberation can serve as model and inspiration for all who experience violence and oppression.

8. Selected Session

“Cistercian, Dominican, and Franciscan: Medieval Approaches to Sainthood and the Christian Life”

Convener: Shawn Colberg, University of Notre Dame
Moderator: Rita George-Tvrtkovic, Benedictine University

Presenters:

Daria Spezzano, University of Notre Dame

“I am black but comely’: Paul as model of the Bride in Bernard of Clairvaux’s *Commentary on the Song of Songs*”

Catherine Cavadini, University of Notre Dame

“From the Breast of the Father: St. Dominic as the Perfect Apostle”

Shawn Colberg, University of Notre Dame

“Bonaventure on Francis as Perfect Saint and Archetype of the Christian Life”

Saints exercise undeniable influence on the imagery and direction of Christian life. This session examines three medieval movements or schools for their engagement with sainthood. It explores theological depictions of sainthood, noting distinctive viewpoints and figures, while collectively addressing the ways in which all three schools link sainthood to Christian perfection and union with God. The first paper explores the Apostle Paul as a saintly model for union with Christ from a Cistercian perspective; the second focuses on presentations of St. Dominic as an apostle *par excellence*; and the third treats depictions of St. Francis as the seraphic model of Christian perfection.

9. Practical Theology Topic Session

Administrative Team: Lynn Bridgers, Susan Abraham, Bryan Froehle

Convener: Lynn Bridgers, St. Norbert College

Moderator: Bryan Froehle, St. Thomas University

Presenters:

Theodore James Whapham, St. Thomas University

Ondina Cortes, rmi, St. Thomas University

“The Saints and Tradition: A Distinctively Catholic Conversation in Practical Theology?”

This session presents structures for, and develops a doctoral-level seminar on, the sources of practical theology from the perspectives of both instructor and student, focusing on “the saints” as sources for contemporary practical theological reflection. It addresses thorny questions that any appeal to “the saints” can raise. How do practical

theologians employ the work of historical and systematic theologians who help translate this tradition? How has practical theology informed the work of systematicians and historians? How can we draw upon “the dangerous memory” of tradition to both recognize the voices that have been covered up and yet respect the “classics”?

10. ***Economic Justice for All Twenty-Five Years Later Interest Group***
“Insights and Oversights of *Economic Justice for All*”

Convener/Moderator: Mark J. Allman, Merrimack College

Presenters:

Maria Teresa Davila, Andover Newton Theological School

Rebecca Todd, Peters, Elon University

Margaret Pfeil, University of Notre Dame

Marking the silver anniversary of the U.S. bishops’ pastoral on the economy, these panelists draw on the document’s insights and oversights as they read the economic signs of the times. Davila highlights categories of people that were largely ignored in the original document and asks “How should they be included today?” Peters explores the contributions that the moral norm of “solidarity” offers to the development of a more just economy. Pfeil focuses on the local economy (especially sustainable and local food cultivation and distribution), and considers a relational model of justice as a response to the dynamics of a globalized economy.

11. **Selected Session**
“Girardian Anthropology, Sanctification, and Imitation”

Convener: Grant Kaplan, St. Louis University

Moderator: Mark Miller, University of San Francisco

Presenters:

Randy Rosenberg, Fontbonne University

“Incarnate Meaning and Mimetic Desire: Toward a Theology of the Saints”

Grant Kaplan, Saint Louis University

“Overcoming Romantic Pelagianism: Mimetic Theory’s Contribution to Hagiography”

This session considers the relevance of the work of René Girard for developing a theology of sanctification. Drawing on a wide range of Girard’s works, including his most recent and more explicitly theological

reflections, these papers explore in different ways key Girardian categories – mimetic desire, scapegoating, conversion, mediation – and their implication for both the incarnate meaning of the saints and theological reflection on grace and redemption. In their respective inquiries, the two presenters engage a variety of contemporary thinkers (Lonergan, Buckley, Tracy, Balthasar, Robert Doran, Alison, among others) and attend to the lives of several saints (John of the Cross, Edith Stein, Ignatius Loyola) as concrete models of the pacific, Pauline model of mimesis (1 Cor 11:1) and of sanctification as union with Christ.

FRIDAY AFTERNOON, JUNE 10, 2011

Women’s Seminar Luncheon: 1:00-2:15 p.m.

Hearing of the Resolutions Committee: 1:15-2:15 p.m.

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

Concurrent Sessions: 2:30-4:15 p.m.

1. Invited Session

“Scripting the Saints: A Conversation with Notable Authors”

Convener/Moderator: Lawrence Cunningham, University of Notre Dame

Presenters:

Robert Ellsberg, Orbis Books
Wendy M. Wright, Creighton University
James Martin, SJ, *America Magazine*

The genre of hagiography dates back to the early Church. Contemporary scholars write on the saints with a more critical eye than ancient hagiographers but often with the same intensity of regard for their literary subjects. In this session, distinguished writers on the saints will make brief presentations on the challenges and difficulties, the possibilities and limitations of their literary projects. Much of the session’s time will be devoted to critical conversation among the authors and with the audience.

2. Bioethics Topic Session

“Holiness, Poverty, and ‘All the Saints’: Seeking Justice in Health Care”

Administrative Team: Teresia Hinga, Ron Mercier, Mari Rapela Heidt

Moderator: Teresia Hinga, Santa Clara University
Convener: Ron Mercier, Saint Louis University

Presenters:

Daniel Daly, St. Anselm College

“Transforming Structures of Vice into Virtue: The Witness of the Saints and Contemporary Health Care Distribution and Use”

This paper explores lessons to be learned from the best practices of countless saints in Christian history, whose central work of mercy involved caring for the sick. Quite unlike contemporary market-based practices of health care, the saints defined and distributed health care according to the virtues, values, and principles of the Gospel. Through three case studies, the paper names the virtues manifested by the saints and argues for their retrieval and transformative application in health care ethics today.

William J. Buckley, Seattle University

“Can the Communion of Saints Help the Search for Justice in Dying Well (Enough), ‘In Abraham’s Arms, Where Lazarus is Poor No Longer?’”

This paper examines how the ethical issue of a good death calls for a greater sensitivity to broader religious and cultural contexts for framing reflection on justice, equity, and compassion in healthcare. Ethical debates related to dying well can be informed by traditionally religious resources that emphasize “accompaniment” (during consent events and processes regarding life-sustaining decisions and interpretations of futility). Among such resources for constructing an ethical response to “dying well” are Christian practices of the communion of the saints. The paper explores these practices, and their implications for justice and accompaniment in the construction of what it means to die well.

Charles Camosy, Fordham University

“Dying in Community and with Dignity: Insights from the Case of Focolare’s Chiara Luce Badano”

Chiara Luce Badano, the first member of the Focolare to be beatified, died of bone cancer at the age of eighteen. Her ability to face suffering with courage and holiness throughout her illness emerged not from an individual heroism, but from a life lived in the Focolare community. This paper explores the role of the community in suffering and death—and in particular how this communal setting nurtured holiness both in Chiara and many others around the world. Her story is a stinging indictment of Western values which push death into distant corners far away from our social consciousness, and offers an important model for how spirituality might be integrated into the quest for death with dignity.

3. **Black Theology Consultation**

Convener: LaReine-Marie Mosely, SND, Loyola University, Chicago
Moderator: Shawnee Marie Daniel-Sykes, SSND, Mount Mary College

Presenter: Bryan N. Massingale, Marquette University
“The Dark Night(s) of Malcolm X: Catholic Spirituality and African American Sanctity”

This paper explores Malcolm’s two major conversions (the first during his incarceration and then out of the Nation of Islam) through the lens of the classic Carmelite metaphor of the “Dark Night of the Soul.” It posits that the categories of Christian spirituality can illumine our understanding of Malcolm’s spiritual journey—and that of many other African American believers. It also argues that engaging Malcolm’s spiritual-political struggle leads to and demands a transformed understanding of classic Christian theological constructs.

Respondent: Laurie Cassidy, Marywood University

4. **Christ Topic Session**

Administrative Team: Thomas G. Weinandy, OFM, Cap., Patricia Walters, Elena Procaro-Foley

Convener: Thomas G. Weinandy, OFM, Cap.
Moderators: Patricia Walters, Elena Procaro-Foley

Presenters:

Kelle Lynch-Baldwin, Ohio Dominican University
“Patrick of Ireland and Christ the King: Opportunities for Recovering a Tradition”

While the Church emphasizes the reign of God, at the same time, it seemingly fails to highlight the kingship of Jesus Christ. Of the 2865 sections of the *Catechism*, only two address the royal office. The wariness towards Christ the King is not without merit. However, examinations of the corpus of works by and about St. Patrick provide an opportunity for rehabilitation of the image Christ the King in a manner that does not succumb to kyriarchical shortcomings. Through the lens of the Early Irish Church, this paper demonstrates Christ the King is relevant for contemporary christological discourse.

John Dunn, School of Theology, University of Auckland, New Zealand
“Women at the Cross: Christological Reflections”

The theology of the cross has become a “*quaestio disputata*” in recent times, both in Protestant and Catholic theology. The presence of women at the cross (John), and the presence of women who had followed Jesus from Galilee, and other disciples, who watched “from afar” (Synoptics in differing ways) offer some perspectives on the debate. This paper argues that their presence brings continuity with Jesus’ public life into relation with Jesus’ death, contributes to a more inclusive, social understanding of the death of Jesus, and offers insight into the role of the women at the resurrection.

5. Historical Studies Topic Session I “Saint-Making by the Academy?”

Administrative Team: Daniel E. Doyle, Franklin T. Harkins, Helen Ciernick

Convener: Daniel E. Doyle, Villanova University

Moderator: Hans Christoffersen, Liturgical Press

Presenters:

Phyllis Zagano, Senior Research Associate-in-Residence, Hofstra University

Regis J. Armstrong, OFM, Cap., The Catholic University of America

Eileen C. Burke-Sullivan, Creighton University

The early Church proclaimed saints by acclamation. By developing anthologies of writings illuminating principles of historically-recognized Christian spiritualities, scholars exert significant influence on the popular reception of persons not formally canonized as “saints.” Three scholars who have recently published anthologies of historical spiritualities (Benedictine, Carmelite, Dominican, Franciscan, and Ignatian) will address such questions as: does canonization by popular acclamation still function, and does it function at all through the influence of the academy?; do uncanonized individuals affect the Church’s spiritual culture through scholarly exposition of their biographies and writings?; have scholars developed a distinct canon of saints by multiple references to persons and texts?; and are criteria applied differently in secular and religious institutions of the academy?

6. Rahner Consultation

Convener: Paulette Skiba, Clarke College

Moderator: Jessica M. Murdoch, Villanova University

Presenters:

Andreas R. Batlogg, SJ, Karl-Rahner-Archiv, Munich

“How Subversive are Saints Allowed to Be? Saints as Trend-Setters in Karl Rahner’s Theology”

Karl Rahner describes saints as masterpieces (Kunstwerke) and role models (Vorbilder), that is to say, exemplars of humanity. Having been canonized by the church, they are “successful” and “accomplished,” in short, they have arrived (Angekommene) – and so they point with their individual biographies beyond themselves as ambassadors of God’s “triumphant grace.” The canonized saints have a specific task. They set a new style, are trend-setting, as they give an authentic witness to a new type of Christian life. Therein lays a hidden brisance. How subversive are saints allowed to be? How “well-behaved” do they have to be to get canonized?

Peter Joseph Fritz, University of Notre Dame
“Between Center and Periphery: Mary and the Saints in Rahner”

Rahner places the saints in a liminal space between his theology’s center and its periphery. This paper sketches how and why Rahner makes this placement. Mary functions in Rahner’s theology as an historical predecessor of human fulfillment, an eschatological figure amidst the communion of saints. By resisting making Mary and the saints the determinate center of his theology, Rahner enacts the ethos that makes Catholicism unique: letting a multiplicity of things hang together without reducing them to an isolable core. If human fulfillment is the center of Rahner’s theology, this center moves. Mary and the saints keep it in motion.

Leo O’Donovan, SJ, Georgetown University
“Where Are the Saints? Karl Rahner on Recognizing Holiness in Time and Eternity”

The role of saints in the church was a major concern for Karl Rahner throughout his life, and he treated the saints from a wide range of viewpoints: their embodiment of God’s promises, their complement to institutional structure, the question of intercessory prayers, etc. The topic of the saints becomes a prism through which, again, to glimpse the entirety of his theology.

7. Liturgy/Sacraments Topic Session

Administrative Team: Timothy Brunk, Lizette Larson-Miller, Rhodora Beaton

Convener: Timothy Brunk, Villanova University

Moderator: Lizette Larson-Miller, Church Divinity School of the Pacific

Presenters:

Katharine E. Harmon, University of Notre Dame

“Drawing the Holy and the Ordinary: Catholic Worker Artist Adé Bethune”

Deeply influenced by the classical liturgical movement’s emphasis upon social justice, Catholic Worker artist Adé Bethune proposed that artistic production could also serve as a venue for social regeneration and spiritual training. Her artistic work was particularly distinctive because of her ability to discover the holy in the ordinary, a sacramental worldview most vividly depicted in her renderings of the saints. Through her work as an artist and teacher of artisans, Adé sought to relate the dignity with which humans, in their arts, crafts, and labors, might cooperate with God in God’s creative work.

Andrew Salzman, Boston College

“Remembering Saints Dangerously: The Liturgical Commemoration of Non-Christians”

Significant work has been done applying Metz’s concept of “dangerous memory”—memories which disrupt prevailing social narratives—to liturgical theology and Marian devotion. At a time when the church can struggle to maintain the openness to the world inspired by de Lubac and Vatican II, the commemorations of non-Christians in its liturgy and sanctoral cycle become memories which resist too easy an identification of the church with the presence and reign of God. This paper explores historical and contemporary examples of these commemorations, from Job and John the Baptist to the post-Conciliar reform of the Roman Martyrology and the invocation of the “ancestors” in the “Zairian rite.”

Ruth Meyers, Church Divinity School of the Pacific

Daniel Joslyn-Siemiatkoski, Church Divinity School of the Pacific

“Holy Women, Holy Men: Developments in the Theology of Sainthood in the Episcopal Church”

This paper investigates the theology of sainthood as presented in *Holy Women, Holy Men*, the recently revised calendar of commemorations for the Episcopal Church. In this joint presentation, the authors focus on two questions. The first question concerns how the practice of commemorating individuals according to the criteria of the Episcopal Church coheres with the biblical understanding of all Christians as saints of God. The second question concerns whether the addition of such a diverse range of commemorations diminishes or enhances the role of the calendar, and hence the concept of sanctity, in the Episcopal Church.

8. Theology of Migration Interest Group

Convener: Linh Hoang, Siena College

Moderator: Kathryn Cox, College of St. Benedict and St. John's University

Presenters:

Gemma Tulud Cruz, DePaul University

“In God We Trust: (Popular) Religion in the Context of Migration”

Migration presents a new context and, consequently, a new challenge for theology as migrants struggle with and open themselves to new experiences and commitments of faith. This paper explores the theological implications of the (dis)continuities, (dis)empowerment, and transformations in religious identity and subjectivity in the context of migration. It begins by painting in broad strokes the role and place of religion (including popular religion) in the life of migrants. It then examines and reflects on what happens to religious identity and subjectivity in the midst of the oppressive and, at the same time, liberating conditions inherent in contemporary migration.

Brett Hoover, Loyola University, Chicago

“The Rhythm of the Saints: Migration in a Pilgrim Church”

Millions of migrants and refugees today suffer inhospitality, deprivation, economic exploitation, and statelessness. To defend them, Catholic theologians and ethicists have turned to the discourse of rights—rooted in Catholic social teaching and the liberal tradition—and the discourse of liberation. Both forms of discourse confront the fraught relationship between migrant and resident. But what kind of discourse would emerge from a theological engagement with the movement of peoples itself? This paper proposes the discourse of pilgrimage as a way of framing a theological context for migration today. Yet this discourse also requires a robust and practical social ethics to address the suffering of migrants in a globalized world.

Sophia Park, Holy Names University

“A Reading of Cha's *Dictee* from a Postcolonial Diasporic Perspective”

Alienation, confusion, and loss are typical feelings of dislocated people. This paper explores the *Dictee* of Theresa Cha, a Korean immigrant who died years ago, as an expression of such dislocation. Cha's *Dictee* sheds light on the life and struggle of immigrant women since in this work Cha pays special attention to her identity struggle through language and religious issues. The process of creating a new hybrid identity connects her with other women such as St. Therese of Lisieux. This paper

considers Cha's writing from a postcolonial Asian diasporic perspective, and as an avenue toward a more developed immigrant theology.

9. Theology and the Natural Sciences Topic Session
“Science and the Saint: Is Personal Holiness the Bond Between Science and Religion?”

Administrative Team: Ilia Delio, OSF, Richard Kropf, William Stoeger, SJ

Convener/ Moderator: Ilia Delio, OSF, Woodstock Theological Center, Georgetown University

Presenters:

Michael J. Dodds, OP, Dominican School of Philosophy and Theology
“Science and the Making of Saints”

Divine action has been a major theme in the dialogue between science and theology over the last few decades, especially regarding miracles or “special divine action.” A practical dialogue on miracles, however, has been quietly going on for centuries between scientists and theologians in the canonization of saints, since that process requires authenticated miracles and authentication normally involves the judgment of scientists. This paper explores how theology and science are involved in the making of saints, what questions arise from their mutual engagement, and how the science/theology dialogue might be enhanced through a consideration of this issue.

Heidi Russell, Loyola University Chicago
“Sanctity and Science: The Mysticism of Theologically Engaging the Scientific World”

The active engagement between science and religion is one of the preeminent ways in which we explore the sanctity of the world and the ways in which the world reveals the sacred to us. If theology is going to be taken seriously in the world today, it must engage the pressing scientific questions and explore the consequences of the scientific discoveries of the day. Using Karl Rahner's theology as a model, this paper explores the relationship between science and sanctity and its potential impact on contemporary theology.

William A. Durbin, Independent Scholar
“Sanctity and the Scientist: A Matter of Virtue”

This paper reflects on the meaning of holiness in the life of the professional scientist. It focuses on the career of physicist-philosopher Henry Margenau (1901-1997), who identified his “fondest hope” as

“amalgamating religion with science.” This biographical approach reveals a multi-level interaction between religion and science, suggesting an association of spirituality and virtue which is the hallmark of virtue ethics. From this perspective, the relation between science and theology hinges upon the professional requirements for the virtuous life – particularly, on how one construes the limits of knowledge and the related intellectual virtue of humility.

10. **When the Magisterium Intervenes...Interest Group**

Convener/Moderator: Richard Gaillardetz, University of Toledo

Presenters:

Gerard Mannion, University of San Diego

“Magisterium as a Social Imaginary: Contemporary Contextual Challenges and Future Ways Forward”

Colleen Mallon, OP, Aquinas Institute of Theology

“Gracious Resistance: Women Religious Charting an Ecclesial Path”

This special interest group is in the final year of its three-year term. The group is exploring the various ecclesial and cultural dynamics associated with the disciplinary interventions of the church’s magisterium, particularly as regards the work of theologians. Although the magisterium-theologian relationship has been the subject of numerous studies in the post-conciliar period, this ecclesial relationship has to be reconsidered in the light of our emerging postmodern context and new developments in contemporary ecclesiology.

11. **Selected Session**

“Soothsaying, Saints, and the ‘Signs of the Times’: A Debate about History as a Source for Theological Ethics”

Convener: Laurie Johnston, Emmanuel College

Moderator: Christopher Vogt, St. John’s University, NY

Presenters:

Thomas Harmon, Ave Maria University

“Scrutinizing the ‘Signs of the Times’: Reading History in Light of the Truth or Reading the Truth in History?”

This paper examines the ambiguities involved in understanding theological interpretation as “reading the signs of the times.” If this phrase means “reading the truth in history,” then it is the very practice for which Augustine criticized Eusebius, arguing that this was akin to

soothsaying. Today, others attempt to read the truth in history on the basis of the Rousseauian thesis that man transforms his nature through history, and so no two historical epochs are similar. This in turn leads to the judgment that it is pointless to refer to some transhistorical truth; one must become adept at reading the truth in history itself. The paper offers an Augustinian ressourcement for the theological practice of reading history in light of the truth, arguing that a return to the serious study of political philosophy may help to clarify this issue and its implications for theological ethics.

Laurie Johnston, Emmanuel College

“Discerning God’s Action in the ‘Signs of the Times’: Congar on Saints’ Lives as a Hermeneutical Key”

This paper offers a contrasting viewpoint to Harmon’s presentation, arguing that “reading the signs of the times” need not be reduced to soothsaying. It draws on the work of Congar to do so, especially appreciating Congar’s theological valorization of earthly life and responsibility for the world. Another resource in Congar’s theology can be found in his claim that the lives of the saints – particularly more recent saints whose sanctity derived from ordinary actions – provide a key hermeneutic for discerning the action of the Holy Spirit in the world, and in a way that eludes the critique of theological discernment as historical “soothsaying.”

Respondent:

Robert Daly, SJ, Boston College

FRIDAY EVENING, JUNE 10, 2011

CTSA Business Meeting: 4:30-6:00 p.m.

Presiding: Mary Ann Hinsdale, Boston College
President, CTSA

Parliamentarian: Terrence W. Tilley, Fordham University

Receptions:

President’s Reception for New/Newer Members 6:15-7:45 p.m.

Duquesne University Reception for Alumni/ae, 6:15-7:00 p.m.
Students, and Friends

Film and Panel Discussion: 7:30-10:00 p.m.

Convener: Teresia M. Hinga, Santa Clara University

Film: "Hold Your Breath"

This film, produced by the Stanford Center of Bioethics, explores the complexities of healthcare in the context of religious and cultural diversity. Directed by award-winning filmmaker and physician Maren Grainger-Monsen, the film presents the real-life story of a Muslim immigrant to the U.S. whose cancer diagnosis occasions a clash between ancient Islamic values and medical technology.

Panelists: Margaret R. McLean, Santa Clara University
Maha ElGenaidi, President and CEO, Islamic Networks Group

SATURDAY MORNING, JUNE 11, 2011

Breakfast Meeting: Karl Rahner Society: 7:15-8:45 a.m.

Morning Prayer: 8:30-8:45 a.m.

Exhibit Hall Open: 9:00 a.m.-5:00 p.m.

Third Plenary Session: 9:00-10:30 a.m.

Presiding: John E. Thiel, Fairfield University
President-Elect, CTSA

Address: Christine Firer Hinze, Fordham University
"Over, Under, Around, and Through: Ethics, Solidarity, and the Saints"

Response: Christopher Vogt, St. John's University, NY

Coffee Break: 10:30-11:00 a.m.

Concurrent Sessions: 11:00 a.m.-12:45 p.m.

1. **Latin@ Theology Consultation**
"Saints of the Prescribed and of the Proscribed: A Dialogue between Asian and Latin@ Theologians"

Convener /Moderator: Carmen Nanko-Fernández, Catholic Theological Union

Presenters:

Orlando Espín, University of San Diego

“Juan Soldado, ‘Santa Muerte,’ and Other Border-Crossing Saints”

This paper focuses on “popular” Latino/a saints who have “crossed” the border(s) into the U.S. It examines why these figures are regarded by people as “holy,” and examines what their lives, and the devotions to them, might suggest theologically.

Jonathan Tan, Xavier University

“The Apotheosis of Ancestral Saints and Righteous Folk Heroes in Chinese Popular Imagination: An Exploration of Boundary Crossings, Canonization, and Deification in Chinese Popular Religion”

This paper explores the significance and implications of the canonization and deification of ancestral saints and righteous folk heroes in Chinese popular religion for understanding the significance and theological implications of the fundamental human impulses to canonize folk heroes as spiritual exemplars, protectors, and healers.

2. Selected Session

“Towards an Epistemology of Sanctity”

Convener: Jessica M. Murdoch, Villanova University

Moderator: Anna Moreland, Villanova University

Presenters:

Jessica M. Murdoch, Villanova University

“On the Relationship between Sanctity and Knowledge: Holiness as an Epistemological Criterion”

Peter J. Casarella, DePaul University

“Communion of the Saints and the Epistemology of Holiness”

Maria Clara Lucchetti Bingemer, Pontifical Catholic University of Rio de Janeiro
“The Epistemology of Sanctity According to Simone Weil”

These papers explore the relationship between holiness and human knowledge. Following St. Thomas, Murdoch argues that holiness is necessary for both natural and supernatural knowledge. She maintains that holiness, defined as conformity of the soul to God, “increases being,” and therefore increases the capacity for knowledge. Casarella examines the role of participation in the communion of saints within St.

Bonaventure's epistemology of holiness. He considers whether partaking in the life of the communion of the saints makes a social claim on the epistemological role of holiness. Bingemer addresses holiness in the thought of Simone Weil. She highlights Weil's distinction between morality and sanctity, wherein sanctity passes beyond the simple voluntaristic exercise of virtues.

3. Comparative Theology Topic Session **“Bodhisattvas, Walis, and Sadhus: Saints in Other Traditions as Resources for Christian Comparative Theology”**

Administrative Team: Pim Valkenberg, David Clairmont, Marianne Farina, CSC

Convener: Pim Valkenberg, Loyola University, Maryland
Moderator: David Clairmont, University of Notre Dame

Presenters:

Christian Krokus, University of Scranton

“Reading al-Hallaj and John of the Cross to Understand Union with God and the Work of Christ”

Thomas Cattoi, Jesuit School of Theology of Santa Clara University

“Saints and Bodhisattvas: The Christian Call to Holiness and the Notion of ‘Pride of the Deity’ in Tibetan Buddhism”

Respondent:

John Sheveland, Gonzaga University

“Sanctity as Solidarity: Gandhi, Catholic Social Teaching, and the Victims of History”

The panelists and respondent draw upon the lives and thought of saints, i.e., persons recognized among co-believers as extraordinarily holy, in the Muslim (al-Hallaj), Buddhist (Bokar Rinpoche), and Hindu (Gandhi) traditions, respectively, as resources for doing Christian comparative theology. Shared questions emerge. In what ways is our understanding of Christian holiness—in terms of its development and achievement—improved and/or challenged by engagement with concrete and particular aspects of holiness in other traditions? What aspects of the teaching of Christian saints, previously misunderstood or neglected, are illuminated by study of the saints in other traditions?

4. Catholic Social Thought Topic Session

Administrative Team: Christopher Vogt, Judith Merkle, Tobias Winright

Convener: Christopher Vogt, St. John's University, NY

Moderator: Tobias Winright, St. Louis University

Presenters:

Matthew A. Shadle, Loras College

“Sanctity as the Goal of Human Development in Recent Catholic Social Teaching”

The three social encyclicals on international development—*Populorum Progressio*, *Sollicitudo Rei Socialis*, and *Caritas in Veritate*—propose saintliness as the ultimate goal of integral human development. This paper describes this focus and then outlines three lines of inquiry raised by it: the correlation between the centrality of saintliness in the encyclicals and *Justitia in Mundo*’s insistence that justice is key to the Church’s mission; the relation of human well-being to saintliness as the object of integral development; and the interrelationship between the sanctity needed for the pursuit of development and the sanctity that is its ultimate goal.

Meghan Clark, St. Anselm College

“Cultivating the Virtue of Solidarity: Charity, Justice, and Organization”

“The poor suffer less from a lack of generosity than from a lack of organization.” ~ St. Vincent de Paul. Through *Deus Caritas Est* and *Caritas in Veritate*, Pope Benedict XVI prompted lively debates concerning the relationship of charity, justice, and solidarity. This paper uses Vincent de Paul as a model for cultivating the virtue of solidarity, a model which demonstrates three key elements: charity, justice, and organization. First, St. Vincent de Paul places charity at the heart of the Christian life. Second, both his ministry and those he inspired focus on justice within society. Finally, the crucial element Vincent adds to the discussion is organization. Solidarity with neighbor requires not only justice and charity but also organization.

5. Selected Session

“Church of Saints and Sinners: Ecclesiological Challenges Arising from Ecumenical Encounters”

Convener/Moderator: Catherine Clifford, St. Paul University, Ottawa

Presenters:

Scott Sharman, University of St. Michael’s College, Toronto

“Ecumenical Hagiography: Ecclesiologies of Roman Catholic and Anglican ‘Saint-Making’”

This paper examines variations both in the kinds of people who are recognized as saints in the calendars of the Roman Catholic and

Anglican communions (e.g., a greater or lesser inclusion of woman, more lay people as opposed to a predominance of the ordained, and the inclusion or omission of Christians from other confessions), as well as in how the ecclesiastical process of “canonization” takes place in both traditions. It demonstrates that by paying attention to both the “who” and the “how” of hagiography, Roman Catholics may discover some outstanding areas in need of further reform with respect to the ecclesiology of the Second Vatican Council.

Pieter De Witte, Katholieke Universiteit, Leuven

“The Church as *iustus et peccator*? Ecumenical Challenges for Roman-Catholic Ecclesiology”

This paper focuses on the theme of the holiness and the sinfulness of the Church in the light of recent ecumenical dialogues between Protestants and Catholics. Starting from an analysis of the Lutheran-Roman Catholic *Joint Declaration on the Doctrine of Justification*, it argues that this ecumenical dialogue involves a learning process for Roman Catholics through which they might appreciate how a renewed ecclesiology, which takes into account structural forms of sinfulness in the Church, can be reconciled with traditional descriptions of the Church’s eschatological holiness.

6. Fundamental Theology/Method Topic Session

Administrative Team: James F. Keating, Karen Alliaume, Craig Baron

Convener: James F. Keating, Providence College

Moderator: Karen Alliaume, Lewis University

Presenters:

Robert Imbelli, Boston College

“You Alone Are the Holy One: The Christological Foundation of Holiness”

In *What Happened at Vatican II*, John O’Malley writes: “Among the recurring themes of the Council expressive of its spirit, the call to holiness is particularly pervasive and particularly important.” This presentation endorses O’Malley’s insight, but argues that the Christological foundation for the Council’s “universal call to holiness” has been neglected in the reception of the Council and that its explicit elucidation represents an ongoing challenge for theology in service to the Church. One implication of this conviction is that both holiness of life and theological reflection find their source in Eucharist: the privileged locus of encounter with the risen Christ, the Holy One of God.

Megan Anechiarico, Boston College

“The Doctors of the Church as Authoritative Theological and Ecclesiological Sources”

This paper explores the theological/ecclesiological meanings of the ecclesial designation “Doctor of the Church,” and then draws on the examples of the first two women declared doctors, Teresa of Avila and Catherine of Siena, to demonstrate how it is through both holiness of life and eminence of doctrine that the doctors provide authoritative teaching to which theologians, ecclesial leaders, and all the baptized should attend. It argues that exploring what these doctoral declarations could mean for lay, and particularly women’s, authority within the life of the church, is one concrete way to demonstrate the ongoing relevance of the doctors.

Todd Whitmore, University of Notre Dame

“All the Living Saints: The Case for Ethnography in Theological Method”

Catholic theology since Vatican II has considered the lives of the saints as an avenue for overcoming the segregation between spiritual and systematic theology. However, theological investigation has often focused on saints already vetted by the official church, leaving little room for what could be the more innovative implications of considering holy lives theologically. Drawing on my fieldwork in Uganda and Sudan, I make the case for ethnographic method in opening up the range of the kind of people and cultures we consider saintly. The result is a more complex rendering of holiness.

7. **Christianity and Judaism Consultation**

“Controversial Canonizations: Pius XII and Edith Stein”

Convener: Mary C. Boys, Union Theological Seminary, NYC

Moderator: Mary Doak, University of San Diego

Presenters:

Kristin Colberg, University of Notre Dame

Robert Krieg, University of Notre Dame

Pope Pius XII and the Blessed Edith Stein expressed their holiness in forms shaped by the *societas-perfecta* ecclesiology of Vatican I. A critical question concerns whether the efforts at canonization, besides honoring the lives and works of Pius XII and Stein, are also attempts to promote Vatican I’s *societas-perfecta* ecclesiology as opposed to Vatican II’s *communio*-ecclesiology. In our presentations, we view Pius XII and Stein from the perspective of Vatican I’s paradigm of the Church as a “self-sufficient institution” and also from the perspective of Vatican II’s

paradigm of the Church as people of God and sacrament. We propose that the possible canonization of Pius XII and the canonization of Stein should not also imply a “canonization” (a making normative) of *societas-perfecta* ecclesiology, e.g., of the Church as a monarchy and of spirituality as contemplation.

8. Historical Studies Topic Session II

Administrative Team: Daniel E. Doyle, Franklin T. Harkins, Helen Ciernick

Convener: Helen Ciernick, Mt. Marty College

Moderator: Daniel Doyle, Villanova University

Presenters:

Anthony C. Sciglitano, Jr., Seton Hall University

“Charles Taylor: The Intervention of Sanctity in Narratives of Modernity”

This paper argues that, in his recent book *A Secular Age*, Charles Taylor avers to the figure of the saint: 1. to mark the saint’s discursive marginalization in modernity and to present the saint as a counterpoint to modern narrations of religion; 2. to challenge official theology and ecclesiastical aridity, and thus as a source for the rejuvenation of ecclesial life and thought; and 3. to show that the saint in modernity both appropriates aspects of modern culture, and yet transcends the parameters set by their cultural milieu. Finally, the paper offers some reflections that supplement Taylor’s treatment theologically.

Richard Penaskovic, Auburn University

“The Ecumenical Significance of J.H. Newman and the Oxford Movement”

Newman’s views on church unity changed over the course of seventy years. As an Anglican, Newman insisted on the common ground between Rome and the Church of England without glossing over the differences between them. Fundamentally, Newman believed in reunion through reform. Newman, the realist, realized that the denominational rigidity of his day precluded reunion. In his book, *Sermons on Subjects of the Day* (1843), Newman looked upon the division of the churches as rooted in a corruption of hearts. Finally, the paper argues that the doctrine of the communion of the saints must be seen as the *fons* or source of Newman’s ecumenical vision.

Massimo Faggioli, University of St. Thomas

“From ‘All the Saints’ to ‘All the Pope Saints’”

The call of the whole Church to holiness has become, in the recent “politics of sainthood,” the need to proclaim every pope of the twentieth century a saint. Almost all the popes of the twentieth century have been proclaimed saints, or at least the canonical processes for their beatification or canonization are underway. The “communio” and the “people of God” ecclesiology of Vatican II seems to be increasingly subject to institutional and political components that have scant theological ground. One of the most visible effects of the increasing focus on the sanctity/holiness of the pope has ecclesiological consequences that are distant from the ecclesiological insights of Vatican II.

9. Spirituality Topic Session “Contemporary Models of Sanctity”

Administrative Team: Ray Maria McNamara, Peter Feldmeier, Marian Maskulak

Convener: Ray Maria McNamara, University of Portland

Moderator: Peter Feldmeier, University of Saint Thomas

Presenters:

Daniel J. Olsen, Loyola University, Chicago

“Mary, Joseph, and a Bunch of Celibates: Hope for a Renewed Spirituality of Marriage without Canonization”

This paper argues that a contemporary spirituality of Christian marriage should recognize the usefulness of ideals in vocational discernment, but temper them with the conflicted reality of the everyday world. By forging ahead with a spirituality of marriage from this middle place, theologians can find more room for the increasingly mixed and broken realities of family life, particularly in the American context. Thus, the paper argues less for canonizing more married saints as ideals for marital spirituality and more for reassessing the criteria that define holiness within a grounded spirituality of the domestic church for today.

Michon M. Matthiesen, Boston College

“Jean-Pierre de Caussade’s *‘abandon à la divine providence’*: The ‘Short’ and ‘Easy’ Path to Sanctity?”

Jesuit Jean-Pierre de Caussade (1673-1751), a distinctive voice in the *Grand Siècle*, represents the culmination of a “metaphysics of the saints”—an expression coined by historian Henri Bremond. De Caussade’s portrayal of “abandon,” largely dependent upon John of the Cross and Fénelon, sharply lays bare the illusory quality of contemporary notions of the self, of the will, and of desire. If suspect to the postmodern ear, his spirituality is a timely reminder about the true

nature of holiness and of prayer: a “crucifying” struggle to renounce the self-absorbed will and to love and embrace the divine will.

Respondent:

Thomas McElligott, St. Mary’s College of California

10. Invited Session

“My Body Broken for You’: Rethinking Martyrdom, Discipleship, and Communion”

Convener/Moderator: Kevin Burke, SJ, Jesuit School of Theology of Santa Clara University

Presenters:

Sharon Thornton, Andover Newton Theological Seminary

Fumitaka Matsuoka, Pacific School of Religion

“Facets of the Forming Crystal’: Martyrdom through the Lenses of Protestant, Interfaith, and Feminist Experiences”

Julia Prinz, VDMF, Verbum Dei Missionary Fraternity

Kevin Burke, SJ, Jesuit School of Theology of Santa Clara University

“The Amulet of Mercy’: Martyrdom, Discipleship, and Catholic Approaches to Mysticism and Politics”

In the context of the conference theme, “All the Saints,” a panel of two Protestant and two Catholic theologians reflects together on that particular group of the saints known as “martyrs.” In particular, the presentations explore the interface between “discipleship” and “martyrdom” that is foundational to any understanding of Christian communion. The session investigates contemplative, prophetic, and aesthetic dimensions of martyrdom found in the Christian tradition. It considers how these resources might be revitalized in view of contemporary theological and spiritual challenges and sources of inspiration, including issues raised by ecumenical, interfaith, feminist and ecological concerns, and by historical suffering, war, poverty and terrorism.

11. Selected Session

“The Postmodern ‘Saints’ of France”

Convener: Colby Dickinson, Katholieke Universiteit, Leuven

Moderator: Christopher Ruddy, The Catholic University of America

Presenters:

Colby Dickinson, Katholieke Universiteit, Leuven

“Jean Genet versus *Saint Genet*: Seeking Redemption on the Edges”

Phyllis Kaminski, Saint Mary's College, IN
"Holy Mary, Holy Desire: Luce Irigaray and Sainly Daughters"

Petra Turner Harvey, University of Virginia
"Jean-Luc the Great? The Academic Reception of a Marion Spirituality"

What has come to gather itself under the title of "French thought" in the mid- to late-twentieth century has had a large influence upon both contemporary philosophical and theological trends. With its close ties to French (Catholic) culture in general, various French thinkers have at times toyed with the label of "the saint," applying it to friends, colleagues, the revered, and even the worshipped. There is, of course, Sartre's effort to secularly canonize Jean Genet (1952's *Saint Genet*), Cixous' reminiscence of Derrida (2001's *Portrait of Jacques Derrida as a Young Jewish Saint*), and even David Halperin's commemoration of *Saint Foucault* (1997). Despite this apparent profaning of the term, however, there are many subtle truths which emerge from its usage among such writers, truths that impinge not only upon our reception of particular French thinkers but also upon our notion of what constitutes sainthood in the first place. This session explores certain varied notions of "the saint" in recent French thought within a Catholic theological context, offering insights on how we understand sainthood in cultural, philosophical, and religious terms.

SATURDAY AFTERNOON, JUNE 11, 2011

Theological Studies Editorial Consultants Luncheon: 1:00-2:15 p.m.

Concurrent Sessions: 2:30-4:15 p.m.

1. Catholicity and Mission Topic Session **"Mission as a Call and Witness to Holiness"**

Administrative Team: Gemma Cruz, Mary McGlone, Elochukwu Uzukwu

Convener: Gemma Cruz, DePaul University

Moderator: Ruben Habito, Southern Methodist University

Presenters:

Stephen Bullivant, St. Mary's University College, UK

"Teachers and Witnesses: The New Evangelization and the Social Sciences"

In the famous words of Pope Paul VI: “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses”(*Evangelii Nuntiandi*, 41). This basic insight, most obviously exemplified in the lives of the saints and martyrs, has recently received key support from the disciplines of sociology and cognitive anthropology. This paper explains and explores how these strands of social-scientific research enhance our understanding of both the theory *and* practice of mission, making particular reference to the challenges presented by the new evangelization in the contemporary West.

van Thanh Nguyen, Catholic Theological Union
“Equipping the Saints’ (Eph 4:12): A Biblical Vision of Theological Education”

God distributes different gifts to each member of the Church so that it can be built up. Some are apostles, prophets, evangelists, pastors and teachers; yet all are to lead a life worthy of their calling. Furthermore, according to the author of Ephesians, the experts are charged with the task of “equipping the holy ones (saints) for the work of ministry” (4:12). They are to foster the truth and bind people together in a common effort to build up the Church and the human community. Could this be a biblical vision of theological education today?

Ruth J. Chojnacki, DePaul University
“Decolonizing the Saints, Reclaiming the Land: Liberation Practice in Mexico’s Maya Highlands”

Drawing on field study in the Tzotzil Maya community of Santa Maria Magdalenas, this paper shows how conversion to Vatican II Catholicism enabled Maya peasants in highland Chiapas to transform divinized patron saints into everyday historical companions, thus liberating their community simultaneously from traditional ritual obligations and political-economic peonage. Prescribed rituals appeasing saint patrons inevitably resulted in debt, forcing indigenous campesinos into peonage and, in the worst case, off ancestral land. Displaced Maya young men deployed critical skills acquired through biblical literacy as catechists to demythologize reigning patrons, earthly as well as heavenly, and reclaim autonomy in their own territory.

2. Von Balthasar Consultation **“All the Saints: Holiness in the World and Theological Wisdom”**

Administrative Team: Barbara Sain, Peter Casarella, Nicholas J. Healy

Convener/Moderator: Barbara Sain, University of Saint Thomas

Presenters:

Danielle Nussberger, Marquette University

“Theologians and Saints: The Drama of Iconic Reflections”

Balthasar’s work moves dialectically between theological reflection and the saint’s spiritual life in a mutually informative way. This dynamism can be understood as a path of reflexivity. This paper shows how the process of reflexivity between theologian and saint unfolds in his *Glory of the Lord* and *Theo-Drama*. If Balthasar’s theological method is exemplary, then we must follow in his footsteps as he first encounters the saints through the influence of theologians like Bonaventure and as he engages his theological presuppositions by reflecting on their embodiment by the saints.

Gill Goulding, CJ, Regis College, Toronto

“The Formation of a Saint”

Theologians are called to sanctity, Balthasar maintained. Their lives should reflect the passion of theology and witness to the value of the gospel. His own life and work was heavily influenced by St. Ignatius Loyola and particularly his *Spiritual Exercises*. This formative experience shaped Balthasar’s understanding of conversion and holiness, and the dramatic dynamic of vocation and mission. In his work, we see the saint and theologian is formed to be both a hearer of the word of God spoken in and through Christ and, as a graced ecclesial person, to be a co-worker in Christ’s redemptive work.

Matt Moser, Baylor University

“Enlarging the Cathedrals: Hans Urs von Balthasar and Adrienne von Speyr on the Marian Structure of Ecclesial Mysticism”

In his essay, “Theology and Sanctity,” Hans Urs von Balthasar bemoans the fact that since the period of Scholasticism there have been few theologians who were also saints. For Balthasar, this fact illustrates the larger systemic problem of the divorce between dogmatic theology and the lived spirituality of the Church. This paper traces the way Balthasar roots the discipline of dogmatic theology and the practice of Christian spirituality together in the Marian fiat. By doing so, Balthasar redefines both dogmatics and mysticism as ecclesial disciplines whose joint vocation is to embody the Marian task of giving Christ to the world. In this, theology and spirituality dance together in the rhythms of saintly beauty, drawn together in the common mission of holiness in the world.

3. Church-Ecumenism Topic Session

“Who Are the Saints?”

Administrative Team: Christopher Ruddy, Catherine Clifford, Margaret O’Gara

Convener: Christopher Ruddy, The Catholic University of America

Moderator: Joy Galarneau, Boston College

Presenters:

Elizabeth A. Johnson, Fordham University

“All the saints greet you’ (2 Cor. 13:13): Contributions to a Theology of Church”

Natalia M. Imperatori-Lee, Manhattan College

“More Than This: Saints and Church”

Susan K. Wood, Marquette University

“Communion of Saints and the Salvation of Non-Christians”

This session addresses the contributions of a renewed theology of the communion of saints for a theology of the Church. Johnson’s paper explores the pneumatological, relational, inclusive, egalitarian, and ecumenical character that marks the community in light of the universal call to holiness. Imperatori-Lee’s examination of the relationship between holiness and ecclesiality includes perspectives from marginalized and silenced voices, especially those of the poor. Wood’s paper focuses on the anthropological claim of a unity of the human race reestablished eschatologically, which entails a communal conception of salvation and eschatology as contrasted with an individualistic notion of salvation and faith.

4. Intercultural/Transnational Pedagogies Interest Group

“The Differences that Difference Makes: Resourcing Intercultural and Transnational Pedagogies”

Convener: Jean-Pierre Ruiz, St. John’s University, NY

Moderator: Gilberto Cavazos-González, Catholic Theological Union

Presenters:

Jonathan Tan, Xavier University

C. Vanessa White, Catholic Theological Union

Jean-Pierre Ruiz, St. John’s University, NY

The shifting demographics in our classrooms, of the globalization of theological discourse, and of the growing body of scholarship from constituencies previously underrepresented in theological study in the United States present educators in theological and religious studies with

significant pedagogical challenges and important new opportunities. With this in mind, panelists will identify key resources, strategies, and best practices for intercultural, intercontextual, and transnational pedagogies.

5. Moral Theology Topic Session II “Saintly Life Today”

Administrative Team: Kari-Shane Davis Zimmerman, David Cloutier, Lisa Sowle Cahill

Convener: Kari-Shane Davis Zimmerman, College of Saint Benedict
Moderator: Lisa Sowle Cahill, Boston College

Presenters:

Kent Lasnoski, Marquette University

“All the Married Saints: Canonizing Conjugal Life”

Recent trends show increasing canonization of married people. This fact demands greater research into the lives of married saints. This paper systematically analyzes the characteristics of married saintly life in an attempt to identify aspects of conjugal holiness particular to the married state. It explores what qualities of saints’ heroic virtue and profound spirituality are intrinsic to their conjugal life. A married saint’s conjugal life may appear as having been ideal for, accidental to, or even inimical to their sainthood. Saints with difficult marriages prove particularly poignant as theological loci in understanding conjugal life with “all the saints.”

Judith Merkle, Niagara University

“Being Faithful: Do We Have a Compass in Postmodern Times?”

The struggle to be faithful is at the core of the Christian life. Christians today seek to be faithful in a “postmodern situation,” a context which offers few supports or symbols to reinforce the religious dimension of life. Using the typology of cultures offered by cultural anthropologist Mary Douglas, this paper investigates the postmodern situation, the moral options it presents, and how as a context the call to be faithful can arise and be fostered. The paper explores some challenges the postmodern situation poses to traditional understandings of Catholic morality and faithfulness.

6. Selected Session

“The New Forms of Martyrdom and Sainthood in Africa”

Convener: Cyril Orji, University of Dayton

Moderator: Paulinus Odozor, University of Notre Dame

Presenters:

Teresia M. Hinga, Santa Clara University

Cyril Orji, University of Dayton

Marinus Iwuchukwu, Duquesne University

Post-colonial African societies face numerous challenges like many other global societies do today. However, there are social, political, and religious incidents and developments across the continent that leave inhabitants and observers alike pondering how and why African societies, for the most part, have yet to demonstrate a comprehensive and cohesive response to their many domestic problems. Yet, African societies are not lacking in men and women of integrity, honesty, and candor, who are emerging with credible moral and spiritual qualities to claim the well deserved title of saint, albeit a sainthood that may fail the formal standards for canonization. To address these developments, Teresia Hinga critically explores the new forms of martyrdom and sainthood among African women. Cyril Orji examines the martyrdom of gays and lesbians in many African societies. Marinus Iwuchukwu constructively evaluates the new kind of martyrdom which ethnic and religious minorities face in different parts of Africa, as well as the propensity to sainthood of many persecuted minorities.

**7. Catholic Theology and Global Warming Interest Group
“Confronting the Climate Crisis from Feminist and Sacramental Perspectives”**

Convener: Jame Schaefer, Marquette University

Moderator: William George, Dominican University

Presenters:

Anne Clifford, CSJ, Iowa State University

“Trees, Living Symbols of Peace and Hope: Wangari Maathai and Ecofeminist Theology”

The destruction of indigenous forests begun by the British and continued by the Kenyan government has had an impact on global warming worldwide. In response, Wangari Maathai has initiated ecofeminist strategies through which women are empowered to advocate for sustainable forests and for themselves as women who are committed to sustainable living in Africa. This paper explores how these strategies resonate with principles upon which Catholic Social Teachings are founded.

Colleen Carpenter, St. Catherine’s University

“Climate Change and the Sacramental Imagination”

Both lament and resurrection hope are traditional Christian responses to grave crises, but the overwhelming nature of climate change has provoked a shift in how these imaginative, faithful responses to creation are being invoked. These two options are examined in light of what each can mean for how we understand our relation to God's creation.

8. Reconciliation and Restorative Justice Interest Group

Conveners: William O'Neill, SJ, Jesuit School of Theology of Santa Clara University
Stephen Pope, Boston College

Presenter:

Andrew Skotnicki, Manhattan College

"The Last Judgment: Christian Ethics in a Legal Culture"

This paper first demonstrates that Christians of an earlier time took seriously the gospel injunctions against punitive judgment and viewed relationships as the focus of moral concern, not violations of law. It then turns to a discussion of how law became a source of valid moral judgments independent of the gospel, beginning with the first code of canon law (and the division between the internal and external forum), continuing with the establishment of secular legal codes (based upon canon law), and culminating in the Enlightenment. The paper concludes by proposing that Christian ethics must focus as much on the spirituality of Jesus as on the moral and behavioral guidelines he left us.

Respondent:

William O'Neill, SJ, Jesuit School of Theology of Santa Clara University

9. Selected Session

"Communion of Saints in Christian-Muslim Dialogue"

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

Moderator: David Burrell, CSC, Uganda Martyrs University, Nkozi, Uganda

Presenters:

Maura Hearden, DeSales University

"Marian Dimensions of Muslim-Christian Dialogue"

This paper considers the great benefits that a "mariological" symbol could provide for specifically Catholic Christian and Sunni Muslim dialogue by examining the alleged appearance of the Blessed Virgin Mary in 1968 to more than a quarter of a million people in Cairo, Egypt. This

phenomenon, which is arguably one of the most startling (and sorely neglected) religious events of the twentieth century, bore much fruit in the way of increased devotion among Egyptian Muslims and Christians alike. It then proceeds to a comparison of each tradition's approach to the dialogue and of the ways each tradition's ideals are expressed in their respective beliefs about Mary.

Albertus Bagus Laksana, Boston College

"All the Saints in One Spirit: Toward a Muslim-Catholic Understanding of *Communio Sanctorum*"

In recent years we have seen attempts at renewing the Catholic doctrine of *communio sanctorum* through a pneumatological framework that results in a more integral, egalitarian, and cosmic understanding of the doctrine. This renewed understanding offers an inclusive theological category that grounds the practice of Muslims and Christians at shared shrines in many different places in the world. It contributes theologially to the growing body of research, mostly from anthropologists, on the phenomenon of shared or mixed shrines. Drawing on my own fieldwork, I show how this pneumatological framework of *communio sanctorum* has become the most fruitful comparative theological approach to the question of sainthood, veneration of saints, and the whole idea of *communio sanctorum* across religious traditions, especially the Catholic and Islamic traditions.

Respondent:

Erik Ranstrom, Boston College

10. **Selected Session**

"When the Saints Come Marching Out: Same-Gender Relationships as an Embodiment of Christian Holiness"

Convener: Vincent Pizzuto, University of San Francisco

Moderator: Paul Crowley, SJ, Santa Clara University

Presenters:

Vincent Pizzuto, University of San Francisco

James Nickoloff, College of the Holy Cross

The papers offered in this session consider ways in which same-gender relationships are capable of embodying and expressing "holiness" within a Catholic Christian context. Through an exploration of the Pauline "body of Christ" metaphor and an examination of the meaning and nature of Christian "holiness," the presenters suggest that the answers to the theological debates about same-gender relationships will not finally be settled by theoretical moral arguments, but will require gay and

lesbian couples to openly, courageously, and faithfully embody the Christian spiritual life—not despite their same-gender partnerships, but in and through them.

Respondent:

Gloria Schaab, Barry University

11. **Creation/Eschatology Topic Session**

Administrative Team: Eugene Finnegan, Natalie Weaver, Colleen Carpenter

Convener: Eugene Finnegan, Calumet College of St. Joseph

Moderator: John Shields, Calumet College of St. Joseph

Presenters:

Wilma von Jess, Independent Scholar

“The Saints at the End Time According to Charles Arminjon: Priest, Teacher, Preacher”

Though little known in this country, Charles Arminjon was to nineteenth-century France what Bishop Fulton Sheen was to twentieth-century America. St. Therese of Lisieux tells us that she was greatly inspired by the passionate love of God illuminated by Arminjon in his retreat conferences entitled *The End of the World and the Mysteries of the Future Life*. This paper examines this work, with special attention to Arminjon’s claims about the role of the saints at the end time.

William H. Johnston, University of Dayton

“Invoking Saintly Intercession: A Dynamic of Love, a Symbolic Efficacy”

How do the invocation and intercession of the saints work? Fundamentally, this paper argues, by love. Our love for God draws us to active love for neighbor, which imitates the saints and invokes their aid (*Lumen Gentium*); the saints’ love for God draws them to share God’s love and concern for us by their intercession. When, then, we invoke the saints, while the efficacy of such prayer is sometimes manifest (e.g., the crutches of the healed at Lourdes), it is always symbolic (Chauvet), in that prayer exercises hope (Benedict XVI) and expands our hearts (Augustine), intensifying with eschatological vigor our capacity now for this very love of God and neighbor.

Respondent:

John Shields, Calumet College of St. Joseph

SATURDAY EVENING, JUNE 11, 2011

Eucharist: Cathedral Basilica of Saint Joseph, 6:00 p.m.

Reception: 7:15 p.m.

John Courtney Murray Award Banquet: 8:00 p.m.

SUNDAY MORNING, JUNE 12, 2011

Conveners' Breakfast: 7:15-8:45 a.m.

New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Susan Ross, CTSA Vice-President, John Thiel, CTSA President-Elect, and Jonathan Tan, Editor of Proceedings, for evaluation and preliminary planning of the 2012 convention.

Morning Prayer: 8:30-8:45 a.m.

Fourth Plenary Session: Presidential Address: 9:00-10:00 A.M.

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

Address: Mary Ann Hinsdale, IHM, Boston College
President, CTSA
"St. Mary of Magdala: Ecclesiological Provocations"

Appointment of the New President: 10:00 A.M.

Breakfast Reception/Coffee

Post-Convention Tour of the Mission Church, Santa Clara University, with Complimentary Lunch: 11:00 a.m.-1:00 p.m.

The tour is reserved for those who have pre-registered on the CTSA website and is sponsored by the generosity of Santa Clara University. A bus will leave from the front of the hotel at 10:40. Return trip to the hotel from Santa Clara: 1 p.m.

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

Local Arrangements Committee, San José, 2011

Chair: Kristin Heyer, Santa Clara University
Paul Crowley, SJ, Santa Clara University
Alexis Doval, St. Mary's Moraga
Marianne Farina, CSC, Dominican School of Philosophy and Theology
Lisa Fullam, Jesuit School of Theology of Santa Clara University
Robert Lasalle-Klein, Holy Names University
Gary Macy, Santa Clara University
Mark Miller, University of San Francisco
Felicidad Oberholzer, St. Mary's Moraga
William O'Neill, SJ, Jesuit School of Theology of Santa Clara University

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

**CATHOLIC THEOLOGICAL SOCIETY OF AMERICA
CONVENTION 2012**

“Sacrament/s and the Global Church”

June 7 - 10, 2012
Hyatt Regency Riverfront
St. Louis, MO