

The 69th Annual Convention
The Catholic Theological Society of America
Pre-Convention Events, Thursday, June 5, 2014

CTSA Board Meeting **9:00 a.m. – 4:30 p.m.**
Solana Beach A

Registration **1:00 – 4:30 p.m.**
and 6:00 – 7:00 p.m.
Regatta Foyer

Exhibits **Coronado & Regatta Foyers**

Pre-Convention Sessions

Comparative Theology: 25th Anniversary Event **12:30-3:00**
Regatta A

Admin. Team: Bede Bidlack (Saint Anselm College)
Thomas Cattoi (Jesuit School of Theology of Santa Clara University)
Rita George-Tvrtković (Benedictine University)

Convener: Rita George-Tvrtković (Benedictine University)

12:30-1:15 “The Past: Reflections on the Origins and Growth of Comparative Theology at CTSA”
Presenters: Francis X. Clooney (Harvard University)
James L. Fredericks (Loyola Marymount University)

1:15-2:30. “The Present: Doing the Work of Comparative Theology”
Title: “Introduction, Attar's *Conference of the Birds*”
Presenter: Daniel A. Madigan (Georgetown University)
Respondent: Marianne Farina (Dominican School of Philosophy and Theology)
Small Group Reading
Large Group Theological Discussion

2:30-3:00 “The Future: Comparative Theology at CTSA in the Next 25 Years”

Women’s Consultation on Constructive Theology **3:00-5:30**
America’s Cup ABCD

Session Title: “Contemporary Feminist Intercultural Theologies”

Admin. Team/
Conveners: Rosemary P. Carbine (Whittier College)

Paulette Skiba (Clarke University)

Moderator: Rosemary P. Carbine (Whittier College)

Presenter: Maria Pilar Aquino (University of San Diego)

Paper Title: “Feminist Intercultural Theology: Strategies for Transformation”

Précis: Contemporary social and religious pluralism is contributing to forge new opportunities and possibilities for constructive intervention in society and religion. Feminist Intercultural Theologies respond to the challenges of pluralism by promoting shared visions and practices for a just and peaceful restructuring of social systems and relationships. This presentation discusses criteria and strategies for greater involvement of religious and theological actors in the processes of transformation that are taking place at the heart of a plural and violent world.

Presenter: Gemma Tulud Cruz (Australian Catholic University)

Paper Title: “Border Crossings: Women on the Move and Intercultural Feminist Theology”

Précis: The age of the “global village” has transformed the encounter between and among peoples and cultures into an even more complex and politicized field of interaction making interculturality or intercultural competence as one of the fundamental and most promising approaches in doing contemporary theology. The facets of an intercultural feminist theology based on the experience of women on the move, and with a special attention to border-crossing and diasporic intellectuals as (contested) subjects and interlocutors of a contemporary intercultural feminist theology, will be explored. Themes such as “interstitial integrity”, transnationalism, transpositionality, and transvaluation will be addressed.

Ann O’Hara Graff Memorial Award Presentation

4:30-5:00 pm

The 2013 Ann O’Hara Graff Award will be presented to

M. Shawn Copeland (Boston College)

Business Meeting

5:15 – 5:30 p.m.

Steering Committee: Rose M. Beal (Saint Mary’s University) Treasurer
Rhodora E. Beaton (St. Catherine University)
Julia Brumbaugh (Regis University)
Colleen M. Carpenter (St. Catherine University)
Rebecca Berru Davis (Graduate Theological Union)
Katharine E. Harmon (Catholic University of America)
Margaret Mary Moore (Theology and Life Institute)
Elisabeth T. Vasko (Duquesne University)

Thursday Evening, June 5, 2014

Opening and First Plenary Session

7:00 – 9:00 p.m.

Coronado Ballroom

Presiding: Richard Gaillardetz (Boston College)

President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **TBD**

Diocese of San Diego

Address: **Anthony J. Godzieba** (Villanova University)

“... And followed him on the way’ (Mk 10:52): Identity, Difference, and the Play of Discipleship”

Reception

9:00 p.m.

America’s Cup/Foyer/Pool Terrace

Donors:

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

Boston College

Loyola Marymount University

University of San Diego

Friday Morning, June 6, 2014

Von Balthasar Society Breakfast

7:15 – 8:45 a.m.

Solana Beach A

Jesuit School of Theology of Santa Clara Breakfast

7:15 – 8:45 a.m.

Open to faculty, current students and graduates of SCU, JST-SCU, the former JSTB and the GTU

Solana Beach B

Morning Prayer

8:30 – 8:45 a.m.

Promenade AB

Exhibits Open

9:00 – 5:00 p.m.

Coronado & Regatta Foyers

Second Plenary Session

**9:00 – 10:30 a.m.
Coronado Ballroom**

Presiding: Susan Ross (Loyola University)
Past President, CTSA

Address: Paul J. Griffiths (Duke University)
"Theological Disagreement: What It Is & How To Do It."

Respondent: Michele Saracino (Manhattan College)

Coffee Break

**10:30 – 11:00 a.m.
Coronado & Regatta Foyers**

Concurrent Sessions

11:00 – 12:45 p.m.

1. The Decree on Ecumenism: Its 50th Anniversary (Invited Session)
Session title: "A Fresh Look at *Unitatis Redintegratio* "

America's Cup AB

Moderator: Mary Ann Hinsdale, IHM (Boston College)
Presenters: Massimo Faggioli (University of St. Thomas)
Michael Root (Catholic University of America)

2. The Extraordinary Form (Select Session)

America's Cup CD

Session Title: "Extraordinarily Fragmenting?: An Inquiry Into the Ecclesial Effects of the Re-introduction of the Mass in the Extraordinary Form"

Convener: Daniel Olsen (St. Xavier University)
Moderator: Daniel Olsen (St. Xavier University)
Presenters: Rev. James G. Sabak, O.F.M. (Providence College)
Timothy Brunk (Villanova University)

3. Philippine Theology (Select Session)

Mission Beach C

Session Title: "Philippine Voices on Identity and Difference: Conversations with Other Theologies"

Presenters: Karen B. Enriquez (Xavier University, OH)

Catherine Punsalan-Manlimos (Seattle University)

Patricia Panganiban-Lambino (Ateneo de Manila University)

Précis: The term “Filipino” implies within itself hybridity and tension arising out of a unique mix of race, religion, culture, geography and history. As such, Filipino theology stands at the intersection of both Asian and Latino/a theologies, focused on the issues of daily life and popular practices, concerned with relationships among cultures and religions, and the place of the institutional Church in theologizing. The three presentations will explore various aspects of these intersections in order to contribute to the global conversation on the unity-in-diversity of our shared faith, and to help address the deep-rooted colonial and classicist mentality that is still very much a part of our culture.

4. Historical Theology (Topic Session I)

Regatta A

Session Title: “Catholic Theology and the Theological Tradition”

Administrative Team: Shawn Colberg (College of Saint Benedict/St. John’s University)

Marian Maskulak, C.P.S. (St. John’s University, NY)

Daria Spezzano (Providence College)

Convener: Kristin Colberg (College of Saint Benedict/Saint John’s University)

Moderator: Daria Spezzano (Providence College)

Presenter: Brian E. Daley, S.J. (University of Notre Dame)

Paper Title: “On Theology as Biblical, Historical and Systematic: Can We Do One without the Others?”

Précis: In recent decades, Catholic as well as Protestant theologians have tended to characterize their own craft in terms of "historical," "biblical," and "systematic" or "constructive" theology. Given the Catholic Church's rootedness in the preaching of the Gospel, and in the historical reception of that message in its own developing practice and thought, can one ever make that distinction in a completely satisfactory way? If not, how might this awareness of the Church's existence through time affect the way we do authentically Catholic theology? What might theological specialization mean?

Presenter: Boyd Taylor-Coolman (Boston College)

Paper Title: “Why Karl Rahner and Pius XII Agree That All Catholic Theology is Necessarily Historical Theology”

Précis: In the mid-twentieth century, Pope Pius XII (*Humani generis*, 1950) and Karl Rahner (“Chalcedon: End or Beginning,” 1951) made surprisingly similar claims regarding the necessarily historical character of the Catholic theological endeavor. Strikingly, both authors insisted that a past orthodoxy retains a permanent, on-going validity, while each offered a dramatically different conception of the present’s relationship to the past. These texts mark out opposing ends of a continuum along which other approaches can be located. This continuum is united by

a commitment to engagement with the past, but differentiated, even fragmented, by diverse understandings of how that heritage ought to function in the present.

5. Practical Theology (Topic Session)

Mission Beach B

Administrative Team: Colleen Griffith (Boston College School of Theology & Ministry)

Brett C. Hoover (Loyola Marymount University)

Ted Whapham (St. Thomas University, FL)

Convener: Brett C. Hoover (Loyola Marymount University)

Moderator: Ted Whapham (St. Thomas University, FL)

Presenter: Angela Senander (University of St. Thomas, MN)

Paper Title: “Leadership Practices of Francis, Bishop of Rome”

Précis: Following Pope Benedict XVI’s resignation, his successor, Francis, introduced himself as the bishop of Rome. Francis signaled a shift away from centralization and toward local churches through this self-identification as the bishop of Rome. The practices of Benedict and Francis provide contrasting interpretations of *Lumen gentium*. They reflect different Catholic understandings of church. These practices invite reflection on contested understandings of papal primacy and the episcopate, and in particular, competing understandings of episcopal collegiality from the Second Vatican Council. Francis’s practices also underscore the importance of living the church’s mission, as expressed in *Gaudium et spes*.

Presenter: Elsie Miranda (Barry University)

Paper Title: “Orthopraxis and the Restoration of Catholic Identity: A Covenanted Journey”

Précis: This paper attends to the incongruity between disembodied Catholic orthodoxy and an embodied orthopraxy in matters of Catholic identity. It contends that Catholic leaders are called to promote a path toward the restoration and liberation of marginalized and oppressed persons rooted in the covenant tradition. Applying practical theological methodology and informed by theologies of embodiment and covenant, this paper employs feminist and marginal hermeneutics to critique the dynamics in the cases of the sanctioning of LCWR and the firing of a gay Catholic minister. In so doing, it promotes orthopraxis as foundational to living out a Catholic identity.

Respondent: Dr. James Heft, S.M. (University of Southern California)

6. Spirituality (Topic Session)

Solana Beach B

Administrative Team: Thomas McElligott (St. Mary’s University, CA)
Patrick P. Kelly, S.J. (Seattle University)
Simon Hendry (University of Detroit Mercy)

Convener: Thomas McElligott (St. Mary’s University, CA)

Presenter: Colleen Carpenter (St. Catherine University)
Paper Title: "Knowing the Ground Beneath our Feet: A Spirituality of Placemaking"
Presenter: Elizabeth Antus (University of Notre Dame)
Paper Title: "Why Batter My Worthless Heart?: How Toxic Shame Disrupts Sarah Coakley's Account of Spiritual Vulnerability"
Presenter: Daniel Dion (Rivier University)
"The 'Nones': Options for Unity of Spirituality and Secularity"

7. African Panel & Discussion (Select Session)

Mission Beach A

Session Title: "Identity and Difference: Unity and Fragmentation"

Convener: Emmanuel Katongole (University of Notre Dame)
Moderator: Cyril Orji (University of Dayton)
Presenters: Elochukwu Uzukwu (Duquesne University)
Teresia Mbari Hinga (Santa Clara University)
Emmanuel Katongole (University of Notre Dame)

Précis: A number of recent developments make the theme of this year's CTSA Convention, "Identity and Difference: Unity and Fragmentation" of particular relevance and urgency to the Catholic Church in Africa. The rapid growth not only of Catholicism on the continent, but of other Christian denominations (mostly Evangelical & Pentecostal) as well as of Islam and Indigenous forms of religious expression makes Africa not only a vibrant and religiously diverse continent, but creates numerous possibilities as well challenges for the church in Africa. Other factors, which include, globalization, mass urbanization, rapid population growth, rising economic prospects often going hand in hand with a widening gap between rich and poor, entrenched forms of dictatorship, civil war in many countries and fundamentalisms of various kinds, all exploit religious, ethnic, gender or national identities in a way that threatens peace and stability in Africa.

Three panelists will each explore the theme of identity and difference from one vantage point (Uzukwu: religious; Hinga: gender/family; and Katongole: social/political), to offer a brief synopsis (15 minutes) of the changing landscape of Africa; identify the key theological and ecclesial challenges arising out of that context, and suggest theological resources and methodologies through which Catholicism in Africa can respond to those challenges, thereby nurturing a sense of communion and identity that not only reflects a true sense of God's family but fosters peaceful coexistence in a richly diverse and increasingly fragmented continent. A major objective of the session is to engage a lively conversation about Catholicism in Africa around the theme of identity and difference. So, the panelists' remarks will be followed by an open discussion.

8. Thought of Bernard Lonergan (Interest Group)

Ocean Beach

Session Title: “Various Applications of Lonergan’s Thought”

Administrative Team: Mark Miller (University of San Francisco)
Cyril Orji (University of Dayton)
John Dadosky (Regis College, University of Toronto)

Convener: John Dadosky (Regis College)

Moderator: Mark Miller (University of San Francisco)

Presenter: Joseph Ogbonnaya (Marquette University)

Paper title: “Towards A More Indigenous Catholicism: Insights from Lonergan’s Notion of Culture”

Précis: The post-Vatican II church’s awareness of the plurality of cultural forms, wherein diverse peoples accept the Christian faith, leads to attempts to contextualize and inculturate the faith. Unfortunately, most of the efforts remain superficial, as Christianity is still perceived as foreign in the global South in spite of the growing awareness of crosscultural currents in world Christianity. This paper draws upon Lonergan’s notion of culture in order to argue that paying attention to the integral scale of values offers the potential re-orientation of African life, which is all too often victim of forces preventing African progress and development.

Presenter: Gill Goulding, C.J. (Regis College, University of Toronto)

Paper Title: “In defiance of Fragmentation: The Dynamic Imperative of Kenotic Love”

Précis: This paper explores the nature of kenotic love within the Trinity enlivening identity and upholding otherness in a unity beyond fragmentation. The centrality of love both at the heart of the Trinity and as a core of the human condition is an area of convergence for Bernard Lonergan and Hans Urs von Balthasar. With these two interlocutors we explore the relationship of ‘distance’ to the idea of intelligible conceptions that ground a real distinction between mutually opposed relations within the same divine substance; the eternally distant horizon of true ‘being-in-love’; and the eternal sharing of the divine life as self-emptying.

Presenter: John Dadosky (Regis College, University of Toronto)

Paper title: “Has Vatican II Been *Hermeneuted*? Recovering and Developing its Theological Achievements”

Précis: Has the creative spirit and the original enthusiasm for Vatican Council II been neutralized by ecclesiastical resistance, scholarly reluctance, and the seeming endless hermeneutic speculation? Pope Francis raises the question whether the Church has implemented the reforms of Vatican II. There are those, he states, who resist it outright and those who resist it unwittingly by building a monument to it. Taking this critique as a starting point, this paper will develop Rahner’s assessment of the council for interpreting Vatican II and Komonchak’s assessment of it as a significant moment in the Church’s self-reflection.

9. Christianity and Judaism/Inter-religious Studies (Consultation)

Regatta C

Administrative Team: Todd Walatka (University of Notre Dame)
John Pawlikowski (Catholic Theological Union)
Jilian Maxey (Boston College)

Convener: Todd Walatka (University of Notre Dame)

Moderator: John Pawlikowski (Catholic Theological Union)

Presenter: John Connolly (University of California Berkeley)

Paper Title: “From Enemy to Brothers”

Précis: Dr. Connolly will facilitate a conversation based upon his award-winning book, *From Enemy to Brother: The Revolution in Catholic Teaching on the Jews, 1933-1965*. Building on our convention’s theme of unity and difference, Dr. Connolly will highlight the role of converts to Catholicism – most of whom were born Jewish – at the genesis of the shift in Christian-Jewish relations represented by *Nostra Aetate*. It was precisely those who lived at the borders of Jewish and Christian identities that helped forge a new path for Christian relations with Judaism.

Respondent: Aaron Gross (University of San Diego)

10. Beyond Trento: North American Moral Theology in a Global Church (Interest Group)

Solana Beach A

Admin Team/Conveners: Bryan Massingale (Marquette University)
Kristin Heyer (Santa Clara University)

Presenters: Anna Floerke Scheid (Duquesne University)
Bryan Massingale (Marquette University)

Respondent: Lucas Chán (Trinity College Dublin)

Précis: The “Beyond Trento: North American Moral Theology in a Global Church” interest group will consider how the transnational consciousness (fostered by the work of Catholic Theological Ethics in the World Church) potentially transforms the shape of North American theological discourse and ethical praxis. The interest group will also provide a forum through which CTSA members can engage the scholarship of the international members who now regularly attend the Society’s conventions, as well as emerging international scholarship less familiar to CTSA members. The group’s inaugural session will feature presentations by Anna Floerke Scheid of Duquesne University and Bryan Massingale of Marquette University, considering how international theological contexts and voices impact North American research and pedagogy in Catholic ethics. Lucas Chán will offer a response.

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

Regatta B

Session Title: “Identity and Reform”

Administrative Team: Rose Beal (Saint Mary’s University, MN)
Julia Brumbaugh (Regis University)

Convener: Rose Beal (Saint Mary's University, Minnesota)

Moderator: Rose Beal (Saint Mary's University, Minnesota)

Presenter: Daniel Rober (Fordham University)

Paper Title: "Reappropriating Congar's Conditions for Authentic Reform in Today's Ecclesial Context"

Précis: Yves Congar's *True and False Reform in the Church* enumerates four principles for authentic reform: the primacy of charity and of pastoral concern; remaining in communion with the whole church; having patience with delays; and reform through return to the principle of tradition. This paper argues that reappropriating these principles can be of great utility to the present moment of the church for internal debates about identity and reform as well as for ecumenism. It thus conducts a close reading of Congar's text, in dialogue with an analysis of his ecclesial context, to draw lessons for the present-day church and for theologians within it.

Respondent: Julia Brumbaugh (Regis University, CO)

Friday Afternoon, June 6, 2014

Women's Consultation Luncheon

1:00 – 2:15 p.m.
Promenade AB

Hearing of the Resolutions Committee

1:00 – 2:15 p.m.
Coronado Ballroom

Presiding: Brad Hinze (Fordham University)
Vice-President, CTSA

Concurrent Sessions

2:30 – 4:15 p.m.

1. Moral Theology (Topic Session II)

Regatta A

Administrative Team: Nancy Rourke (Canisius College)
Daniel Daly (Saint Anselm College)
Ramon Luzarraga (Benedictine University)

Convener: Daniel Daly (Saint Anselm College)

Moderator: Elizabeth Antus (University of Notre Dame)

Presenter: Kevin McCabe (University of Notre Dame)

Paper Title: “Disability and the Challenge of Difference”

Précis: The predominant approach to Christian ethical and theological reflection on intellectual disability has been to emphasize an essential “sameness” between persons with and without disabilities. Although motivated by an important commitment to equality, the emphasis on “sameness” tends to distort or occlude many of the differences that make disability a vital issue for theology. This paper explores what it might mean to take difference as the starting point for thinking about humanity and disability. This approach challenges the tendency to valorize dependence and passivity as the essential attributes of persons with disabilities, and emphasizes the creativity and disruptive grace that might come from taking the difference of intellectual disability seriously.

Presenters: Mary Roche (Holy Cross College)

Jennifer Beste (College of St. Benedict, Minn.)

Paper Title: “Honoring Difference in the Moral Formation of Children and Young People”

Précis: *Honoring Difference* seeks greater justice for children in the Church. Drawing on ethnographic research conducted with children receiving the Sacrament of Reconciliation, Beste argues that, despite the Church’s commitment to respect diversity in its quest to establish unity, such respect does not, in practice, sufficiently extend to children—both in terms of institutional policies and interactions between catechists and children. Roche argues that the Church’s ability to engage the online landscape will depend on how well families and faith communities attend to the experiences of children – both the threats they face as well as their desire for belonging and participation.

2. Henri De Lubac (Select Session)

America’s Cup CD

Session Title: “Apocalypticism and Mysticism at the End of Modernity: New Studies on Henri de Lubac”

Convener: Andrew Prevot (Boston College)

Moderator: Peter Casarella (University of Notre Dame)

Presenters: Joseph Flipper (Bellarmino University)

Andrew Prevot (Boston College)

Patrick Gardner (University of Notre Dame)

Précis: In “Henri de Lubac and the Return of the Apocalyptic,” Flipper will interpret de Lubac's work as a unification of the fractured Catholic eschatological landscape. At the beginning of the twentieth century, Europeans experienced a heightened eschatological awareness, that is, an awareness of the end of time or the end of an historical era. Twentieth-century Roman Catholicism was especially beset by a crisis of envisioning the relationship between the eternal and temporal. The result was an uneasy coexistence of divergent eschatological visions within Roman Catholicism: a neo-Scholastic “eternalism” that lacked a sense for history, the interior apocalypse in modernist Catholic mysticism, and apocalypticism within Catholic antimodernism. De Lubac points toward a resolution of these divisions.

Prevot will discuss “The Unity and Plurality of the Mystical in the Writings of Henri de Lubac.” Treating de Lubac’s article “Mysticism and Mystery” as a hermeneutical key, Prevot will argue that the diverse array of de Lubac’s works—on themes such as the scriptural senses, the relations between Church and Eucharist, the drama of atheistic humanism, and the dynamics of grace—can be interpreted as expressions of a very particular kind of Catholic mystical theology, which is open to the world but also centered in Christ. Here the mystery of union with God is not reduced to an abstract transcendental or reserved for a privileged realm of ecstatic experiences but is rather disclosed through the irreducible relationships of (simultaneously divine and human) texts, bodies, and lives.

Gardner will speak on “De Lubac’s ‘Mystical Confrontation’ with Nietzsche,” treating his writings on Nietzsche from the 1940s and 50s as privileged texts among his writings on atheistic humanism. Of the numerous patriarchs of unbelief to whom de Lubac devoted his attention, Nietzsche is arguably the most ‘alive’ today: in an atheism no longer bound to the conceptual apparatus of 19th century humanism, but rather expressed in an exaltation of difference and a radical plurality of forms. With attention to how de Lubac frames his engagement with Nietzsche as a kind of spiritual combat, Gardner will propose de Lubac’s fundamental theology as a model for better understanding the apologetic tasks of Catholicism in a postmodern condition.

3. Catholic Social Thought (Topic Session)

Mission Beach A

Session Title: “‘Glocal’ Justice: Three Case Studies and their Implications for Contemporary Catholic Social Thought”

Administrative Team: Laurie Johnston (Emmanuel College)
Thomas Massaro, S.J. (Jesuit School of Theology, Santa Clara University)
Gerard Mannion (Georgetown University)

Convener: Laurie Johnston (Emmanuel College)

Moderator: Conor Kelly (Boston College)

Presenter: Min-Ah Cho (St. Catherine University)

Paper Title: “Weaving Fragmented Bodies: Catholic Social Thought in a Global Context Through Nonviolent Activism in Jeju, South Korea”

Précis: This paper examines the ways in which Catholic social thought copes with the challenges of globalization, particularly through the case of the Korean Catholic Church protesting against U.S.-South Korean militarization in Jeju, South Korea. Critically engaging both Robert Schreier’s notion of “new Catholicity” and Homi Bhabha’s postcolonial theory, I argue that the church’s nonviolent activism in Jeju suggests constructive resources through which Catholic social thought can approach a “glocal” society and can further conversations about identity and diversity in societies around the world from a non-European perspective.

Presenter: Patrick Flanagan (St. John’s University)

Paper Title: “Opening a ‘Pandora’s Box’: The Importance of Labor Unions in the Digital Age”

Précis: Technological change and globalization have been identified as contributing factors to the decline of labor union membership. This paper argues that these two areas in the digital age are, in fact, critical areas for labor union activity. The paper discusses Pandora, one specific on-demand Internet radio music service. While generating significant revenue, music artists have argued that Pandora has failed to distribute profits justly. Finally, the paper appeals to Roman Catholic social teaching on unions to amplify and sustain the work of labor organizations like the American Federation of Musicians in their efforts to dismantle Pandora's unjust labor practices and ensure "the priority of labor over capital."

Presenter: Terence McGoldrick (Providence College)

Paper Title: "The CST Evaluation of Water as a Human Right in Bolivia and Collective Indigenous Property Rights: A Case Study."

Précis: The Bolivian water wars spurred the Episcopal Conference of Bolivia (CEB) to respond with two important CST applications to the questions of water as a human right and environmental stewardship. These principles have come to the fore recently for Bolivia over the contentious issue of collective land rights of indigenous peoples that is seeking to redefine property rights, which Bolivia has inscribed in its new constitution. The sacred connection between the mother earth and its people that inspired Bolivia's recent laws on the rights of mother earth are inseparable from these movements. As Bolivians struggle to secure their native identities in the face of globalization the CEB provides a case study of the development of CST.

4. Creation and Eschatology (Topic Session)

Mission Beach C

Administrative Team: Ernesto Valiente (Boston College School of Theology and Ministry)
Brian Robinette (Boston College)
Mary Doak (University of San Diego)

Convener: Ernesto Valiente

Moderator: Brian Robinette

Presenter: Heidi Russell (Institute of Pastoral Studies, Loyola University Chicago)

Paper Title: "And God Saw That It Was Good: Complexity and Unity from Creation to the End Times"

Précis: What are the implications for creation to think that the universe evolves toward ever greater disorder and complexity? As our world gets increasingly complex, does a cosmological perspective help in processing this increased complexity? Could a greater appreciation of this complexity and the experience of disorder lead us to a more civil discourse, valuing diversity over uniformity? This paper explores the developments in cosmology, drawing on the work of Robert John Russell and Ted Peters, and explicates the idea of creation as movement from order to disorder, simplicity to complexity, with eschatology unfolding as the ultimate meaning of that complexity.

Presenter: Daniel Minch (Katholieke Universiteit Leuven)

Paper Title: “The Fractured Self and the Primacy of the Future: Edward Schillebeeckx and the Eschatological Horizon”

Précis: In light of the problem of the postmodern ‘de-centered’ subject for Christianity, this paper will attempt to address the loss of a common expectation horizon of the eschatological future. Here, we will [1] situate this loss in terms of the wider collapse of modern meta-narratives; this situation leads to [2] an incomplete and even shattered process of identity formation for Christians in this context. By recovering elements of Edward Schillebeeckx’s eschatology, we will [3] suggest a way forward by drawing on the wider Christian tradition and hope for salvation as an essential element for the ongoing process of identity formation.

5. Fundamental Theology and Method (Topic Session)

Solana Beach A

Administrative Team: Stephen Okey (Saint Leo University)
Peter Bernardi, S.J. (Loyola University Chicago)
John Thiel (Fairfield University)

Convener: Stephen Okey (Saint Leo University)

Moderator: Stephen Okey (Saint Leo University)

Presenter: Brad Rothrock (Boston College School of Theology and Ministry)

Paper Title: “Christian Postures Toward the World: Authenticity and Credibility in A Secular Age”

Précis: Drawing from Charles Taylor, I propose a necessary task for fundamental theology today – as it helps to carve a path between the claims of faith and the world – is that of retrieving the ideal of the true and the good at the heart of the authentic. Engaging the postmodern concern for authenticity, and revealing the connection between the authentic and the larger frameworks that orient individual judgment, fundamental theology can help normalize our reliance on the self-transcendent and encourage articulation of competing views; consequently positioning the Christian framework for consideration as a credible and moving vision of the authentic.

Presenter: Cathal Doherty (Boston College School of Theology and Ministry)

Paper Title: “Superstition and ‘The Scandal of Particularity’: Maurice Blondel and the Enlightenment Critique of the Christian Religion”

Précis: Blondel’s *Action* (1893) contains a remarkable rehabilitation of the “scandal of particularity”, concluding that the transcendent must be immanent in the concrete and particular. Blondel’s dialectic reveals a universal drive to superstition in human action: actively placing in a real finite object of the will a perfection which can only be received as gift from outside the natural order. Not restricted to fetishism, Blondel maintains that superstition insinuates itself into philosophy and theology, and is manifest in the Enlightenment reduction of religion to reason. Totalizing thought systems that contract the divine initiative to the human risk repeating this Enlightenment error.

6. God/Trinity (Topic Session)

Solana Beach B

Administrative Team: Anthony Godzieba (Villanova University)

Anthony Keaty (Blessed John XXIII National Seminary)
Nancy Dallavalle (Fairfield University)

Presenter: Neil Ormerod (Australian Catholic University)

Paper Title: "Processions, Relations, and Created Participations in the Divine Nature"

Presenter: Manuel A. Cruz (Belmont University)

Paper Title: "The Trace of God: Difference, Non-Identity, and Revelation"

7. Black Catholic Theology (Consultation)

Regatta C

Administrative Team: LaReine-Marie Mosely (Loyola University Chicago)
C. Vanessa White (Catholic Theological Union)
Shawnee Daniels-Sykes (Mount Mary University)

Session Title: "The Triune God as a Theological Response to the Church Confronting and Resolving Community Fragmentation and Violence" (Session 1 of 2 in cooperation with the Hispanic Latin@ Theology Consultation)

Presenter: Neomi DeAnda (University of Dayton)

Paper Title: "If We Do Not Know Our Histories, then We are UNLIKELY to Repeat them: A Historical Violent Silencing of Human Bodies in Relationship to the Trinity"

Presenter: Shawnee Daniels Sykes (Mount Mary University)

Paper Title: "Erecting Death Shrines/Memorials at the Roadside: Unified Sympathetic Faith Responses, Gunning for Empathy and Compassion in the Second Amendment Debates"

Presenter: Jamie Phelps (Xavier University, LA)

Paper Title: "The Theology of Communion and its implications for the Church's Continued Mission in Diverse and Cultural Contexts"

8. von Balthasar (Consultation)

America's Cup AB

Session Title: "The Anatomy of Misremembering. Cyril O'Regan on Von Balthasar and Hegel"

Administrative Team: Nicholas J. Healy
(Pope John Paul II Institute for Studies of Marriage & the Family)
Danielle Nussberger (Marquette University)
Barbara Sain (University of St. Thomas)
Mark L. Yenson
(King's University College, University of Western Ontario)

Convener: Barbara Sain (University of St. Thomas)

Moderator: Danielle Nussberger (Marquette University)

Presenters: Rodney Howsare (DeSales University)
Anthony C. Sciglitano (Seton Hall University)

Respondent: Cyril O'Regan (University of Notre Dame)

Précis: In the first volume of *The Anatomy of Misremembering: Von Balthasar's Response to Philosophical Modernity*, Cyril O'Regan outlines how von Balthasar's constructive response to modernity requires an ongoing, systematic engagement with Hegel. To the extent that modernity has been influenced by Hegel, the earlier Christian tradition is "misremembered" through a Hegelian lens. As von Balthasar explicates the riches of that tradition, he must simultaneously correct that misremembering. In this year's session, Rodney Howsare and Anthony Sciglitano will present their insights on the book, and Cyril O'Regan will respond.

9. Discipleship and Sustainability (Interest Group)

Mission Beach B

Session Title: "Discussion of 'Reflections on the Energy Crisis,' A Statement by the Committee on Social Development and World Peace, United States Catholic Conference, 1981"

Admin. Team/Convener: Erin Lothes Biviano (College of St. Elizabeth, NJ)

Moderator: Erin Lothes Biviano (College of St. Elizabeth, NJ)

Commentaries circulated prior to the convention (available at: http://www.ctsa-online.org/discipleship_commentaries.html) by: Meghan Clark, St. John's University; David Cloutier, Mount St. Mary's University; Christine Firer Hinze, Fordham University; Erin Lothes Biviano, College of Saint Elizabeth; Richard Miller, Creighton University; Christiana Z. Peppard, Fordham University; Nancy Rourke, Canisius College; Jame Schaefer, Marquette University; and Matthew Shadle, Marymount University. Response to project by Dan DiLeo, Catholic Climate Covenant.

10. Thomas Aquinas (Interest Group)

Regatta B

Session Title: "Thomas Aquinas, Common Doctor: Whether and How"

Admin. Team/Conveners: Holly Taylor Coolman (Providence College)
Michon Matthiesen (Providence College)

Moderator: Anna Moreland (Villanova University)

Presenters: Bruce Marshall (Southern Methodist University)

James Keenan, S.J. (Boston College)

Nicholas Lombardo, O.P. (Catholic University of America)

11. Asian/Asian-American (Consultation)

Ocean Beach

Session Title: "Tapping the Riches of Asian Religions for Christian Spirituality"

Administrative Team: Jung Eun Sophia Park, SNJM (Holy Name University)
Linh Hoang (Siena College)

Convener: Christina A. Astorga (Gonzaga University)
Moderator: Carolyn Chau (King's University College)
Presenter: Roger D. Haight (Union Theological Seminary)
Paper Title: "Review of 'Zen and Spiritual Exercises'"

More and more Christians have turned to practices found in Asian religious traditions, while remaining committed to their Christian faith. There have been critiques of such a move, both from within and outside the Christian community for various reasons including the danger of "syncretism". There are, however, testimonies of many who, in engaging in such practices while respecting the integrity of their root Asian traditions, are deepened and enriched in their Christian spirituality. The review of the new book, "On Zen and the Spiritual Exercises," presents it just as much a splendid contribution of Christian theology out of Asia as one to interreligious spirituality and dialogue.

Presenter: Jonathan Y. Tan (Australian Catholic University)
Paper Title: "Roman Catholic Charismatic Renewal in Asia: Identity and Difference, Unity and Fragmentation"

Respondent: Ruben L.F. Habito (Perkins School of Theology)

There are nearly 14,000 charismatic groups in the Asian church, with an estimated 15% of Asian Catholics involved in the Catholic Charismatic Renewal. The historical developments and reasons behind this significant growth of charismatic renewal among Asian Catholics within the broader framework of post-Vatican renewal are presented as well as the ecclesiological, ecumenical, and interreligious implications of this growth for the future identity and direction of the Asian Catholic Church.

Friday Evening, June 6, 2014

CTSA Business Meeting

**4:30 – 6:00 p.m.
Coronado Ballroom**

Presiding: Richard Gaillardetz (Boston College)
President, CTSA
Parliamentarian: Timothy O'Connell (Loyola University Chicago)

President's Reception for New/Newer Members

6:15 – 7:45 p.m.

Mission Beach Foyer

Liturgical Press Reception

6:15 – 7:45 p.m.

Coronado Terrace

Special Session:

Open Forum Discussion of the Committee on Diversity Report

8:00 - 9:00 p.m.

Coronado Ballroom

Presiding: Richard Gaillardetz

Panel: Holly Taylor Coolman (Providence College)
Peter Casarella (Notre Dame)
Shawnee Daniels-Sykes, SSND (Mount Mary University)

Saturday Morning, June 7, 2014

Breakfast Meeting: Karl Rahner Society

7:15 – 8:45 a.m.

Cove

Morning Prayer

8:30 – 8:45 a.m.

Promenade AB

Exhibits Open

9 a.m. to 5 p.m.

Coronado Foyer

Third Plenary Session

9:00 – 10:30 a.m.

Coronado Ballroom

Presiding: Susan K. Wood (Marquette University)
President-Elect, CTSA

Address: Christina Astorga (Gonzaga University)

"All Ethics is Social Ethics: From Liberationist, Feminist, and Global Perspectives"

Respondent: Christopher P. Vogt (Saint John's University, NY)

Coffee Break

10:30 – 11:00 a.m.
Coronado & Regatta Foyers

Concurrent Sessions

11:00 – 12:45 p.m.

1. Religion and Society (Invited Session)

Regatta A

Session Title: “De Lubac, De Certeau and Us: Theological Method and The Challenge of Unity in Three Different Cultural Ecologies”

Moderator: Neomi DeAnda (University of Dayton)

Presenter: Vincent J. Miller (University of Dayton)

Respondent: Kevin Ahern (Manhattan College)

Précis: De Lubac lived in an age of large scale aggregating forces, de Certeau in an age where culture and the church fragmented, but media structures still provided a sense of some larger social whole. This is the age in which it makes sense for Lyotard to make the somewhat logically self-contradicting claim that "there is no master narrative." There was a clear "there" to civil society...even if its contents were fragmented. Today, media have fragmented civil society. A simple example...our students live in niched subcultures with no sense that there is some broader social consensus that matters at all. There is no "there" to civil society...our infrastructures fragment us into niches. So this new context is really post-postmodern. I'll use the contrast between de Lubac, de Certeau, and our contexts to ground a constructive move from de Lubac's, de Certeau's methodologies to one that responds to our moment.

2. The 25th Anniversary of the UCA Martyrs (Invited Session)

Mission Beach B

Session Title: “Blood and Ink: The Untold Story of Ignacio Ellacuría, Jon Sobrino, the UCA Martyrs-Theological Vision for a Global Church”

Conveners: Robert Lassalle-Klein (Holy Names University)
Kevin Burke, S.J. (Jesuit School of Theology of Santa Clara University)

Moderator: Kevin Burke, S.J. (Jesuit School of Theology of Santa Clara University)

Presenter: Robert Lassalle-Klein (Holy Names University)

Respondent: Kevin Burke, S.J. (Jesuit School of Theology of Santa Clara University)

Précis: This presentation brings the conference theme, Identity and Difference, Unity and Fragmentation, to bear on the evolving legacy of the UCA martyrs (six Jesuits and two women) on the 25th anniversary of their deaths. Three scholars representing different theological “generations” and contextual perspectives discuss the implications for global theologies of the theological visions of Ignacio Ellacuría and Jon Sobrino as they relate to the lives of the UCA martyrs. The speakers will also explore the informal “cult” of their memory that appears strongly in Latin America, the US, and parts of Europe, and the global surge of academic interest in their thought.

3. Book Discussion: *Ever Ancient, Ever New: Structures of Communion in the Church* by Archbishop John R. Quinn
(Selected Session) America's Cup AB

Convener: Paul Crowley, S.J. (Santa Clara University)

Moderator: Brian Flanagan (Marymount University)

Presenters: Amanda Osheim (Loras College)

Joseph Komonchak (Catholic University of America)

Précis: The election of Pope Francis and the new directions he has signaled suggest a new emphasis on the realization of Catholic unity through a substantive drawing upon the Church's diverse realizations. Among the signs of this turning point are the pope's renewed emphasis on collegiality, his appointment of a group of consultors for throughout the world, and his own self description as Bishop of Rome. Coinciding with these changes in emphasis, and even of substance, has been the publication of the book *Ever Ancient, Ever New: Structures of Communion in the Church*, by Archbishop Emeritus John R. Quinn of San Francisco. Quinn discusses here the need for reform of the Curia with a view toward collegial government of the Church, and the appropriation in our time of the ancient structures once called "patriarchates" that underscored a diversity within the Catholic unity of the Church. This follows upon his earlier work, taken up in response to the call of John Paul II, arguing for a reform of papal structures of governance (see *The Reform of the Papacy*, Crossroad, 1999). This panel will delve into Archbishop Quinn's new book in light of the directions taken by the new pope, but also in light of perceived needs of the Church. We will pay special attention structures of collegiality and to the development of shared structures of governing authority that promote a unity that also celebrates authentic ecclesial diversity of practice and discipline. Archbishop Quinn will draw upon his personal experience as well as his knowledge of the subject matter in responding to the presentations and in the general discussion to follow.

Respondent: Archbishop John R. Quinn (Emeritus, San Francisco)

4. Catholic Social Ethics (Selected Session) America's Cup CD
Session Title: "From Comfort and Ambition to Unity Across Difference: The Challenges of Solidarity"

Convener: Raymond Ward (Barry University)

Moderator: Christine Firer Hinze (Fordham University)

Presenter: Meghan J. Clark (St. John's University)

Paper Title: "An Obligation to be Uncomfortable: The Challenge of Solidarity"

Précis: At the end of *A Secular Age*, Taylor acknowledges, "our age makes higher demands of solidarity and benevolence on people today than ever before. Never before have people been asked to stretch out so far, and so consistently, so systematically, so as a matter of course, to the stranger outside the gates" (695). And yet, this universality is not born out in lived experience, as solidarity is often viewed through claims of moral superiority. Pope Francis highlighted this in his visit to the Jesuit refugee center. Indicting the lack of solidarity, he stated,

“To serve means to work alongside the neediest, first of all to establish a close human relationship with them, based on solidarity. Solidarity, this word elicits fear in the developed world. They try not to say it. It’s almost a dirty word for them. But it’s our word!” What does it mean to say that solidarity is OUR WORD? This paper will examine the call of solidarity as a call into the uncomfortable in light of Pope Francis and Taylor’s principle of the obligation to belong.

Presenter: Raymond Ward

Paper Title: “The University in Solidarity: Policies on Wealth, Immigration Status and Academic Preparedness”

Précis: This summer the Association of Catholic Colleges and Universities called on members of Congress to consider the principles of Catholic Social Teaching in their debates on immigration policy, expressing solidarity with the aspirations of immigrants and their children who seek a better life through education: “We are part of an immigrant church in an immigrant nation.” This is in accord with the call in *Ex Corde Ecclesiae* to “make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it” (#34). However, as Gerald Beyer has recently argued, many prominent Catholic schools often fall dramatically short in their “institutional fidelity” to solidarity with the poor, the immigrant, and those without elite academic preparation. This paper examines the challenges faced by Catholic Universities as they pursue their own institutional ambitions while maintaining a commitment to solidarity.

5. Anthropology (Topic Session)

Mission Beach C

Session Title: “Engaging Whiteness”

Administrative Team: Vincent J. Miller (University of Dayton)
Nancy Pineda-Madrid (Boston College)
Karen Teel (University of San Diego)

Convener: Karen Teel (University of San Diego)

Moderator: Nichole Flores (Saint Anselm College)

Presenter: Katie Grimes (Boston College)

Paper Title: “Breaking the Body of Christ: The Sacraments in a Habitat of White Supremacy”

Précis: Since the racially segregated space of the United States is a habitat of white supremacy, the vice of white supremacy pervades the church’s corporate body and thereby permeates all of its practices, including those of Baptism and the Eucharist. Thus, rather than turning to the church’s sacraments as an antidote to the vices of a presumed external culture, this paper chronicles the way in which these very practices have been corrupted by it. In order to enable these sacraments to build the body of Christ, the church must work to dismantle regnant patterns of white supremacist racial segregation.

Presenter: Elisabeth T. Vasko (Duquesne University)

Paper Title: “Confessing Whiteness? Re-thinking Sin-Talk in the Context of White Supremacy”

Précis: The self-reflexive turn within critical whiteness studies has been critiqued by scholars across academic disciplines. Confessions of whiteness and white guilt work to re-center whiteness and distance the individual or group from white complicity in racial injustice (Sara Ahmed, Barbara Applebaum, George Yancy). This critique raises serious questions about the adequacy of traditional models of sin-talk for addressing the problem of white racism and white privilege. Drawing insight from the work of Bryan Massingale and Denise Ackermann, I maintain that sin-talk is best filtered through the language of lament. Pastoral implications will be discussed in the concluding section of the paper.

Presenter: Andrew Prevot (Boston College)

Paper Title: “Beyond White Privilege: Toward an Uncensored, Subaltern, and Aporetic Theological Response to the Crises of Race and Racism”

Précis: White privilege is one significant aspect of the crises of race and racism. However, despite good intentions, the discourse that critiques white privilege can function problematically. Catholic theologians need to overcome both the reality and the rhetorical prioritization of white privilege. We need to recognize that racism is not primarily about privilege but harm, that God is found more abundantly in the prayers of the victims than in the self-castigations of white consciousness, and that welcoming global diversity today requires a paradoxical affirmation and negation of the concept of race. In short, we need an uncensored, subaltern, and aporetic anthropology.

6. Christology (Topic Session)

Solana Beach A

Administrative Team: Susie Babka (University of San Diego)
Kelle Lynch-Baldwin (Diocese of Fairbanks)
Colleen Carpenter (St. Catherine University, MN)

Convener: Kelle Lynch-Baldwin (Diocese of Fairbanks)

Moderator: Colleen Carpenter (St. Catherine University, MN)

Presenter: Todd Walatka (University of Notre Dame)

Paper Title: “The Principle of Mercy: Jon Sobrino and the Catholic Theological Tradition”

Précis: This paper analyzes the Christology of Jon Sobrino and, in particular, Sobrino’s conceptualizing of mercy as a test case for assessing his relationship to the wider theological tradition. Sobrino’s understanding of mercy stands at the heart of his theological project, fundamentally shaping his Christology, anthropology, martyrology, and ecclesiology. It is shown that, rather than being a break with earlier thinkers, Sobrino’s reconfiguration of mercy represents a faithful development of the tradition that responds more adequately to the biblical witness and the challenges facing our world today.

Presenter: Michael Lee (Fordham University)

Paper Title: “The Christology of Oscar Romero: Imitation of Christ as Preferential Option for the Poor”

Précis: By emphasizing the incarnation, denunciation of sin, and proclamation of the Reign of God as the key actions of Christ, Archbishop Oscar Romero gave voice and living flesh to an imitation Christology that speaks to the crisis of global poverty today. This paper examines Romero's writings, homilies, and actions as Archbishop to uncover the Christological underpinnings of Romero's attempt to heal the social, political, and ecclesial divisions of his context. The impact of his witness across economic and ecumenical boundaries speaks to the enduring legacy of this "Saint of the Americas."

7. Historical Studies (Topic Session II)

Solana Beach B

Session Title: Wisdom from the Past: Can Premodern Theology Teach Us Anything (At All)?

Administrative Team: Shawn Colberg (College of Saint Benedict/Saint John's University)
Marian Maskulak, C.P.S. (St. John's University, NY)
Daria Spezzano (Providence College)

Convener: Marian Maskulak (St. John's University, NY)

Moderator: Shawn Colberg (College of Saint Benedict/Saint John's University)

Presenter: David Whidden (Our Lady of the Lake College)

Paper Title: "The Theology of Play and the Play of Theology in Thomas Aquinas"

Précis: Theology can seem such a joyless business, especially in the context of American academic life. Likewise, the emphasis on theology as a *scientia* in Thomas Aquinas and his followers seems to reduce theology to a form of knowledge that is purely cognitive and lacks real joy. There is, however, in the Thomistic corpus an alternative understanding of theology as a form of play, done for its own sake. This presentation will explore that theme by describing Aquinas's theology of play and recreation, and by using this theology of play to explore his description of theology itself as playful.

Presenter: Gilles Mongeau, S.J. (Regis College, University of Toronto)

Paper Title: "Mystery on the 'Move': Aquinas's Theological Method as Transforming Wisdom"

Précis: Contemporary approaches to the thought of Thomas Aquinas have begun to recover its character as a "wisdom practice" aimed at the transformation of persons and socio-cultural situations. The wise person helps others "move" along a path through the mysteries of faith toward a wisely ordered life for themselves in a justly ordered society. The paper explores Aquinas's wisdom practice as he exercises the vocation of the wise teacher. In particular, we will discover how Aquinas's theological works appeal to both intellect and affect - for him, theology as a wisdom practice must "move" us as much as inform us.

Presenter: Robert J. Barry (Providence College)

Paper Title: "Heresy and Error: Learning to Really Listen to the Other"

Précis: Steeped in the practice of *disputatio*, Thomas Aquinas and other medieval theologians practiced theology as a discipline of engaged reasoning, where common starting-points and a common methodology provided the prospect of resolving questions and attaining a truthful knowledge

about God and creation in relation to God. Thomas exemplifies this practice in Book IV of his *Summa Contra Gentiles* when engaging the teachings and doctrines of others on the Trinity and the Incarnation. A response to heresy or error begins with a fully-developed account of the reasoned position held by the other, and an engagement with the position in the very terms and principles admitted and employed by the other. The product of successful engagement in such disputation is the transformation, not merely of the conclusion, but of the very activity of reasoning of the conversation partner.

8. Moral Theology (Topic Session I)

Mission Beach A

Administrative Team: Nancy Rourke (Canisius College)
Daniel Daly (Saint Anselm College)
Ramon Luzarraga (Benedictine University)

Convener: Daniel Daly (Saint Anselm College)

Moderator: Ramon Luzarraga (Benedictine University, Mesa, AZ)

Presenter: Emily Reimer-Barry (University of San Diego)

Paper Title: “Unity and Fragmentation: A Comparative Analysis of the Theo-Ethical Methods Employed by the U.S. Bishops and Nuns on the Bus”

Précis: Who speaks for the Church when social issues are debated on the evening news? What are the benefits and/or dangers of speaking “as one”? This presentation will describe and evaluate the theo-ethical methods employed by the U.S. bishops and the “Nuns on the Bus.” This comparative methodological analysis will demonstrate that both groups are authentically Catholic, drawing on the authoritative teachings of the Church and Scripture and making moral arguments, even if their conclusions on particular policies or political strategies differ. At stake are contested understandings of tradition and authority—issues that merit further theological development during this time of perceived fragmentation.

Presenter: Dana Dillon (Providence College)

Paper Title: “Toward Truth as One: The Spirituality of Unity in a Divided Guild”

Précis: This paper explores ways Chiara Lubich’s spirituality of unity applies to key divides in the theological guild. The paper considers *America* magazine’s recent commitment to avoid applying labels such as “liberal” and “conservative” to fellow Catholics. Drawing from Lubich, this paper argues that the effectiveness of such practices in overcoming difference is maximized when they are accompanied by sustained relationship and shared and sustained reflection on the meaning of the practices undertaken. The paper suggests concrete practices and contexts that could help theologians in general and moral theologians especially heal some of the divisions that operate in our field.

9. Globalization (Interest Group)

Regatta B

Admin. Team/Convener: Gemma Tulud Cruz (Australian Catholic University)

Moderator: Daniel Finn (St. John’s University, Collegeville)

Presenter: Robert Schreiter, C.P.P.S. (Catholic Theological Union)

Paper Title: “Cultures and Globalization: Challenges to Theology”

Précis: What has been the fate of local cultures in the face of globalization over the past two decades? Initial predictions of local cultures becoming homogenized by globalizing flows have proven to be only partially realized. Cultures have shown patterns of resistance and have demonstrated at times remarkable resilience. Four incursions of the global into the local setting will be examined: economics, communications technology, migration, and global cultural flows. In each instance some specific theological challenges will be noted that characterize contemporary global-local relationships.

Presenter: Peter Phan (Georgetown University)

Paper Title: “Globalization and Its Impact on the Understanding of Religion, Church, and Theology”

Précis: Globalization has exercised an impact, both positive and negative, on local cultures. As cultures change, the understanding of religion and its functions in society also changes. As a consequence, the globalizing flows that constitute globalization have also produced new challenges to being Christian/church and to the Christian missions. Ecclesiology and missiology, especially in Asia, as these are affected by globalization, will be the themes of my reflections.

Presenter: David Hollenbach, S.J. (Boston College)

Paper Title: “State Sovereignty and the Human Rights of Refugees in Catholic Perspective”

Précis: The movement of today’s many million refugees is one of the most humanly destructive manifestations of the declining significance of the borders of sovereign states in our globalizing world. The challenges of developing a more adequate response to the suffering of forced migrants (refugees and internally displaced persons) will be addressed from a human rights standpoint and from the perspective of Catholic social thought. Sovereignty will be reconsidered in light of the needs of the displaced and the importance of the global common good.

10. Theological Hermeneutics and Critical Theories (Interest Group)

Ocean Beach

Session Title: “Fifty Years After The Council”

Admin. Team/Convener: Bradford E. Hinze (Fordham University)

Moderator: Anthony J. Godzieba (Villanova University)

Presenter: John E. Thiel (Fairfield University)

Paper Title: “The Aesthetics of Tradition and Styles of Catholic Theology”

Précis: This paper considers the post-Vatican II “conservative-liberal” divide by appealing to the interpretive category of aesthetics. It distinguishes two aesthetical sensibilities toward Catholic tradition in the contemporary Church, and argues that these two aesthetics give rise to respective understandings of the theological task. The first is a classical aesthetics of tradition, which privileges the sense of sight in appreciating the beauty of tradition. The second is a developmental aesthetics of tradition, which values the sense of hearing in appreciating such beauty. The paper explores the features of these aesthetics, the different kinds of Catholic taste

associated with them, and the need on the part of each of their respective styles of theology to recognize the Catholic beauty, which the other finds compelling.

Presenter: Dominic Doyle (Boston College School of Theology and Ministry)

Paper Title: “From Dialectic to Disjunction: A Paradigm Shift in Catholic Interpretations of Secularism”

Précis: This paper identifies a significant hermeneutical shift in Catholic interpretations of secularism and explores its significance for theology. The first interpretation presents Christian identity in dialectic opposition to secularism. A classic statement of this position is Bernard Lonergan's account of the redemptive value of the theological virtues for secular modernity. The second interpretation finds in Catholic identity self-defeating disjunctions that impair its effective engagement with secularity. Exemplified by more sociologically inclined thinkers, such as Charles Taylor and José Casanova, this account invites a reconsideration of the theological virtues as not only transformative *ad extra*, but also corrective *ad intra*.

Presenter: Susan Abraham (Loyola Marymount University)

Paper Title: “Decolonial Hermeneutics: The Persistent Critique of the Border”

Précis: This paper will first sketch postcolonial hermeneutics in postcolonial cultural/ literary theory and postcolonial theology. The distinct strands indicate the embeddedness of these forms of knowledge in the famous religion/secular divide. Decolonial hermeneutics, such as Walter Dignolo's “diatopic” hermeneutics and the resulting “border gnosis” challenge distinctions established by Western academic disciplinary boundaries. However, decolonial hermeneutics remains the purview of the so-called “other” leading to a strident demand to occupy only the margins of academic theology. Yet, in postcolonial theory and theology there remain a resolute hope for a world of different flourishing and beauty through its persistent critiques.

11. Comparative Theology (Topic Session)

Regatta C

Administrative Team: Rita George-Tvrtković (Benedictine University)
Thomas Cattoi (Jesuit School of Theology of Santa Clara University)
Bede Bidlack (St. Anselm College)

Convener: Rita George-Tvrtković (Benedictine University)

Moderator: Bede Bidlack (St. Anselm College)

Presenter: Scott Steinkerchner (Edgewood College)

Paper Title: “Eckhart and the Lotus”

Précis: The Lotus Sutra, a seminal text dividing Mahayana Buddhism from Theravada, replaces the former ultimate goal of Buddhism, “achieving nirvana,” with the attainment of buddhahood and a concomitant non-conceptual omniscience proper to buddhas. Meister Eckhart was a medieval German mystic who taught how to experience the “pure truth” of a relationship with God identical to that of Jesus—a transcendent, non-conceptual, eternal giving and receiving all that

we are. This paper will reexamine Eckhart’s contribution to mystical theology through a comparative reading with the Lotus Sutra, and especially its concept of “skillful means.”

Presenter: Thomas Cattoi (Jesuit School of Theology of Santa Clara University)

Paper Title: "Reading Religious Texts Interreligiously: A Joint Exploration of Santideva's Bodhicaryavatara and Ignatius' Exercises"

Précis: This paper will reflect on a joint reading of Ignatius of Loyola’s Exercises and Śāntideva’s Bodhicaryavatāra which took place between Buddhist graduate students from the Center for Buddhist Studies at Kathmandu University and Catholic graduate students at the Jesuit School of Theology. Participants explored the nature and purpose of spiritual practice, and discussed the extent to which spiritual practice in any given tradition is shaped by the legacy of influential figures from the past, while this legacy is constantly transformed and adapted to changing socio-cultural circumstances. In conversation with Francis Clooney’s comparative theological method and James Fredericks’ theory of interreligious dialogue, the paper will reflect on the pedagogical challenges of teaching texts from two distinct religious traditions in a comparative and dialogical manner.

Respondent: Kevin Johnson (Boston College)

Saturday Afternoon, June 7, 2014

<i>Theological Studies</i> Editorial Consultation Luncheon	12:50 – 2:15 p.m. Cove
CUERG Luncheon	1:00 – 2:15 p.m. Promenade AB
Concurrent Sessions	2:30 – 4:15 p.m.

1. Doing Theology in Fragments (Selected Session)

America’s Cup AB

Session Title: “Doing Theology in Fragments. ‘The Fragment’ in Theological Method and Epistemology”

Convener: Judith Gruber (Loyola University New Orleans)

Moderator: Mara Brecht (St. Norbert College)

Presenters: Brent Little (Loyola University Chicago)
Jennifer Newsome Martin (University of Notre Dame)
Judith Gruber (Loyola University New Orleans)

Précis: This session investigates how ‘the fragment’ offers a viable hermeneutical frame for mapping the methodological and epistemological parameters of a theology which is sensitive to the intricate interplay of unity and diversity, of identity and difference in the Catholic tradition. It proposes that the principles of the fragment (provisionality, ambiguity, multiplicity, epistemic humility) allow one to outline a theology that is able to reflect adequately the always finite mediation of the transcendent in human experience and knowledge. The goal of this session is to sketch the fragment as an epistemologico-ecclesiological category for making space for difference within identity, for allowing diversity within unity, and hence, to outline the fragment as a critical resource for disrupting the totalitarian impetus of over-reaching syntheses in grand theological systems.

The papers of the session develop these themes in a cross reading of several seminal thinkers of the Catholic tradition – and beyond. Brent Little takes up David Tracy’s argument that fragments are the spiritual situation of postmodernity, a reminder that theology must attend to the plurality of contemporary experiences of God. However, Brent asks, how does the theologian gather these fragments without this becoming little more than a collection based on personal taste? To address this criteriological issue, he draws on John Henry Cardinal Newman’s seven notes in *An Essay on the Development of Christian Doctrine* as ‘lenses’ through which one can consider whether or not a fragment finds some form of coherence with the Catholic tradition. Jennifer Martin traces fragments of the writings of Russian Orthodox theologian Sergei Bulgakov in Hans Urs von Balthasar’s work. She argues that both, von Balthasar’s performative appropriation of non-Catholic sources and the methodological principles he shares with Bulgakov offer trajectories for a theology of the fragment which resists the pretensions of a fully comprehensive closed system and privileges equally a posture of openness and the sanction of determinative, unique claims. Judith Gruber reinterprets Melchior Cano’s *De Locis Theologicis* in light of Michel de Certeau’s spatial epistemology. While for most interpreters, Cano instigates a monolithic theory of theological knowledge, she argues that the loci can be considered to do so only if the contingent practices of their formation are concealed. In exposing these practices, she sketches parameters of a theological epistemology which highlights the fragmentary character of our knowledge of God.

These mappings of the fragment as an epistemological and methodological category raise a range of questions for open discussion with the attendees, e.g.: Do attempts at a fragmentary epistemology owe themselves solely to ‘our postmodern situation’, or are they integral to a genuinely theological discourse? Which theological thought patterns allow us to anchor a fragmentary epistemology within the theological tradition? How, exactly, does a theology of the fragment negotiate the tension of unity and diversity, of identity and difference? Does it, ultimately, imagine a suspension of the fragment by reintegrating it into uniformity, or does it conceive of the fragment as a lasting and (salutary?) disruption to totality?

2. Mediated Presence (Selected Session)

America’s Cup CD

Session Title: “Unity and Fragmentation in Digital Communion”

Conveners: Stephen Okey (Saint Leo University)

Moderator: John Edwards (Villanova University)

Presenter: Jana Bennett (University of Dayton)

Précis: The first paper examines online uses of sacraments and sacramentals in relation to unity and fragmentation. For example, some online platforms have implied that Catholic confessions are available online; other online platforms offer adoration and similar ritual activities. One of the central questions arising from these online platforms is the degree to which they promote unity, precisely because that has been one of the theological meanings of sacraments and because the disembodied and apparently individualistic nature of online engagement makes such unity unavailable. This paper makes use of the sacramental theologies of Louis Marie Chauvet, David Power and Herbert McCabe, particularly the ways they use linguistic theory, to describe both online and offline views of sacraments and sacramentality. Ultimately, while the paper argues against the possibility of sacraments online, it does also suggest ways that online participants' discussions of their online engagements help develop and correct understanding of unity in sacraments offline.

Presenter: Stephen Okey (Saint Leo University)

Précis: The second paper will place Brian Robinette's re-articulation of the dialectic of presence and absence in dialogue with Heidi Campbell's research on online religious communities. In *Grammars of Resurrection*, Robinette argues that Christ's resurrection marks an absence in which our desires can be transformed. This absence is the condition of possibility for a new space to emerge in which the Christian community, the Body of Christ, can experience Christ's presence in a new way. While this mode of assessing presence and absence focuses on the issue of death and resurrection, it also opens space for conceiving of presence as distinct from physical proximity. Campbell's *Exploring Religious Community Online* looks at how participants in virtual communities experience the spiritual goods typically associated with in-person churches. Her work argues that persons can experience communion through new media, thus modeling a complex and challenging way in which absence grounds new spaces to encounter the presence of others.

3. Bioethics/Healthcare (Topic Session)

Mission Beach A

Administrative Team: Charles C. Camosy (Fordham University)
Robert V. Doyle (Loyola Marymount University)
Andrea Vicini, S.J. (Boston College School of Theology & Ministry)

Convener: Charles C. Camosy (Fordham University)

Moderator: Andrea Vicini, S.J. (Boston College School of Theology & Ministry)

Presenter: Daniel J. Daly (Saint Anselm College)

Paper Title: "A Theoretical and Applied Approach to the Institutional Conscience of the Catholic Hospital"

Presenter: Gerard Mannion (Georgetown University)

Paper Title: “Catholic Identity and Difference from Phoenix to Galway: What Has a Fragmented Teaching Church Learned about Morality and Magisterium Today?”

Presenter: Thomas A. Nairn (Catholic Health Association) or Regina Wolfe (Catholic Theological Union)

Paper Title: “Unity and Fragmentation in End of Life Care” (authors: Thomas Nairn/Regina Wolfe)

4. Catholicity and Mission (Topic Session)

Mission Beach C

Session Title: “From the Heart of the *World* Church: Catholicity, Mission and Catholic Higher Education”

Administrative Team: Margaret Guider, O.S.F. (Boston College School of Theology & Ministry)
VanThanh Nguyen, S.V.D. (Catholic Theological Union)
Marinus Iwuchukwu (Duquesne University)

Convener: Margaret Eletta Guider, O.S.F.

Presenter: Iheanyi Enwerem, OP (Dominican Institute, Nigeria)

Paper Title: “Catholic Higher Education and Mission in Nigeria: The Contributions of the Dominican Institute (DI), Ibadan, Nigeria”

Précis: The successful implantation of Catholicism in Nigeria came with the dream for higher education as a veritable part of the Church's mission. The emergence of Catholic Church-related higher education institutions in the country in recent times is a seeming realization of the dream. Against the backdrop of Christianity's historic contribution to the genesis of the country's current moral and socio-political decadence, I intend to examine in this paper one such institution, the Nigeria-Ghana Dominican Province-owned Dominican Institute (DI), Ibadan, as a case study of how Catholic Church's higher education institutions can help redress the country's battered moral and socio-political image.

Presenter: Susan Abraham (Loyola Marymount University)

Paper Title: “Catholic Convent School Education and the Nation-State”

Précis: My theological and political interests were shaped by women and men religious in the parish school and convent-college. Yet, when I return to these former and still-beloved institutions I see how the form of secularism that governs Indian education systems is a form of negotiation: as long as priests and nuns turn out "good" women (and men) for the nation, students of all religious views may coexist in a Catholic ethos. These institutions are directly negotiating with the nation-state; gender training in the form of correct behavior, correct dress and correct morality coincides with Catholic institutional gender norms.

Presenter: O. Ernesto Valiente (Boston College School of Theology and Ministry)

Paper Title: “The University as Agent of Social Transformation: The Case of the UCA in El Salvador”

Précis: In 1965 the Jesuit-run Central American University (UCA) was launched in El Salvador as the wealthy family's educational alternative to the increasingly leftist National University. But within

a decade, the UCA would shift its focus to the inequalities and injustice experienced by the country's popular majorities and to its own role as society's conscience. This paper examines the evolution of the UCA's institutional identity in the time of the civil war and how it has negotiated its public role now that the nation has transitioned from a time of war to an uneasy process of democratization and reconciliation.

5. Church and Ecumenism (Topic Session)

Solana Beach A

Administrative Team: Brian P. Flanagan (Marymount University)
Cheryl Peterson (Trinity Lutheran Seminary)
Richard Lennan (Boston College School of Theology and Ministry)

Convener: Brian P. Flanagan (Marymount University)

Moderator: Christiaan Jacobs-Vandegeer (Australian Catholic University)

Presenters: Stephen Bevans (Catholic Theological Union, Chicago)

Edmund Kee Fook Chia (Australian Catholic University)

Paper Title: "The 2013 WCC Assembly in Busan, Korea—Reflections of Two Participants"

Précis: The speakers at this session attended the Oct-Nov 2013 WCC Assembly in Busan, Korea as official "Advisors." They are the only two Catholics out of the 20-member Core Faculty of GETI (Global Ecumenical Theological Institute), which worked with some 160 students from around the world who attended the Assembly. Bevans addressed the Plenary Assembly during the presentation of the document on Mission. The speakers will offer insights on ecumenism as reflected in the Assembly and GETI in general as well as the documents on Church and Mission.

Respondent: Cheryl Peterson (Trinity Lutheran Seminary)

6. Liturgy/Sacraments (Topic Session)

Solana Beach B

Administrative Team: Steven Rodenborn (St. Edward's University)
Jonathan Tan (Australian Catholic University)
Judith M. Kubicki, CSSF (Fordham University)

Convener: Steve Rodenborn (St. Edward's University)

Moderator: Jonathan Tan (Australian Catholic University)

Presenter: Judith M. Kubicki, CSSF (Fordham University)
for David N. Power, OMI (Catholic University of America)

Paper Title: "Service of the Poor and Worship: Ecumenical Differentiation and Convergence"

Précis: Before and after Trent, Catholics saw sacrament, devotion and service of the poor as intimately related. In the sixteenth century, Luther and Calvin, in writing of justification by faith, devoted attention to the meaning of poverty and the relation between royal priesthood and service of the poor. Though views differed, the matter was one of common interest. Today Christian churches and communities take special note of the mission to the poor and to justice but more

can be done by way of developing an ecumenical approach to the relation between royal priesthood, service of the poor (seen as sign of Christ), hearing the Gospel, and sacramental celebration.

Presenter: Andrew Skotnicki (Manhattan College)

Paper Title: “Liturgical Rubrics and the Hermeneutics of Need”

Précis: Catholicism, like any social organization, must bear the necessary tension between what distinguishes it from other congregations and what it holds in common with them. In this paper I will argue that the ecclesial norms erected to protect the integrity of the sacraments by limiting access only to the formally catechized often neglect the very population most hungry for the solace that they provide. It is therefore my contention that need should take precedence over canonical proscriptions in determining who should be allowed to receive the sacraments, particularly in institutional settings where inquiry classes, sacramental preparation, and even full time chaplains are rarely, if ever, available.

Presenter: David Farina Turnbloom (Boston College)

Paper Title: “An Eaten Church: Celebrating the Eucharist as Fragments”

Précis: Taking its prompt from the use of *klasmata* (fragments) in the eucharistic prayer of the *Didache*, this paper will look to the gospel accounts of the feeding miracles as sources for constructing an ecclesiology and a theology of ministry rooted in the relationship between liturgy and ethics. By identifying the church with the food eaten and identifying the ministerial priesthood with the apostles who distribute broken bread and gather the remaining fragments, the sacramental relationship between the church and the world is seen to have an intrinsic ethical component. This paper seeks to understand what it means to live and celebrate as a culturally fragmented church.

7. Theology and Science (Topic Session)

Regatta A

Administrative Team: Matthew Ashley (University of Notre Dame)
Celia Deane-Drummond (University of Notre Dame)
Gloria Schaab, S.S.J. (Barry University)

Convener: Matthew Ashley (University of Notre Dame)

Moderator: Celia Deane-Drummond (University of Notre Dame)

Presenter: Steven Battin (University of Notre Dame)

Paper Title: “The Problem of Intergroup Disunity:
A Non-Theological Model for Addressing the Problem Theologically”

Précis: Theology must aim to speak to *human intergroup disunity*, not only Christian intragroup disunities. My contention in this paper is that the kind of analyses of human interaction made possible by the social and cognitive sciences are of crucial importance for such a theological

endeavor. Taking an interdisciplinary approach to the subject, this paper synthesizes research pertinent to intergroup dynamics from evolutionary and social psychology, in order to posit a theoretical model of *moral exclusion*. The proposed model can serve as an auxiliary theoretical framework for theological reflections that address a host of real world problems associated with violent intergroup relations.

Presenter: Sr. Chau Nguyen, O.P. (Catholic University of America)

Paper Title: "The Eternal Feminine According to Teilhard de Chardin, S.J.: A Marian Principle of Cosmic Unity"

Précis: This paper examines the cosmic perspective of evolutive unity in Teilhard de Chardin's exquisite poem, *L'Éternel féminin*. According to Teilhard, the eternal Feminine is the personal catalyst of Christogenesis. In the Blessed Virgin Mary, the story of salvation can be positioned in an even grander narrative of cosmic evolution, exemplifying how science can be a resource for theology, and theology, a context for scientific exploration. Moreover, Teilhard's focus on the cosmic figure of the feminine attributes a significant, ecumenical role to the Blessed Virgin. Instead of being a point of ecumenical consternation, the theology of Mary can be reread, in Teilhardian lens, as a context and resource for pursuing Christian unity.

8. Hispanic Latin@ Theology (Consultation)

Mission Beach B

Administrative Team: Ramon Luzarraga (Benedictine University, Mesa, AZ)
Cecilia Gonzalez-Andrieu (Loyola Marymount University)

Session Title: "The Triune God as a Theological Response to the Church Confronting and Resolving Community Fragmentation and Violence" (Session 2 of 2 in Cooperation with the Black Catholic Theology Consultation)

Presenter: Carmen Nanko Fernandez (Catholic Theological Union)

Paper Title: "*Una Carrera Manchada por el Pecado*: Baseball and the Construction of Race Martyrs"

Presenter: Bryan Massingale (Marquette University)

Paper Title: "Sexual Racism and Violence"

Presenter: Nichole Flores (St. Anselm College)

Paper Title: "Justice and the Image of God: Sexual Abuse of Migrant Women and Trinitarian Theology"

9. Karl Rahner (Consultation)

Ocean Beach

Session Title: "Rahner and Ecumenism Today: Is Unity Still 'An Actual Possibility'?"

Administrative Team: Mark Fischer (St. John’s Seminary)
Convener/Moderator: Jon Nilson (Loyola University Chicago)

Presenters: Catherine Clifford (St Paul University, Ottawa)
Richard Lennan (Boston College)
Jill Raitt (University of Missouri)

Précis: Rahner’s achievements in theology were – and are! – so various and influential that his ecumenical passion is often forgotten or even overlooked altogether. Yet, at the end of his life, he was still arguing that Church leaders bore serious responsibilities here: Christianity divided was too weak to confront contemporary secularism effectively. He would have welcomed our 2014 convention’s theme, although he also would have added, “It’s about time!” In 1985, *Unity of the Churches. An Actual Possibility*, co-authored with Fries, appeared in English. They maintain that visible Christian unity is realizable today. Each of their theses shows how a major obstacle to unity, such as the papacy and ordained ministry, need not be such, provided that it be understood in new but still faithful and orthodox ways. *Unity* garnered attention, but Rahner’s death and Cardinal Ratzinger’s hostility pushed it off the ecumenical radar. Since then, new obstacles have arisen; e.g., disputes over moral issues. Also, ecumenism has been largely Eurocentric; today’s Christianity is not. Yet we hypothesize that Rahner still has much to teach us about the ways and means to the visible unity of the Church. So each panelist will briefly (10-12 minutes) address the question, “what, if anything, does Rahner still have to contribute to the cause of Church unity?” Discussion will follow.

10. Receiving Vatican II (Interest Group)

Regatta B

Administrative Team: Christopher Ruddy (Catholic University of America)
James F. Keating (Providence College)
Robert Imbelli (Boston College)

Co-Conveners: Robert Imbelli (Boston College)
Christopher Ruddy (Catholic University of America)

Moderator: James F. Keating (Providence College)

Presenter: William Portier (University of Dayton)

Paper Title: “Signs of the Times: Then and Now”

Respondent: Laurie Johnston (Emmanuel College)

11. Theologies Responsive to Islam (Interest Group)

Regatta C

Admin. Team/Convener: Daniel Madigan, S.J. (Georgetown University)

Moderator: Marianne Farina, C.S.C. (Graduate Theological Union)

Presenter: Sidney Griffith, S.T. (Catholic University of America)

Paper Title: "The 'Sunnah of Our Messengers': The Qur'an's Paradigm for Messengers and Prophets; a Reading of Surah XXVI al-Shu'ara,"

Précis: Griffith argues that the Qur'ān's distinctive paradigm of prophecy determines not only the guiding principle of the reminiscences of the accounts of the earlier messengers and biblical prophets, but that it also must be taken into account when one assesses the Qur'ān's critiques of the scriptural interpretations of the pre-Qur'ānic 'Scripture People' as well as its reproof of what the Qur'ān represents as the doctrinal excesses of Jews and Christians, and particularly those of the latter community. The Qur'ān itself sets out the paradigm most clearly in sūrah XXVI ash-Shu'arā.

Presenter: Wilhelmus (Pim) Valkenberg (Catholic University of America)

Paper Title: "A Prophet and More than a Prophet: Continuity and Discontinuity in Understanding Jesus in the light of the Qur'an."

Précis: Valkenberg will sketch a Christian theology of prophecy and revelation that takes Griffith's analysis of Qur'anic prophecy as its point of departure. He will point out that it is possible to look at Jesus Christ as a prophet interpreting God's revelation according to the Qur'anic point of view, yet this focuses Christian readers on Jesus and his way of interpreting Torah in continuity with Judaism, while the New Testament also bears witness of discontinuity in Jesus' claim to be more than a prophet. Continuity and discontinuity together provide opportunities for a Christian theology of prophecy and revelation that is open to learning from Islam while at the same time reformulating its own relationship to the other "people of Scripture."

Presenter: Leo D. Lefebure (Georgetown University)

Paper Title: "Catholic Theology of Revelation in Dialogue with Islam: *Dei Verbum* and the Qur'anic Paradigm of Prophecy"

Précis: The Qur'an's paradigm for understanding the mission and message of God's messengers and prophets differs in important ways from biblical and later Christian perspectives on prophecy and revelation. This paper will reflect on Sidney Griffith's presentation of the Qur'an's "prophetology" in light of contemporary fundamental theology, including the perspectives of *Dei Verbum*, *Nostra Aetate*, and the theologies of Avery Dulles and Edward Schillebeeckx.

Saturday Evening, June 7, 2014

Eucharist

5:30 p.m.
Our Lady of Guadalupe

Reception 6:45 p.m.
Coronado Terrace & Foyer

John Courtney Murray Award Banquet 7:30 p.m.
Coronado Ballroom

Sunday Morning, June 8, 2014

Conveners' Breakfast 7:15 – 8:45 a.m.
Regatta ABC

New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Susan K. Wood, CTSA President-Elect, Bradford E. Hinze, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2014 convention.

Morning Prayer 8:30 – 8:45 a.m.
Promenade AB

Fourth Plenary Session: Presidential Address 9:00 – 10:00 a.m.
Coronado Ballroom AB

Presiding: **Bradford E. Hinze** (Fordham University)

Vice-President, CTSA

Address: **Richard Gaillardetz** (Boston College)

President, CTSA

Presidential Address

“The Francis Moment: A Kairos for Catholic Ecclesiology”

Appointment of the New President 10:00 a.m.
Coronado Ballroom AB

Breakfast Reception/Coffee 10:15 a.m.
Coronado Foyer

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

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**Catholic Theological Society of America
Convention 2015**

Sensus Fidelium

**June 11 – 14, 2015
Hyatt Regency Milwaukee
Milwaukee, Wisconsin**

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Chair, Orlando Espin, University of San Diego

Susan Paulik Babka, University of San Diego

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Emily Reimer-Barry, University of San Diego

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