

# The 71<sup>st</sup> Annual Convention of The Catholic Theological Society of America

## Pre-Convention Events, Thursday, June 9, 2016

<b>CTSA Board Meeting</b>	9:00 a.m. – 4:30 p.m. <b>Executive Board Room</b>
<b>Registration</b>	1:00 – 4:30 p.m. and 6:00 – 7:00 p.m. <b>San Gerónimo Ballroom Foyer</b>
<b>Exhibits</b>	<b>San Cristóbal Ballroom Foyer</b>
<b>Women’s Consultation on Constructive Theology</b>	3:00-5:30 p.m. <b>Las Olas</b>

“Scholarship, Activism, and Theological Vocation: the Ecumenical Vision of Puerto Rican *Teólogas*”

Co-Conveners: **Rhodora E. Beaton**, St. Catherine University  
**Julia H. Brumbaugh**, Regis University  
**Colleen M. Carpenter**, St. Catherine University

Moderator: **Julia Brumbaugh**, Regis University

Panelists: **MT Dávila**, Andover Newton Theological School  
**Doris J. García Rivera**, Seminario Evangelico de Puerto Rico/Evangelical Seminary of Puerto Rico

Panel Title: “Scholarship, Activism, and Theological Vocation: the Ecumenical Vision of Puerto Rican *Teólogas*”

Précis: The Women’s Consultation in Constructive Theology presents an ecumenical panel discussion on the professional and academic tensions between scholarship and activism. Our panelists will consider the light that scripture, pastoral theology and moral theology can shed on this issue and will address insights and concerns which arise directly from the Puerto Rican context.

**Ann O’Hara Graff Memorial Award Presentation** 4:30-5:00 p.m.  
The 2016 Ann O’Hara Graff Award will be presented to  
**Elizabeth A. Johnson, C.S.J., Fordham University**

Business Meeting 5:15 – 5:30 p.m.  
Steering Committee: Rose M. Beal, Saint Mary’s University, MN (Treasurer)  
Rhodora Beaton, St. Catherine University (Convener)  
Julia Brumbaugh, Regis University (Convener)

Rosemary Carbine, Whittier College  
Colleen Carpenter, St. Catherine University (Ann O’Hara-Graff Award Convener)  
Kathryn Cox, College of Saint Benedict | Saint John’s University  
Katharine Harmon, Marian University (Secretary)  
Jennifer Kryszak, St. Thomas University  
Margaret Mary Moore, Theology and Life Institute  
Christine Luna Munger, St. Catherine University  
Paulette Skiba, Clarke University  
Elisabeth Vasko, Duquesne University

## Thursday Evening, June 9, 2016

### Opening and First Plenary Session

7:00 – 9:00 p.m.  
**San Gerónimo Ballroom**

Presiding: **Bradford E. Hinze**  
Fordham University  
President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **Jorge Ferrer, S.J.**  
on behalf of Archbishop Roberto O. González Nieves, O.F.M.  
and the Archdiocese of San Juan

Address: **Fernando Picó, S.J.**  
Universidad de Puerto Rico

“Challenges to Justice and Mercy in the Caribbean and Puerto Rico: Christian Responses”

Respondent: **Michael E. Lee**  
Fordham University

### Reception

9:00 p.m.  
**Las Olas and Las Olas Terrace**

Donors:

**Institute for Latino Studies, University of Notre Dame**

**Fordham University**

**Boston College**

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

## Friday Morning, June 10, 2016

### Von Balthasar Society Breakfast

7:15 – 8:45 a.m.  
**Salón del Mar B**

### Jesuit School of Theology of Santa Clara Breakfast

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

7:15 – 8:45 a.m.  
**Salón del Mar A**

### Morning Prayer

7:30 – 9:00 a.m.  
**Parroquia San Agustín**

Shuttle Bus Departs Hotel for Church

7:30 a.m.

Morning Prayer

7:45 – 8:15 a.m.

Shuttle Bus Departs Church for Hotel

8:30 a.m.

### Exhibits Open

9:00 a.m. – 5:00 p.m.  
**San Cristóbal Ballroom**

### Foyer

### Second Plenary Session

9:00 – 10:30 a.m.  
**San Gerónimo Ballroom**

Presiding: **Susan K. Wood, S.C.L.**  
Marquette University  
Past President, CTSA

Address: **Paul G. Crowley, S.J.**  
Santa Clara University

“Bold Mercy: God’s Summons to Ecclesial Conversion”

Respondent: **Nancy Pineda-Madrid**  
Boston College

### Coffee Break

10:30 – 11:00 a.m.  
**San Cristóbal Ballroom**

### Foyer

## Concurrent Sessions

11:00 – 12:45 p.m.

1. Spirituality and the Scandal of the Mundane:  
Race, Racism, and Religious Identity – Selected Session

San Cristóbal A

Convener: **Marinus Iwuchukwu**, Duquesne University

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

Presenter: **Marinus Iwuchukwu**, Duquesne University

Paper Title: “Navigating the Challenges of Race Relations: Toward Effective Inter-religious and Intra-religious Dialogue among and between Muslims and Christians as Appropriate Response to Justice and Mercy in Contemporary Society”

Précis: This paper will explore the significance of race in interreligious and intra-religious relations, including the ways in which racial differences continue to cause tension among and between Muslims and Christians in the United States and select Western European countries. The author will proffer the application of inclusive pluralism as an empirical and theological construct derived from both Christian and Islamic theology toward promoting and advocating effective dialogue between and among Christians and Muslims.

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

Paper Title: “White Anxiety and the Theo-Politics of Affect in the Context of US White Supremacy: Implications for Christian Spiritual Praxis”

Précis: The premium placed on whiteness in US society not only creates a myopic vision with respect to the distribution of socioeconomic and socio-cultural resources within public and private spheres, but it is also generative of a politics of emotion. This paper will explore the relationship between affect and praxis as it informs Christian identities in order to identify possibilities for social transformation. Drawing insight from womanist, Latina feminist, and feminist liberation theologies, I argue that a spirituality attentive to racial justice will continuously seek out spaces of fracturing and lean into the uneasy dance of forgiveness and reparations.

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

2. Comparative Theology  
A Thematic Examination of the Significance of James L. Fredericks’ Work

San Cristóbal B

Administrative Team:

Bede Bidlack, Christian Krokus, Daniel Scheid

Convener: **Bede Bidlack**, St. Anselm College

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

Panelists: **Francis X. Clooney, S.J.**, Harvard University  
**Ruben Habito**, Southern Methodist University

**Mara Brecht**, St. Norbert College  
**SimonMary Ahiokhai**, Valparaiso University

Panel Title: "A Thematic Examination of the Significance of James L. Fredericks' Work"

Précis: This panel examines the significance of James L. Fredericks' comparative and interreligious work through four themes: the development of comparative theology, Buddhist-Christian dialogue, the theology of religions, and interreligious friendship in a global context. The panel's goal is to celebrate Fredericks' theology and to begin to develop several lines of inquiry on his lasting impact on Catholic theology and comparative/interreligious studies. Jim Fredericks will respond to the panel and offer reflections on his own life and work.

Respondent: **James L. Fredericks**, Loyola Marymount University

3. Justice and Mercy on the Cross: San Cristóbal CD  
Revisiting Anselm's theory of Atonement – Selected Session

Convener: **Robert J. Barry**, Providence College  
Moderator: **Bruce D. Marshall**, Southern Methodist University

Presenter: **David L. Whidden III**, Our Lady of the Lake College

Paper Title: "Justice and Mercy in God, On the Cross, and In the Classroom: Anselm of Canterbury's Changing Thought"

Précis: In the *Cur Deus Homo*, Anselm revisits his discussion of the relationship between God's justice and mercy from the *Proslogion*, where he solved the problem by means of the metaphysics of relations. In the CDH Anselm resolves the same problem Christologically, uniting justice and mercy in the person of Jesus, who makes satisfaction for all humans. We can follow Anselm's approach with regard to plagiarism cases in way that allows both justice and mercy to be made evident to our students.

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

Paper Title: "Would a Forgiving God Need Placation? An Examination of Mercy and Atonement"

Précis: Anselm's God, whose honor requires satisfaction if sinners aren't to be eternally damned, has been criticized as unmerciful. Did the father of the prodigal son, critics ask, demand any such payment? Although popular presentations of Anselm's theory are guilty of this charge, Anselm's theory of satisfaction itself does not propose the cross as a kind of divine mollification, but rather styles God as mercifully excluding punishment through a gracious transformation of the created order, an order in which his just God constantly delights. The question remains, however, of whether this theory best communicates God's mercy in today's contexts.

Presenter: **Amanda Alexander**, Fordham University

Paper Title: "Bread of Mercy, Stone of Justice: A Eucharistic Reading of Anselm's Atonement Theory"

Précis: The paper will first establish that, according to *Cur Deus-Homo*, the work of atonement is two-fold. First, God’s honor must be satisfied. This part of the atonement theory is developed explicitly in CDH with regards to God’s *iustitia*. The second work of atonement, however, is that the *iustitia* lost through sin must be restored to redeemed sinners if they are to enjoy beatitude. This paper will argue that, according to the theology implicit in Anselm’s prayers and meditations, this latter work is accomplished through the reception of the eucharist, whereby Christ’s *iustitia* is restored to the soul of the sinner.

4. Catholic Perspectives: “The Church: Toward a Common Vision” – Interest Group San Cristóbal E

Convener: **Catherine E. Clifford**, Saint Paul University

Moderator: **B. Kevin Brown**, Boston College

Presenter: **Steven Bevans, S.V.D.**, Catholic Theological Union

Paper Title: “Reading *The Church: Towards a Common Vision* Missiologically”

Précis: The first chapter of TCTCV emphasizes the idea that the church is missionary by its very nature. However, a missiological reading reveals that such a perspective is not fully operative throughout the text. This presentation will critique the text from a missiological point of view and propose a more coherent ecclesiology along missiological lines.

Presenter: **Susan K. Wood, S.C.L.**, Marquette University

Paper Title: “The Correlation between Ecclesial Communion and the Recognition of Ministry”

Précis: This presentation examines the correlation between the communion of the church and the mutual recognition of ministry in a critical examination of Chapter III of *The Church: Towards a Common Vision*, “*The Church Growing in Communion*” with references to the concepts of communion developed in chapter II, parts D and E. It asks the question whether the recognition of an imperfect communion between churches can lead to an incremental recognition of ministry, and what the relationship is between institutional bonds of communion and less tangible bonds of communion.

5. Fundamental Theology and Method – Topic Session San Cristóbal F  
Justice, Mercy, and Compassion as Fundamental-Theological Concerns

Administrative Team:

John E. Thiel, Daniel Rober, Jennifer Newsome Martin

Convener: **John E. Thiel**, Fairfield University

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

Presenter: **Caesar A. Monteverchio**, Mercyhurst University

Paper Title: "Justice as a Criterion for Doctrine"

Précis: Doctrine guides faith toward its proper ends. The effectiveness with which it is able to do so should be a measure by which it is judged. In the New Testament, the social responsibility of *koinonia* and the personal reorientation of *metanoia* are simultaneously established as ends of faith, meaning both should be standards by which to judge doctrine. A model of doctrinal development based on the hermeneutical imagination of Paul Ricoeur makes concerns for social justice essential to the authenticity of doctrine. The hermeneutical imagination within contextual theology can demonstrate such an integration of doctrinal development with justice.

Presenter: **Colby Dickinson**, Loyola University, Chicago

Paper Title: "The Permanent Tension of Justice and Mercy: Putting Theological Aesthetics at the Center of Theological Discourse"

Précis: This paper examines the (theological) aesthetics of Theodor Adorno and Hans Urs von Balthasar insofar as both thinkers frame their work as developments and implicit critiques of Kantian aesthetics. Both authors parse aesthetical formulations through the theoretical and deeply historical-theological tension between law (justice) and grace (mercy), specifically developing a notion of grace as having the form of a Kantian judgment, a sort of "lawfulness without law." This re-configuration of the tension between grace and law has theological implications for understandings of judgment and redemption, especially as they bear on Christian identity and Jewish-Christian relations.

Presenter: **Hille Haker**, Loyola University, Chicago

Paper Title: "Compassion as a Political-Theological Concept: A Re-interpretation of Mercy and Compassion"

Précis: After comparing three recent approaches to mercy and compassion, namely Kasper's "mercy," Metz's "compassion," and Nussbaum's "political emotion," the author proposes that "political-theological compassion" is a central foundational concept of Christian theology and social ethics. The author argues that all three approaches offer indispensable insights for theology and ethics. The argument unfolds in three central points: first, divine mercy or compassion is a central attribute of God's love and the necessary human response to suffering; second, compassion must be situated within a political ethics; and third, in its prioritization of the concern for those who suffer and its critique of and struggle against injustice, political-theological compassion corrects the absence of a moment of critique in Nussbaum's interpretation.

## 6. Latino/a Theology – Consultation

San Cristóbal G

Convener and

Moderator: **Ramón Luzárraga**, Benedictine University at Mesa

Presenter: **Rebecca Berru Davis**, St. John's University (MN)

Paper Title: "Cultivating Virtues of Mercy and Justice through an Encounter with Art: Latin American and Latino/a Perspectives"

**Précis:** In my paper I draw on examples of evocative works of art to demonstrate how an exercise of visual hermeneutics may lead to deeper understandings of mercy and justice. I do this by using examples of Latin American and Latino/a art that use religious symbols and themes. By examining the content and considering the context of the art, opportunities for theological reflection emerge. My premise is that mercy and justice are best understood through encounter, and art serves an affective and effective means of engendering an initial encounter that leads to deeper, relational encounter.

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

**Paper Title:** "Reading St. Anselm in San Juan: Satisfaction Guaranteed?"

**Précis:** Puerto Rico, the oldest colony of the United States, is faced with a \$73 billion dollar debt, an average of 43,000 people migrating from the island to the mainland annually, unemployment rates double the national average, a crumbling health-care system, made worse by an increasing number of medical professionals leaving the island. This paper offers a theo-political reading of Anselm's theory of atonement with a specific focus on his notion of debt. The implications (soteriological and economic) of debt are explored in the context of Anselm's life and thought, and the current economic debt crisis in Puerto Rico.

7. Human Trafficking and Modern Day Slavery – Interest Group  
The Meaning of Human Freedom In View of Theological Anthropology

Tropical A

**Administrative Team:**

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

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

**Moderator:** **Christina McRorie**, University of Virginia

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

**Paper Title:** "*Homo vulnerabilis*: Vulnerability in the Context of Human Trafficking and Modern-Day Slavery"

**Précis:** "Vulnerable populations" is a term used to refer to social groups that are discriminated against, marginalized, and disenfranchised from mainstream society. It is a term that clearly applies to victims of human trafficking and modern-day slavery. This paper will explore the implications of this global phenomenon to the understanding of sin and grace, human freedom, and human relationships in view of concrete actions toward justice, using the experience of victims of human trafficking and modern-day slavery in Asia and the struggle against this global scourge by members of the local as well as international community as the context for theological reflection, and using vulnerability as a hermeneutical framework. As vulnerability is a shared human condition there is potential for mutuality, commonality, and solidarity in/through it. As a human capacity that is linked to mercy it could pave the way for concrete actions toward justice.

**Presenter:** **Joseph E. Capizzi**, The Catholic University of America

Paper Title: "What's Wrong with 'Human Trafficking'"

Précis: This presentation explores the moral features of contemporary forms of coerced labor – by some accounts involving approximately 20 million persons – in comparison to traditional forms of slavery and argues that the comparison shows we can confidently class human trafficking a form of slavery. The purpose of this is twofold: first, to uncover and reflect upon the morally objectionable features of contemporary forms of coerced labor and second to (one hopes!) raise awareness about just how objectionable coerced labor is, and how complicit many of our contemporary practices of consumption are in advancing and supporting a contemporary form of slavery.

Presenter: **Victor Carmona**, Oblate School of Theology

Paper Title: "Mercy, Justice, and The Duty to Admit Central American and Syrian Refugees"

Précis: While the U.S. and Europe increasingly rely on Mexico and Turkey to stem the flow of refugees from Central America and Syria, they resist programs to manage their acceptance. This policy response suggests that the duty to admit refugees—as an act of mercy—lies on humanitarian grounds that may be weakened by externalizing border enforcement. Yet, immigration scholars have found evidence that such responses lead refugees into the hands of human traffickers and smugglers. I argue that their findings call for retrieving causal connection as additional grounds for a state's duty to admit refugees as an act of justice.

8. Yves Congar, O.P.: Legacy and Future Directions – Interest Group

Tropical B

Administrative Team:

Julia Brumbaugh, Rose Beal

Convener: **Julia Brumbaugh**, Regis University

Moderator: **Rose Beal**, St. Mary's University (MN)

Presenter: **Laurie Johnston**, Emmanuel College

Paper Title: "'The Blows of Realities and Events': Congar as a Model for Responding with Justice and Mercy to Contemporary Challenges to the Church"

Précis: Drawing on sources from Congar's later work, this paper will examine how he responded to new developments towards the end of his life (student protests of 1968, the emergence of liberation theology, changes in Church life, and Msgr. Lefebvre's movement). These responses illuminate his theological ideas in practice, particularly his understandings of tradition, of reform, and of the work of the Holy Spirit in the world. I will examine how these responses can offer guidance for public theology and theological ethics today as the Church responds to contemporary realities

Presenter: **Eric Dart**, Duquesne University

Paper Title: “No Justice without Mercy; No Mercy without Justice. A Paradigm for Understanding *Koinonia*”

Précis: The *koinonia* of the church is realized through the activities of *diakonia*, *martyria*, and *leitourgia*. This paper first elucidates the hermeneutical relationship between justice and mercy, as Pope Francis envisions it in *Misericordie Vultus*, as a paradigm for reimagining ecumenical engagement and strengthening the *koinonia* that exists between separated churches. Secondly, the principles of justice and mercy will be brought to bear on witness, worship, and service. Lastly, with respect to justice and mercy and in relation to Yves Congar’s concerns regarding intercommunion, I will argue for moments in which Eucharistic hospitality between separated churches could be warranted and appropriate.

Presenter: **Christian Raab, O.S.B.**, Saint Meinrad Seminary and School of Theology

Paper Title: “*Christifidelis Sine Additio* or *Indoles Saecularis*?: Yves Congar’s description of the laity in dialogue with contemporary trends”

Précis: Yves Congar’s theology of the laity displayed considerable development over his long career. However, his understanding that it was appropriate to associate the laity of the Church in a special way with secularity remained constant even if his understanding of the particulars of this association changed. This paper considers whether or not the association of laity and secularity remains valid for missiology and if so how it might best be articulated today so as to meet concerns that it distances clergy and religious from the world and/or laity from the center of the Church.

9. Sacramental-Prophetic Vision:  
Exploiting Insights from Bernard Cooke’s *Essential Writings* – Selected Session

Tropical C

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

Moderator: **Amanda Osheim**, Loras College

Panelists: **Daniel Horan, O.F.M.**, Boston College  
**Elizabeth Johnson, C.S.J.**, Fordham University  
**Kimberly Hope Belcher**, University of Notre Dame  
**Richard Lennan**, Boston College

Paper Title: “Sacramental-Prophetic Vision: Exploiting Insights from Bernard Cooke’s *Essential Writings*”

Précis: In the course of his sixty-year publishing and teaching career Bernard Cooke averred: “Whereas Vatican I was a meeting of a church threatened by the world, Vatican II was the gathering of a church that realized it was part of a threatened world.” That vision inspired Cooke’s theology to be a tireless pursuit of history as “vicarious experience” from which today’s church might resist “timeless” ideological forms of power to risk creative practices of tradition. Panelists will address the main categories of Cooke’s *Essential Writings*—fundamental, Christological, sacramental, and ecclesial—to propose insights for constructive theology serving a people-and-creation-oriented church.

10. Theology and Science – Topic Session

Salon del Mar AB

Administrative Team:

Gloria Schaab, S.S.J., Oliver Putz, Catherine Wright

Convener: **Gloria Schaab, S.S.J.**, Barry University

Moderator: **Oliver Putz**, Santa Clara University

Presenter: **Robert Russell**, Center for Theology and the Natural Sciences/Graduate Theological Union

Paper Title: “William R. Stoeger, S.J.: His Vision of and Legacy to Theology and Science”

Presenter: **Stephen Pope**, Boston College

Paper Title: “The Immanent Directionality of Nature and the Moral Elevation of *Homo sapiens*”

Précis: This paper pays tribute to William Stoeger’s work by exploring ways in which his account of the immanent directionality of nature can be complemented by both scientific accounts of the structure of human moral capacities and a virtue ethical approach to justice and mercy. The evolution of our capacity for reciprocity made it possible for cultures to develop norms of justice and the evolution of our capacity for empathy made it possible for cultures to develop norms of mercy. Moral growth moves from direct reciprocity and empathy for in-group members to justice and mercy toward out-group as well as in-group members.

Presenter: **Julia Feder**, University of Notre Dame

Paper Title: “Directed toward Relationship: William Stoeger’s Immanent Directionality and Edward Schillebeeckx’s Mystical Eschatology”

Précis: Though William Stoeger does not explicitly prioritize full relationship to God as the end of all creation, a priority on relationality does permeate his analysis of the natural order. In this paper, I will argue that a more explicit emphasis upon relationality would bring Stoeger’s arguments more in line with recent developments in evolutionary theory, viz., the “extended evolutionary synthesis” (EES) as well as mystical strains of the eschatological Christian tradition, viz., Edward Schillebeeckx’s claim “God is the future of man.”

11. Catholic Social Thought – Topic Session

San Gerónimo C

How are Justice and Mercy Related? Metaethical and Practical Considerations

Administrative Team:

Gerard Mannion, Anna Floerke Scheid, Julie Hanlon Rubio

Convener: **Gerard Mannion**, Georgetown University

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

Presenter: **Robert Gascoigne**, Australian Catholic University

Paper Title: "Justice and Mercy: Recent Catholic Teaching and Martha Nussbaum's *Political Emotions: Why Love Matters for Justice*"

Précis: A critical comparison between the key ideas presented in recent Catholic sources - in particular *Caritas in Veritate*, *Misericordiae Vultus*, and Walter Kasper's *Mercy: The Essence of the Gospel and the Key to Christian Life* - and Martha Nussbaum's *Political Emotions: Why Love Matters for Justice*. The paper focuses on these questions: What is the role of the concept of gift in the relationships between justice and mercy and justice and compassion? What is the role of religious symbols and narratives in the evocation of mercy and compassion? In what sense can mercy/compassion exceed justice without undermining it?

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

Paper Title: "Integrating Catholic Social Thought into the Year of Mercy - Corporal Works of Justice"

Précis: In his Bull of Indiction for the Year of Mercy, Pope Francis called justice and mercy "two dimensions of a single reality," indicating that the Church should use the Jubilee Year to promote a lasting connection between these two social virtues. One avenue for achieving this goal is to integrate justice more directly into traditional concepts of mercy. Thus, the corporal works of mercy can yield complementary "corporal works of justice" when larger commitments in Catholic social thought are considered. Together, these works provide practical tools for embodying both justice and mercy in the everyday life of the Church.

Presenter: **Christian Henkel**, University of Tübingen

Paper Title: "Experience Speaks Louder than Words: Initiating New Conversations about Justice in the Migration Discourse"

Précis: While the public debate about undocumented migration has in many areas been reduced to talking points and conflicting notions of justice, Catholic advocacy for migration reform has moved away from abstract concepts towards living experience. Based on ethnographic research that includes in-depth interviews with Catholic advocacy professionals, this paper suggests new ways to talk about justice by initiating a public conversation about the migrant experience and how it ties in with the biblical tradition and our modern political realities. Furthermore, this paper highlights Catholic advocacy, those giving a voice to the voiceless, as a source of theological wisdom and renewal.

## Friday Afternoon, June 10, 2016

**Women's Consultation on Constructive Theology Luncheon**

1:00 – 2:15 p.m.  
**Las Olas Terrace**

**Hearing of the Resolutions Committee**

1:00 – 2:15 p.m.  
**San Gerónimo Ballroom**

Presiding: **Mary E. Hines**

Emmanuel College  
Vice-President, CTSA

**Concurrent Sessions**

2:30 – 4:15 p.m.

1. Historical Theology I – Topic Session

San Cristóbal A

Administrative Team:

Daria Spezzano, Rita George-Tvrtković, Scott Moringiello

Convener: **Scott Moringiello**, DePaul University

Moderator: **Shawn Colberg**, College of Saint Benedict | Saint John's University

Presenter: **Anna Harrison**, Loyola Marymount University

Paper Title: "Justice and Mercy in the Purgatorial Piety of the Nuns of Helfta"

Précis: The theological basis for the Helfta nuns' relationship with purgatory's inhabitants is their indebtedness to God. This indebtedness has two basic sources, a modified Anselmian atonement theory and a complementary bridal mysticism. They concentrate on their cooperative role with Christ in paying the debt acquired by *other* human beings – and on their own indebtedness to Christ, which instigates their assumption of the role of co-redeemer with him. They express their consciousness of the need to fulfill their spousal duties to Christ as a desire to gratify God that incorporated God's own desire to satisfy those whom he loved – including souls in purgatory.

Presenter: **Francis Caponi**, Villanova University

Paper Title: "'I will give you what is just' (Matt 20:4): Thomas Aquinas and the Question of Merited Mercy"

Précis: This paper will argue that Thomas Aquinas presents justice as both the result of, and the indispensable preparation for, the gift of mercy; and the theological pivot of their confluence is the idea of merit. In order to reach this conclusion, I will (1) analyze the patterns of analogical attribution and negation which characterize the predication of divine justice and mercy, (2) discuss the "analogy of justice" in Aquinas' writings, and (3) consider the *processus justificationis* and the role of the divinizing grace of the sacraments in achieving that incorporation into Christ which is the reconciliation of sinners.

Presenter: **Agnes de Dreuzy**, St. Mark's College, University of British Columbia

Paper Title: "Justice and Mercy in *jus post bellum*: Pope Benedict XV (1914-1922)'s Overlooked Contribution"

Précis: Benedict XV (1914-1922) is arguably the first pope to offer a new perspective in the debate about justice and mercy in postwar time. He challenged the just war theory as a guarantee for just peace and pleaded for the pardoning of injuries and the practical love of enemies as an act of mercy eventually leading to justice and peace. The pontiff did not intend to create a new theology on justice and mercy. Nevertheless, his understanding of their relationship profoundly

transformed papal policy and was adopted especially by John Paul II and the current pope Francis, who both advocate mercy as legitimate political practices.

2. Failures in Sexual Justice: San Cristóbal B  
Catholic Feminist Responses and Recommendations – Selected Session

Convener: **Elizabeth Antus**, John Carroll University

Moderator: **James F. Keenan, S.J.**, Boston College

Presenter: **Elizabeth Antus**, John Carroll University

Paper Title: “What Makes 'Good Sex' for Women?: Female Sexual Disorders as Disruptions to Sexual Unity and Test Cases for Rethinking Catholic Theologies of Marriage”

Précis: This paper engages medical research on the female sexual disorder vulvodynia (pelvic floor pain during intercourse) and the suffering it causes for women and their partners. This suffering is a test case against which the paper critiques post-Vatican-II Catholic theologies of marriage. Despite valuing the unitive dimensions of marital sex, these theologies overlook the challenges of sustaining life-long sexual interest in one’s spouse, especially for women with vulvodynia. Taking seriously these challenges for Catholic frameworks of marriage makes sexual justice more possible for women.

Presenter: **Megan K. McCabe**, Boston College

Paper Title: “A Culture of Sexual Violence: A Catholic Feminist Analysis of Individual Complicity and Social Normalization”

Précis: Drawing upon social psychology, this paper exposes the sexually violent norms shaping young adult culture, a “rape culture” that presumes female sexual availability and male sexual entitlement. In response to this normalization of violence in heterosexuality, the paper employs Farley’s norms as the minimum standards for relationships and offer a program of gendered solidarity with victims of sexual violence.

Presenter: **Cristina Traina**, Northwestern University

Paper Title: “Conception as a Corporate Act: Revisiting Solidarity and Abortion”

Précis: This paper argues that Pope Francis’s condemnation of throwaway culture and Archbishop Cupich’s insistence on solidarity cast new light on women’s vulnerability to unintended pregnancy. The paper then connects Cupich’s consistent ethic of solidarity to Christine Gudorf’s consistent ethic of life famously articulated in her 1984 article, entitled “To Make a Seamless Garment, Use a Single Piece of Cloth.” Ultimately, this connection helps Catholic sexual ethics move beyond the ideological impasse between pro-choice and pro-life positions described by Gudorf thirty years ago.

3. Bioethics and Healthcare – Topic Session San Cristóbal CD

Administrative Team:

Robert V. Doyle, Meghan Clark, Tobias Winright

Convener: **Robert V. Doyle**, California Lutheran University

Moderator: **Meghan Clark**, Saint John's University

Presenter: **Tim Carey**, Boston College

Paper Title: "‘Remove the Harm, Lord of Men, and Give Healing’: Justice and Mercy in Catholic and Muslim Bioethical Approaches to HIV and AIDS in Kenya"

Précis: Mercy and justice represent common denominators between the Catholic and the Muslim approaches to theological bioethics in that both traditions are theologically and practically meant to include every member of society, regardless of religious affiliation. The paper explores the case of HIV and AIDS in Kenya as an example where the vocabulary of theological bioethics can be operative in providing an interfaith response to the disease from both an African Catholic and a Sunni Muslim perspective. Bioethics through the lens of justice and mercy for those suffering can thus be considered an entry point for dialogue between religions.

Presenter: **Christina G. McRorie**, University of Virginia

Paper Title: "Do we need justice or mercy in international pharmaceutical markets?: A natural law argument for limiting intellectual property rights"

Précis: This paper proposes that the thought of Thomas Aquinas contains resources for reframing lack of access to expensive pharmaceuticals in developing nations as a global public health issue requiring justice, and not solely charity. Although lack of access to HIV medication is often framed as an unfortunate scenario required by respect for intellectual property rights to pharmaceutical patents, employing Aquinas' claims regarding the purpose of creation, just pricing, and "superabundance" and "urgent need" reveals it to be a case of human law abrogating divine law. This paper accordingly argues that justice requires a limited respect for intellectual property rights.

Presenter: **Jennie Weiss Block, O.P.**, Partners in Health

Paper Title: "Liberation Theology in Action: One NGO's Efforts to Make a Preferential Option for the Poor in Healthcare"

Précis: This paper considers the themes of justice and mercy in relation to the "option-for-the-poor" service model forged by Paul Farmer and Partners In Health. The paper presents: 1) An overview of the PIH model highlighting the way liberation theology have been used to create new theory and praxis; 2) A discussion on two key principles of the PIH model - pragmatic solidarity and accompaniment – both of which amplify the Gospel's message; and 3) The ways PIH's model of service makes justice and mercy manifest and communicates God's universal love and preferential option for the poor.

#### 4. Christianity and Judaism – Consultation

San Cristóbal E

##### Administrative Team:

John T. Pawlikowski, Leo Lefebure, Carol Ann Martinelli

Convener: **John T. Pawlikowski, O.S.M.**, Catholic Theological Union

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

Presenter: **Jean-Pierre Ruiz**, Saint John's University, New York

Paper Title: "An Almost Unbearable Density of Stories: Puerto Rico and the Intricacies of Identity"

Précis: Aurora Levins Morales writes: "I came from an almost unbearable density of stories, thick as the red clay of my barrio. People ask me my name and I say my great-grandmother's grandmother was a rebel and a rabbi's wife. I say my great-grandfather seduced a servant and his wife cast her out. They ask where I'm from and I say slaveholders and slaves. I open my mouth and spill stories. My mother says the mix was outside her, in the streets and apartment buildings. I say the mix is in my body. I am the mix." (REMEDIOS: STORIES OF EARTH AND IRON FROM THE HISTORY OF PUERTORRIQUENAS {Boston: Beacon Press, 1998, 196}). The traditional practice of using her father's surname (Levins) and her mother's surname (Morales) underscores one of the many intricacies of Puerto Ricanness, the mix in her body of Jewish and Christian identity. This paper will attend to the work of Levins Morales and others who spill stories about mixedness in the complex history of Puerto Rico.

Respondent: **Carmen Nanko-Fernandez**, Catholic Theological Union

#### 5. Thomas Aquinas – Consultation Mercy in the Thomist Tradition

San Cristóbal F

##### Administrative Team:

Gregory LaNave, Anna Bonta Moreland, David Whidden

Convener: **Gregory LaNave**, Pontifical Faculty of the Immaculate Conception

Moderator: **David Whidden**, Our Lady of the Lake College

Presenter: **Romanus Cessario, O.P.**, St. John's Seminary

Paper Title: "Mercy in Aquinas: Help from the Commentatorial Tradition"

Précis: In *Summa theologiae*, Ia, q. 21, Aquinas treats justice and mercy in God. God's omnipotence manifests itself in a unique way when he pardons and shows mercy to his creatures. In fact, when we receive mercy for our transgressions, God reveals himself as the Highest Truth. He alone can forgive the creature's rebellion against the supreme norm for human life. What is better, God not only pardons, he also perfects. An examination of several authors from the Thomist commentatorial tradition will center on Aquinas's appeal to truth in this question and in IIa-IIae, q. 109 on the truth of life.

Respondents: **Mark Johnson**, Marquette University  
**Michael Dauphinais**, Ave Maria University

6. Lonergan – Consultation  
Justice and Mercy in light of Lonergan's Work

San Cristóbal G

Administrative Team:  
John Dadosky, Cyril Orji, Mark Miller

Convener: **Mark Miller**, University of San Francisco  
Moderator: **Mark Miller**, University of San Francisco

Presenter: **Joseph Ogbonnaya**, Marquette University

Paper Title: "Challenging the Unjust Structure of Governance and Social Malaise in Nigeria in the Light of Lonergan's Notion of Cosmopolis"

Précis: This paper raises two questions: First, in the light of the underdevelopment of Nigeria by Nigerians, could Lonergan's treatment of the social order and transformation of the historical process through cosmopolis offer clues to the societies in the global south (like Nigeria) in their quest for social transformation? Second, considering the impact of economic globalization especially on the developing parts of the world and the tension (presumed injustice in trade) in the global market, how far can Lonergan's ethics go in promoting the common good? Can Lonergan's theology of justice and mercy balance economic justice (strict adherence to the laws of the market) with mercy (charity to the poor developing countries) without collapsing global economy?

Presenter: **John Dadosky**, Regis College, University of Toronto

Paper Title: "God's Eternal 'Yes!': An Exposition and Development of Lonergan's Psychological Analogy of the Trinity"

Précis: This article presents an overview of Lonergan's psychological analogy of the Trinity with some proposed clarifications and developments. By way of presentation, it introduces the readers to Lonergan's early psychological analogy in his *Triune God: Systematics* in the context of contemporary theological reflection on the Trinity. Two developments are then presented, the first, following Robert Doran, is to develop the analogy as a proceeding Word of affirmation or God's eternal Yes. Second, I explore an interpretation proposed by Doran in order to interpret the earlier analogy and the later analogy in light of Ignatian spiritual theology, therefore retaining the fittingness of both analogies.

Presenter: **Joseph Martos**, Independent Scholar

Paper Title: "How the Insight into *Insight* Turned an Average Student Into a Scholar who Thinks Out of the Box"

Précis: Lonergan’s aim in *Insight: A Study of Human Understanding* is to enable readers to become familiar with their own cognitional activities and thereby to understand the basic workings of the human mind. Lonergan calls this project self-appropriation because it results in discovering what knowledge is from the inside, as it were, rather than from reading a theory about it in a book. Drawing upon personal experience, Martos will recount his youthful struggle to achieve insight into insight and the effects of that discovery on his career. He will also suggest why self-appropriation ought to be promoted among students today.

7. von Balthasar – Consultation  
Hans Urs von Balthasar as a Theologian of Mercy

Tropical A

Administrative Team:

Nicholas J. Healy, Danielle Nussberger, Barbara Sain, Mark L. Yenson

Convener: **Barbara Sain**, University of St. Thomas

Moderator: **Mark L. Yenson**, King’s University College at University of Western Ontario

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

Paper Title: “Playing Wise: *Spiel & Phronesis* in Balthasar’s Hermeneutics of Judgment and Mercy”

Précis: Balthasar interprets biblical and non-biblical texts of judgment as themselves sites of existential decision. For Balthasar, modern literature—for example, Bernanos, Péguy, Dostoevsky, Kafka, Sartre, Mann—is most effective for revealing the genuine possibility of lost-ness and for evoking real decision. This paper considers Balthasar’s hermeneutics of judgment in dialogue with the Gadamerian concepts of *phronesis* (practical wisdom) and *Spiel* (play). It then analyzes selections from Marilynne Robinson’s luminous novel *Lila* to argue that recourse to the non-discursive images of modern fiction can not only retroactively illuminate Balthasar’s interpretation of the judgment passages in Scripture, but also provide an analogy in its resistance to the univocal for the tentativeness with which questions of judgment ought to be approached theologically.

Presenter: **Randall S. Rosenberg**, Saint Louis University

Paper Title: “Balthasar as Theologian of Mercy in a Secular Age”

Précis: Mindful of widespread spiritual poverty in the cultural landscape of the west, this paper considers Balthasar as a theologian of mercy in the modern world. In light of Taylor’s *A Secular Age*, this presentation explores Balthasar’s account of Thérèse of Lisieux’s experience of night of nothingness and her desire to feast at the table of sorrow with unbelievers – a spiritual outreach marked by a particular emphasis on mercy rather than justice. Balthasar’s phenomenology of the saints offers theological resources for inhabiting the secular age with deep compassion and illuminates the possibility of a more “open take” on transcendence in the “immanent frame.”

8. Moral Theology I – Topic Session  
Theological Voices of Puerto Rico: A People, an Island, Their Hopes, and Their Challenge

Tropical B

Administrative Team:

Ramón Luzárraga, Christina Astorga, Kent Lasnoski

Convener and

Moderator: **Ramón Luzárraga**, Benedictine University at Mesa

Panelists:

**Teresa Delgado**, Iona College  
**Jorge Ferrer, S.J.**, Pontificia Universidad Católica Argentina  
**Luis Rivera-Pagan**, Princeton Theological Seminary

Panel Title: “Theological Voices of Puerto Rico: A People, an Island, Their Hopes, and Their Challenge”

Précis: Mindful of the CTSA’s presence for the first time on the island and country of Puerto Rico, we are dedicating this session to a dialogue among Puerto Rican scholars on ethical issues facing the island. Each of these scholars have made important, sustained contributions to ethical discussions concerning Puerto Rico. They have published in moral theology, focusing on the well-being of human persons and the well-being of Puerto Rico, having worked on the island itself, the Puerto Rican diaspora, and in the U.S. and Latin America.

9. Creation and Eschatology – Topic Session

Tropical C

Justice and Mercy for all of Creation: *Laudato Si’s* Contributions to the Doctrines of Creation and Eschatology

Administrative Team:

Mary Doak, Steven Rodenborn, Christopher Cimorelli

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

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

Presenter: **Gregorio Montejo**, Boston College

Paper Title: “Creation, Eschatology, Justice, Mercy: Thomas Aquinas in *Laudato Si’*”

Précis: Thomas Aquinas plays a central role in *Laudato Si’*, which contains three key Thomistic concepts: The universe as a whole evinces God’s inexhaustible riches, for natural plurality mirrors divine plenitude. The ultimate purpose of other creatures is not to be found in us, since creation is moving towards a common eschatological goal. God’s intimate presence in the world is a continuation of the work of creation. These insights culminate in justice, since justice directs our rightful relations to other creatures, and mercy, because the very act of creation discloses that the world is the result of God’s merciful love.

Presenter: **Wendy Crosby**, Loyola University Chicago

Paper Title: “Theological Tensions: Ecological Justice in *Laudato Si’* and the Doctrine of Providence”

Précis: In *Laudato Si’*, Pope Francis critiques anthropocentrism and argues for the intrinsic value of all creation. However, while God has always been understood to guide all of creation,

anthropocentrism has a lingering hold on the doctrine of providence. In Aquinas' model of providence, the intended end for human beings is union with God, whereas the rest of creation is guided ultimately for the sake of human beings. The tension between Francis' call for ecological justice and the doctrine of providence reveals that Francis' call must also be seen as a call to rethink anthropocentric models of providence.

Presenter: **Abigail L. Lofte**, University of St. Michael's College

Paper Title: *"Laudato Si's Call for Christian Witness to the Gospel: Expanding our Eschatological Mission to Sustainable Living with Earth"*

Précis: Pope Francis, in *Laudato Si'*, encourages care for creation inspired by eschatological hope for meaningful relationships with Earth. This paper offers more convincing power to Pope Francis' argument through an explicit invocation of the resurrection of Christ as the impetus for Christian action. Using Edward Schillebeeckx and Thomas Berry's theologies of resurrection, mission, and the viable human, a missiology emerges guided by hope and lived through Christian witness that seeks a renewed, sustainable future for Earth. In doing so, just and merciful relationships are developed between humans and the Earth community as Christians witness to the Gospel in the 21<sup>st</sup> century.

#### 10. Catholicity and Mission – Topic Session

San del Mar AB

Administrative Team:

Marinus C. Iwuchukwu, Amanda Quartz, Edmund Kee-Fook Chia

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

Moderator: **Amanda Quartz**, University of Saint Mary

Presenter: **Kevin Glauber Ahern**, Manhattan College

Paper Title: *"Mercy and Justice on the Margins: Toward an Integral Model of Mission"*

Précis: Using the experience of Jesuit Refugee Service as a case study, this paper examines the relationship between the work of Catholic organizations for social justice and the church's mission. While some post-conciliar models prioritize acts of mercy over justice, others risk reducing mission only to efforts at social transformation. With Pope Francis, a new model of mission is emerging. This framework includes, but cannot be limited to action for justice, mercy, or any one element. Such a model has the potential to frame, guide, and challenge Catholic organizations as they respond to the needs of people on the margins today.

Presenter: **Jeanine E. Viau**, University of Central Florida

Paper Title: *"Love Beyond Mercy: Respect as a Model for Communion with and among LGBTQ\* Persons"*

Précis: This study will analyze Pope Francis' sustained attention to mercy, especially as he applies this virtue to the pastoral care of gay persons, alongside my findings in an original ethnographic study with LGBTQ\* student activists at two Catholic universities. I argue that mercy alone is

insufficient to bring about justice and love for gender and sexual minorities in the Church. I propose respect as a more just form of love, one that allows for greater interpersonal mutuality and recognition, as well as a vocational paradigm shift from pastoral accompaniment to consensual communion.

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

11. Asian and Asian American Theology – Consultation San Gerónimo C  
Book Launch: *World Christianity and Global Theologizing: Essays in Honor of Peter C. Phan on the Occasion of his Seventieth Birthday* (2016)

Administrative Team:

Linh Hoang, Jonathan Tan, Carolyn Chau

Convener: **Jonathan Tan**, Case Western Reserve University

Moderator: **Anh Q. Tran, S.J.**, Jesuit School of Theology of Santa Clara University

Panelists: **Joseph Cheah**, University of Saint Joseph (CT)

**Julius Kei-Kato**, King's University College at Western University

**Christina Astorga**, University of Portland

**Elaine Padilla**, New York Theological Seminary

Panel Title: "Book Launch: *World Christianity and Global Theologizing: Essays in Honor of Peter C. Phan on the Occasion of his Seventieth Birthday* (2016)"

Précis: If there is anyone who deserves to be honored for advocating and advancing the discipline of World Christianity, it would be Peter Phan. His election in 2001 as the first non-European president of CTSA and the subsequent conferral of the John Courtney Murray Award in 2010 is testimony to his peers' esteem of his theological stature. This session honors Peter with the official launch of a collection of essays in World Christianity on his seventieth birthday (1946-2016).

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

## Friday Evening, June 10, 2016

**CTSA Business Meeting**

4:30 – 6:00 p.m.  
**San Gerónimo Ballroom**

Presiding: **Bradford E. Hinze**  
Fordham University  
President, CTSA

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

**President’s Reception for New/Newer Members** 6:15 – 7:45 p.m.  
**Las Olas**

**Liturgical Press Reception** 6:15 – 7:15 p.m.  
**Las Olas Terrace**

## **Saturday Morning, June 11, 2016**

**Benedictine Universities and Colleges Breakfast** 7:15 – 8:45 a.m.  
**Sponsored by Saint Anselm College** **Salón del Mar B**

**Breakfast Meeting: Karl Rahner Society** 7:15 – 8:45 a.m.  
**San Gerónimo C**

**Morning Prayer** 8:30 – 8:45 a.m.  
**Tropical C**

**Exhibits Open** 9:00 a.m. – 5:00 p.m.  
**San Cristóbal Ballroom Foyer**

**Third Plenary Session** 9:00 – 10:30 a.m.  
**San Gerónimo Ballroom**

Presiding: **David Hollenbach, S.J.**  
Boston College  
President-Elect, CTSA

Address: **Margaret Farley, R.S.M.**  
Yale University

“Mercy and Its Works: Ethics and Spirituality”

Respondent: **Emmanuel Katongole**  
University of Notre Dame

**Coffee Break** 10:30 – 11:00 a.m.  
**Foyer** **San Cristóbal Ballroom**

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

1. **Responsible Investment in Companies Producing Fossil Fuels:** San Cristóbal A  
**Developing Guidelines for the CTSA and Other Catholic Institutions – Invited Session**

Moderator: **Thomas Massaro, S.J., Jesuit School of Theology of Santa Clara University**

Panelists: **Erin Lothes Biviano**, College of St. Elizabeth  
**Regina Wentzel Wolfe**, Catholic Theological Union  
**John Carr**, Initiative on Catholic Social Thought and Public Life, Georgetown University

Paper Title: “Responsible Investment in Companies Producing Fossil Fuels: Developing Guidelines for the CTSA and Other Catholic Institutions”

Précis: This panel will propose possible guidelines for Catholic institutions regarding their investment in companies that produce fossil fuels, and the theological and ethical rationale for such guidelines. The guidelines will be developed in a way that will be useful to the development of environmentally responsible investment policies both by the CTSA itself and by other institutions in the larger Catholic communities, such as dioceses, universities, and hospitals. In light of the panel discussion, we will seek to prepare a document during the following year that could be approved by the CTSA board in 2017 and then disseminated more broadly.

2. Newman and the Crisis of Modernity – Interest Group San Cristóbal B

Administrative Team:  
 Brian W. Hughes, Danielle Nussberger

Co-Conveners: **Brian W. Hughes**, University of Saint Mary (KS)  
**Danielle Nussberger**, Marquette University

Moderator: **Robert C. Christie**, National Institute of Newman Studies

Presenter: **Ono Ekeh**, Sacred Heart University

Paper Title: “Newman on the Role of Doubt”

Précis: The history of science and the scientific method have presented us with models of thinking that seem to call pre-scientific and faith claims into question. For the modern mind, the presence of doubt is enough to destroy the credibility of an authority or a belief claim. John Henry Newman explores the role and function of two kinds of doubt in his writings, experiential and hypothetical doubt. Newman understands doubt as natural phenomenon in our journey towards truth and not as a pernicious attitude to be avoided at all cost.

Presenter: **Damon McGraw**, The Academy of the Holy Cross

Paper Title: “Modernity as a Crisis in Newman’s Thought: A Primer”

Précis: The work of John Henry Newman not only contains but revolves around his interpretation of modernity as an historically unique crisis for Christianity. This paper offers an orientation to the key texts and major themes of his analysis. The texts fall into three categories: (1) statements of his mature view, (2) articulations of his initial perception, and (3) explicit contestations of modernity. The major themes are (1) a new (false) image of liberty, (2) reducing reason to

evidence establishment and expedience calculation, and (3) replacing the role of religion as the bond of society with the secular principle of utility.

Presenter: **Paul Monson**, Loyola Marymount University

Paper Title: “Newman and American Catholicism: The Search for a Hemispheric Ecclesiology”

Précis: Drawing from John Paul II’s transcontinental vision of “America” and recent calls for a more hemispheric ecclesiology of American Catholicism, the paper engages the thought of John Henry Newman on the relationship between global and local expressions of faith and culture. Focusing on Newman’s ecclesiological insights in *Apologia Pro Vita Sua* and his epistemology of faith in *A Grammar of Ascent*, the study places Newman in dialogue with the exigencies of justice and mercy in Catholicism today, especially with respect to immigration in the Americas.

3. Black Catholic Theology – Consultation  
Debt and Life, Justice and Mercy

San Cristóbal CD

Administrative Team:

Kathleen Dorsey Bellow, SimonMary Aihokhai

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

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

Presenter: **John Segun Odeyemi**, Duquesne University

Paper Title: “Justice and Mercy: Breaking New Grounds in the Question of Discordancy: A Case Study in the Development of Doctrine in African Catholicism”

Précis: The call for Justice and Mercy by Pope Francis raises critical questions across theological and secular contexts. In light of the pontiff’s call for a Jubilee Year of Mercy and, in *Evangelii Gaudium*, references in his teachings to these themes, I intend to investigate the theological meaning of Justice and Mercy and to reconcile it to the question of discordancy among the underprivileged in developing nations. Then I will proffer as a concrete example, discordancy in Africa as an opportunity for a theological definition on the use of condoms as prophylactics to show a Church that acts mercifully and does justice.

Respondent: **SimonMary Aihokhai**, Valparaiso University

4. God/Trinity – Topic Session

Walter Kasper’s *Mercy: the Essence of the Gospel and the Key to Christian Life*

San Cristóbal E

Administrative Team:

Nancy Dallavalle, Manuel Cruz, Karl Hefty

Convener: **Nancy Dallavalle**, Fairfield University

Moderator: **Manuel Cruz**, Belmont University

Presenter: **Gloria L. Schaab, S.S.J.**, Barry University

Paper Title: "Mercy in an Evolving Cosmos"

Précis: Mercy has been defined as a virtue *ad alterum* which Walter Kasper correlates with compassion and empathy. While metaphysical assertions of divine immutability and impassibility seem to preclude a divine mercy understood in this way, global suffering has provoked many theologians to advance theologies of divine suffering consonant with Kasper's vision of divine mercy. Resonant with such theologies, this paper contends that divine mercy necessitates a conception of God as suffering. It does so within an evolutionary worldview which argues for an understanding of divine mercy as "God's *caritas operativa et effectiva*" in an evolving and suffering cosmos.

Presenter: **Christopher M. Hadley, S.J.**, Lonergan Research Institute, Toronto, ON

Paper Title: "Towards an Ontology of Divine Mercy"

Précis: The paper considers issues of divine ontology in light of concerns raised by Walter Kasper in his new volume, *Mercy* (2014), and with regard to recent thought in Christology and trinitarian theology. Hans Urs von Balthasar is suggested as a possible source for some of the terms for a metaphysical conception of divine mercy rooted in Christ's kenosis. Balthasar's account of the suffering of Christ in trinitarian terms allows for insights that could satisfy some of Kasper's concern for guarding against anthropological projection at one extreme and any undue emphasis of divine impassibility at the other.

Presenter: **Greg Zuschlag**, Oblate School of Theology

Paper Title: "A Metaphysics of Divine Mercy? An Examination of Donald Gelpi's Trinitarian Theology of Personhood"

Précis: In light of Kasper's recent "systematic reflections" on the Trinity, this presentation explores the idea of whether or not divine mercy can be conceived of not just in existentialist and personalist categories but also in metaphysical ones. After highlighting the problems facing the dominant classical and modern metaphysical traditions for understanding God, the presentation proposes that the alternative metaphysics put forth in Donald Gelpi's Pericean inspired philosophical theology does open a way to think divine mercy in metaphysical categories given its ability to define both "freedom" and "person" metaphysically in way that does justice to biblical and Trinitarian assertions that God is imminently relational and personal.

## 5. Moral Theology II – Topic Session

San Cristóbal F

Administrative Team:

Ramón Luzárraga, Christina Astorga, Kent Lasnoski

Convener: **Ramón Luzárraga**, Benedictine University at Mesa

Moderator: **Christina Astorga**, University of Portland

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

Paper Title: "Mercy is Person: Pope Francis and the Christological Turn in Moral Theology"

Précis: Francis' emphasis that Christian morality is born out of an encounter with Jesus is rooted in the renewed Christological turn inaugurated by the Second Vatican Council. In light of that turn, theologians are invited to discover again that Christian morality surges from the surprising discovery that "the Gospel responds to our deepest needs, since we were created for what the Gospel offers us: friendship with Jesus and love of our brothers and sisters." (*Evangelii Gaudium*). Accordingly, Christian morality should not be described primarily as following rules, but as following a person, Jesus, "the face of the Father's mercy."

Presenter: **Gigesh Thomas**, KU Leuven

Paper Title: "Prophetic Intervention for Prevention of Farmer Suicide in India: A Dialogue with Contemporary Catholic Teaching"

Précis: Poverty induced shame has driven over a quarter of a million farmers in India to commit suicide. Confronted with the loss of face because of an imminent or feared pauperization and inability to provide for their families, the head male came to see suicide as their only real option in a shame-based culture. This paper investigates how Catholic understandings of mercy should be one of the guiding principles for the Church to combat the fatalism of Indian culture. Lest this pastoral involvement be viewed as naïve condescension and patronization, I juxtapose these ideas with Paul Ricœur's concept of solicitous relationship.

Presenter: **James F. Keenan, S.J.**, Boston College

Paper Title: "University Ethics: The Problem, Proposals for Best Practices, and a Call for the Promotion of Justice across the Contemporary University"

Précis: I argue that the university does not promote a culture of ethics for its own employees, administrators and trustees. I propose a brief synopsis about the lack of justice at universities on matters related to race and gender and class, as well as its impact on adjunct faculty, international students, and university athletes. I also highlight how the professional identity of the faculty and the "landscape" of the university's many departments fortify a non-relational university in which transparency and accountability are avoided and thwarted. I then show best practices to consider, which need to be integrated across the university.

## 6. Buddhist – Christian Dialogue – Interest Group

San Cristóbal G

Administrative Team:

Thomas Cattoi, Jonathan Tan, Karen Enriquez

Convener: **Thomas Cattoi**, Jesuit School of Theology of Santa Clara University

Moderator: **Karen Enriquez**, Xavier University

Presenter: **Susie Paulik Babka**, University of San Diego

Paper Title: "An Aesthetics of Vulnerability: Toward a Buddhist-Christian Ethic of Forgiveness"

Précis: This paper explores how Buddhism and Christianity may be seen as interdependent regarding an aesthetics of vulnerability, a standpoint of sensitivity to the world that regards the Other as the fundamental condition of subjectivity. Relying on the thought of Emmanuel Levinas, Masao Abe, and others, an ethical stance of vulnerability is a willingness to be "wounded" by the Other, toward an emptiness of the "self," where alterity makes being possible; sensibility—the aesthetic impulse to feel, to be wounded—is the womb of risk. Here is where forgiveness, understood as a wound carried in the persistence of love, is possible.

Presenter: **Ruben Habito**, Southern Methodist University

Paper Title: "Victim and Oppressor: Buddhist and Christian Reflections on Atonement and Forgiveness"

Précis: A Jewish concentration camp inmate is approached by a dying Nazi soldier toward the end of the war, asking forgiveness for all the harm perpetrated by his fellow Germans against the Jewish people. If you were the inmate, how would you respond? This presentation takes Simon Wiesenthal's question to the reader in his provocative book, *The Sunflower: The Possibilities and Limits of Forgiveness* (Schocken, 1998) as its starting point, examining Buddhist and Christian perspectives in addressing the situation of our contemporary global society marked by violence on many fronts, where we find ourselves both victim and perpetrator on the multidimensional levels of our being.

Presenter: **Glenn Willis**, Misericordia University

Paper Title: "Forgiveness and Self-Interest: Buddhist and Christian Challenges to the Contemporary Psychology of Forgiveness"

Précis: When forgiveness is conceived primarily as an individual decision (Davis, et al., "Making a Decision to Forgive," *Journal of Counseling Psychology*, 2015, Vol. 62), involving therapeutic benefits that accrue chiefly to the forgiver, the extra-personal purposes of forgiveness in both Buddhist and Christian traditions are radically limited. In particular, narrowly therapeutic conceptions of forgiveness risk disengagement from the larger religious process of expanding merciful epistemology toward others. This presentation examines several Tibetan *lojong* or awareness-training instructions in comparison with teachings on forgiveness in the Gospel of Matthew, in order to challenge several basic assumptions in the contemporary psychology of forgiveness.

## 7. Liturgy and Sacraments – Topic Session

Tropical A

Administrative Team:

Judith M. Kubicki, Katharine E. Harmon, Anne McGowan

Convener: **Judith M. Kubicki, C.S.S.F.**, Fordham University

Moderator: **Anne McGowan**, College of Saint Benedict | Saint John's University

Presenter: **Rhodora Beaton**, St. Catherine University

Paper Title: "Mercy Revealed: The Dignity of the Marginalized Made Manifest in the Liturgy"

Précis: The work of the twentieth century liturgical movement anticipated many of the fruits of the Second Vatican Council. Drawing on the work of liturgical designer and Catholic Worker artist Ade Bethune, this paper will demonstrate that a focus on mercy as central characteristic for Christian life and liturgical celebration existed prior to the Second Vatican Council and can contribute to twenty-first century efforts to develop a theology of mercy. The paper will consider Walter Kasper's recent work within the context of Bethune's contributions. It will conclude with a retrieval and application of elements of Bethune's work for liturgical celebration today.

Presenter: **Jonathan Stotts**, Vanderbilt University

Paper Title: "Calling Down God's Mercy Upon the Body: Revisiting the Third Rite of Penance"

Précis: While the majority of Catholics continue to avoid the practice of individual auricular confession, the absence of robust liturgies of penance in parish and diocesan life signifies a glaring obstacle to the formation of the People of God as those who live lives of justice and mercy. This paper revisits the promises and challenges of the long-suppressed third rite of penance, arguing that it addresses the lived situation of the People of God where they are today, more fully expresses the Church's penitential traditions, and provides a necessary complement to continued emphasis on frequent reception of communion.

Presenter: Susan Ross, Loyola University Chicago

Paper Title: **Challenging and Rethinking Justice, Mercy and Gender**

Précis: Women's exclusion from the fullness of Christian ministry is not even considered a question of (in)justice at all on the official level, but is rather considered a settled issue given by divine revelation. When it comes to mercy, examples abound of a profound, one is tempted to say harsh, *lack* of mercy with relation to the contested issue of women's ordination. In this paper, I will contrast the compassion and mercy extended to some with the judgment extended to others in order to put into question the range of justice and mercy with regard to gender and the sacraments.

8. Practical Theology – Topic Session  
Justice and Mercy in the Life of the Parish

Tropical B

Administrative Team:

Theodore James Whapham, Natalia Imperatori-Lee, Thomas Groome

Convener: **Theodore James Whapham**, University of Dallas

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

Paper Title: “Reconfiguring Mercy: Parish Communities and the Practice of the Gospel”

Précis: Pope Francis’s call to “evangelizing communities” to “embrace human life, touching the suffering flesh of Christ in others” presents a special challenge to local parish communities struggling amidst a crisis of leadership and mission, that often seem to be turning more inward in defense than outward in joyful proclamation. This paper examines two pairs of cases encountered in field research of parishes: two contrasting approaches to reconfiguration being used in various European dioceses, and two contrasting examples of reconfiguration in one American city. The cases illustrate, negatively and positively, both effective pastoral engagement and the ecclesiological vision that accompanies it.

Presenter: **Hosffman Ospino**, Boston College

Paper Title: “Justice and Mercy Meet *en la parroquia*: Theological-Political Realities and Implications of the Sanctuary Movement as Practiced in Hispanic Catholic Parishes Protecting Undocumented Immigrants”

Précis: This paper is an exercise of practical theological reflection that looks closely at rituals, symbols, and commitments associated with the *sanctuary movement* when invoked to protect undocumented immigrants in Catholic parishes throughout the United States. This paper analyzes how these symbols and practices are clear instances where justice and mercy meet in the everyday, particularly challenging Christian communities to live out their faith in prophetic ways.

Presenter: **Phyllis Zagano**, Hofstra University

Paper Title: “Justice for Women”

Précis: Important support for the ordination of women combines the principals of justice and mercy to counter the argument that women cannot image Christ. While women cannot “image” the human Jesus, women clearly can image the risen Christ. By recovering its historical practices regarding women deacons the Church would justly include women in the merciful teaching that all are made in the image and likeness of God. 1) Does history require just action in the present? 2) Can the Church act justly regarding women? 3) Would women be more justly and mercifully treated if the Church restored its historical practices?

## 9. Theological Anthropology – Topic Session

Tropical C

Administrative Team:

Vincent J. Miller, Elizabeth Antus, Julia A. Feder

Convener: **Vincent J. Miller**, University of Dayton

Moderator: **Andrew Prevot**, Boston College

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

Paper Title: "Justice and the Occlusion of Politics in Theologies of Disability"

Précis: Christian theologians who write about persons with intellectual disabilities have strikingly little to say about justice. The claims of justice have little applicability, it is argued, to persons who will never fully be able to achieve the goal of independent selfhood. This paper argues that theologians of disability ignore questions of justice at great peril. The opportunities and challenges that persons with disabilities face today highlight the need for renewed thinking about the intersection of justice and disability. Thinking about disability in Church and society exposes the limits of justice without charity, and the dangers of charity without justice.

Presenter: **Brianne Jacobs**, Fordham University

Paper Title: "Is Solidarity Justice? Seeking Justice in an Anthropology of Embodied Difference"

Précis: This presentation asks: can solidarity exist between radically different bodies and, if not, is solidarity still the means towards the end of justice? I use JB Metz and Judith Butler to answer that in an anthropology of embodied difference, embodiedness makes the justice of full solidarity impossible in this history. However, I will use Metz and M. Shawn Copeland to argue that it is only by thinking through anthropology as embodiedness that one can hope for solidarity and justice in the eschaton. I will structure the argument with writing from the Black Lives Matter movement.

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

Paper Title: "The *Imago Communitas Dei*: A Theological Anthropology of the 'Kingdom' of God"

Précis: This paper offers a constructive proposal for talking about humankind in the framework of justice and mercy relative to Jesus Christ. As Jon Sobrino has shown within christological discourse, theology influenced by Greco-Roman metaphysics has traditionally taken as its starting-point the being of Jesus rather than the history of Jesus. Christian anthropological discourse has tended to follow the same path. This paper contends that engaging Jesus principally as prophet of Israelite tradition, operating within the context of massive exploitation of the first century Galilean peasantry, yields an alternative, non-metaphysical framework for articulating a theological anthropology of human community and wellbeing.

10. Spirituality – Topic Session  
Spirituality of Justice and Mercy as a Source for Theology

Salón del Mar AB

Administrative Team:

Simon J. Hendry, S.J., Wendy Wright, Colleen Carpenter

Convener: **Simon J. Hendry, S.J.**, University of Detroit Mercy

Moderator: **Wendy Wright**, Creighton University

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

Paper Title: "Pope Francis as an Interpreter of Ignatius's *Spiritual Exercises*"

Précis: This presentation argues that Francis's interpretation of Ignatius of Loyola's *Spiritual Exercises* sheds light on his view of mercy and its relation to justice. My premise in so doing is that while theologians more typically have approached spirituality from the viewpoint of academic theology, Francis moves in the opposite direction. To make my case I compare Francis's approach to mercy to that of others, including John Paul II. In so doing I will show that Christian spirituality provides an indispensable grid for understanding this theological theme, thus contributing to the ongoing conversations on how spirituality enriches academic theology.

Presenter: **Dorian Llywelyn, S.J.**, Heythrop College, London

Paper Title: "Mirror of Justice, Mother of Mercy: Mary, Theology, and Spirituality"

Précis: Feminist and liberationist theologies have frequently presented Mary as emblem of justice, prayed with in a relationship of horizontal solidarity, yet without any resulting substantial grassroots spiritual practice. In many immigrant cultures, Mary is seen as champion of the downtrodden; yet, as an embodiment of mercy, she is primarily prayed to, and experienced in maternal, protective guise. These contrasting construals invite a consideration of the sources, loci, and audiences of theology. The discipline of spirituality, its comprehensive concentration on religious experience, offers tools for considering the complex interplay between religio-cultural and political experiences, collective and individual prayer, and academic theology.

## 11. Theological Diversity – Invited Session Theological Perspectives on Revelation

San Gerónimo C

### Administrative Team:

Daniel Finn, Richard R. Gaillardetz, James F. Keating, Christopher Ruddy

Convener: **Christopher Ruddy**, Catholic University of America

Moderator: **Kristin Colberg**, College of Saint Benedict | Saint John's University

Presenter: **James Keating**, Providence College

Title: "What Difference Does It Make that God Has Spoken?"

Précis: Theological disagreements between conservative and liberal theologians are often disagreements over how what God has revealed ought to function in theology. Conservative theology is marked by a concern, even anxiety, that God's revealed Word enjoys priority over all human ideas and desires. They insist priority requires a degree of objectivity for revelation, both with respect to how it is distinguished from what is not revealed and in the content God has revealed. In modern Catholic theology prior to Vatican II, the objective character was most often expressed in a propositional understanding of divine revelation and Church teaching. Since the Council, the propositional approach has been subjected to continual attack both from conservative and liberal theologians alike. However, the difference is that conservatives remain

convinced that apart from an objective character, God’s revelation cannot make the difference for theological reflection that it must.

Presenter: **John Thiel**, Fairfield University

Title: “The Literal Sense of Tradition: Does It Stretch or Will It Break?”

Précis: This paper approaches a theology of revelation by considering issues about which Catholic theologians of traditionalist and progressivist sensibilities are inclined to disagree. These neuralgic issues do not involve disagreements about how God reveals in scripture or even about the content of scripture. Rather Catholic theological disagreements concern how divine revelation is communicated and received in tradition. This paper delineates a theology of tradition that intends to bridge this divide, and offers an account of different traditionalist and progressivist judgments about the beauty of tradition that need to be mutually appreciated in the Church.

## Saturday Afternoon, June 11, 2016

***Theological Studies* Editorial Consultation Luncheon**

12:50 – 2:15 p.m.  
**Executive Boardroom**

**CUERG Luncheon**

1:00 – 2:15 p.m.  
**Las Olas Terrace**

**Concurrent Session**

2:30 – 4:15 p.m.

1. Decolonizing Theology:  
Puerto Rico as Locus, Source y Context en Teologías Latin@s – Selected Session

San Cristóbal A

Convener: **Carmen Nanko-Fernández**, Catholic Theological Union at Chicago

Moderator: **María Teresa Dávila**, Andover Newton Theological School

Presenter: **José R. Irizarry**, Villanova University

Paper Title: “Teoinsularismo: Recovering Transcendence as a Decolonizing Practice in the Puerto Rican Context”

Précis: Expressions of faith that emerge from cultural sources on a daily basis determine the “ecology” of Christian discourse in the Puerto Rican context. The popularization of those expressions via the mediation of politics, communications, and social rituals respond to colonial practices such as undifferentiated dependence and rugged consumption. This presentation problematizes cultural popularization of faith expressions and proposes the critical re/covery of theological sources as a decolonizing practice.

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

Paper Title: "Problematizing the Cultural Move from Sacred to Secular: A Focus on Nuestra Señora de Belén in Puerto Rico"

Précis: The breast, as an embodied image, has gone from being understood as sacred, e.g. nursing Madonnas prevalent in Europe prior to the 17<sup>th</sup> century, to highly secular, as depicted in contemporary larger-than-life lingerie posters in public spaces. In the Americas, breasts, through these nursing Madonnas, have never lost sacred components. Nuestra Señora de Belén in Puerto Rico provides one María de la Leche which complicates the lines between sacred and secular across four centuries.

Presenter: **Jean-Pierre Ruiz**, Saint John's University, New York

Paper Title: "'Come out of her, my people' (Rev.18:4): The Post(?)colonial Politics of Apocalypse from the Puerto Rican Diaspora"

Précis: As a Nuyorican, a member of the Puerto Rican diaspora, I will offer a re-reading of John's Apocalypse in conversation with the work of scholars on the island and in the diaspora. I suggest that their analyses of the Puerto Rican colonial situation have resonances that shed new and different light on the predicament in which the seven churches of the Roman province of Asia found themselves.

Presenter: **Carmen Nanko-Fernández**, Catholic Theological Union at Chicago

Paper Title: "Safe @ Home y en Diáspora: The Sanctification of Roberto Clemente"

Précis: Since his death on a mission of mercy, the iconic Puerto Rican béisbol player Roberto Clemente has been memorialized on la isla and en diáspora in distinctly religious language and images. Select representations from aquí y allá demonstrate how this memory is deployed in ways that seek to sustain communal and cultural identity, and encourage resistance to all that demeans dignity.

## 2. Historical Theology II – Topic Session

San Cristóbal B

Administrative Team:

Daria Spezzano, Rita George-Tvrtković, Scott Moringiello

Convener: **Daria Spezzano**, Providence College

Moderator: **Jim Lee**, Southern Methodist University

Presenter: **Khaled Anatolios**, University of Notre Dame

Paper Title: "Justice and Mercy in Athanasius's Soteriology"

Précis: The correlation of justice and mercy has traditionally been one of the key components of the exposition of soteriological doctrine. Modern theology, however, has often denigrated "judicial" accounts of Christ's salvific work, and identified such accounts with the medieval Western tradition, which is typically contrasted with the Greek Patristic conception of salvation as deification. In refutation of this narrative, this paper will analyze the correlation of divine justice

and mercy in the soteriological doctrine of one of the great Greek theologians of deification, Athanasius of Alexandria.

Presenter: **Bruce D. Marshall**, Southern Methodist University

Paper Title: *“Tolle me et redime te: Anselm and Aquinas on the Justice and Mercy of God”*

Précis: In his *Proslogion* Anselm looks for a way of understanding the harmony of God’s mercy and justice, but evidently finds it only much later, at the end of the *Cur Deus homo*. His argument there suggests that only the cross harmonizes God’s mercy and justice, and thus that the cross is necessary for God. Yet Anselm is not willing to grant that the cross is necessary; still less, later on, is Thomas Aquinas. How then can we understand mercy and justice to coincide on the cross, yet not see the cross as necessary for the coincidence of mercy and justice?

### 3. Christ – Topic Session

San Cristóbal CD

#### Practical Applications of Mercy and Justice in Christology

Administrative Team:

Susie Paulik Babka, Elisabeth Vasko, Orfilio Valiente

Convener: **Susie Paulik Babka**, University of San Diego

Moderator: **Elisabeth Vasko**, Duquesne University

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

Paper Title: *“Whiteness in Christology”*

Précis: When I look for Jesus today, I find him protesting in Ferguson, demanding compassionate immigration reform, trying to end poverty, and advocating for exploited workers everywhere. He was—and is—all about justice and mercy. Yet many contemporary Christologies fail to articulate a praxis of justice and mercy that engages current problems. I contend that one reason is the unexamined whiteness of many of those who produce these Christologies. My paper will explain what I mean by whiteness, show how it operates in Christology, and propose three steps white theologians can take in order to begin to transcend it.

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

Paper Title: *“Color of the Crucified: Justice, Mercy and the Sin of Supremacy”*

Précis: A sense of supremacy created the conditions for Whites in the US to enjoy greater material benefits than their Native American, Black and Latino counterparts. This disparity is a sin of white supremacy. Can we fashion a Christology/Christ-imagery sufficient to the sin of white supremacy? This paper will present US racialized disparity in historical and contemporary perspective, including poverty among Puerto Ricans. Recognizing Christian theology as implicated in this injustice, the crucified Christ in the theology of Karl Barth, Mamie Till and Ada Maria Isasi-Diaz will be mobilized for new possibilities. Contemplation of new iconography that

includes the color of the crucified forces the questions: For whom must justice be enacted? How might mercy be extended?

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

Paper Title: "Christ as Mercy: Some Insights from Islam"

Précis: After recovering Christian de Chergé's Christian-Muslim study of mercy, I argue that a sympathetic reading of the Islamic conception of the prophet as mercy (which I explain) enriches Christian theological reflection on Jesus, helping us to understand Christ as mercy. I conclude with an example of the potential fruit of a comparative approach. Informed by the Islamic conception of mercy, I re-read Christ's gratuitous decision to reveal his wounds to Thomas in John 20:19-31 (Gospel for Divine Mercy Sunday) as an instance of God's merciful willingness to teach us.

#### 4. Theology and the Challenges of Global Integration – Interest Group

San Cristóbal E

Administrative Team:

Gemma Tulud Cruz, Mark Miller

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

Moderator: **Mark Miller**, University of San Francisco,

Presenter: Mary Jo Iozzio, Boston College

Paper Title: "Global Integration and Human Mobility: The Case of More Than 3 Million Syrian Refugees"

Précis: Since 2011 more than 12.2 million people have been displaced from their homes in Syria. The UNHCR identifies the crisis as the world's largest catastrophe: the nation is in ruins and its people in dire need. Pope Francis calls the Church and nation states to take in refugees, whom we must "view "as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation" (Address to US Congress, 9-24/2015). Framed by mercy, Catholic Social Teaching, particularly on human dignity, the preferential option for the poor and otherwise marginalized, and solidarity challenges people, ecclesial bodies, and states with privilege to be a refuge for those in need.

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

Paper Title: "Solidarity, Technology and Globalization: Attending to the Infrastructures of Relationship"

Précis: Globalization is not a monolithic reality, but rather a macro process emerging from myriad modalities of interconnection. Each of these—whether financial and commodity flows, media and digital connections, or migration and cultural encounters—constructs, facilitates and attenuates relationships in a particular way. As a distinctly social virtue, solidarity is particularly dependent on the infrastructures of relationships. Communities, unions, and social movements aren't simply the realization of solidarity, they provide the structures, forms and practices of

relationship that enable its realization. This paper will evaluate various means of global interconnection from the perspective of how they help and hinder solidarity.

Presenter: **Julie Hanlon Rubio**, Saint Louis University

Paper Title: "Justice, Fidelity, and Mercy: A Feminist Appraisal of Family Violence in a Global Context"

Précis: Despite growing awareness, family violence received limited attention at the 2014 and 2015 synods on the family, the Humanum Conference on the complementarity of men and women, and the World Meeting of Families in Philadelphia. Yet without attending to the reality of violence, the Church cannot credibly offer accompaniment. This paper will advance an argument for a more adequate vision of accompaniment by: (1) examining the reality of family violence worldwide, with attention to the global South, (2) offering a critical appraisal of the treatment of gender, mercy, and marriage at the synod and related gatherings, (3) drawing on feminist theologians to construct a more adequate theological understanding of mercy and justice.

5. Living Justice and Mercy in the Dominican Tradition: San Cristóbal F  
Selected Reflections in Honor of the 800<sup>th</sup> Year of the Order of Preachers – Selected Session

Convener: **Colleen Mary Mallon, O.P.**, Aquinas Institute of Theology

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

Presenter: **Kathleen McManus, O.P.**, University of Portland

Paper Title: "A Cross-Grained Praxis of Mysticism: The Global Suffering of Women as an Ethical Imperative for the Church"

Précis: This project engages Schillebeeckx's image of "cross-grained praxis" at the intersection of marginalized women suffering in multiple contexts, and the role of the Church both in that suffering and in its alleviation. Women who exercise a liberative feminist praxis constitute a "cross-grained thread" running across the Church's fabric, yet they are constituted by that same fabric. They represent the necessity to go "against the grain" in order to remain orthodox according to the criteria of the Gospel. Herein lies a mysticism of resistance that constitutes an ethical imperative for the Church.

Presenter: **Leo Almazán, O.P.**, Aquinas Institute of Theology

Paper Title: "How do Dominicans Effect Change? Lessons from the School of Salamanca"

Précis: The School of Salamanca changed the way in which civil power and authority were exercised in the New World by using a bilateral approach: (1) the Dominican-missionaries in the Americas witnessed the abuses against the indigenous peoples and communicated them to the Dominican-theologians in Salamanca, who (2) received the information, analyzed it, took a prophetic stance, and called all to a conversion of mind, heart, and practices. Today like yesterday, Dominicans effect change in the world by praying and studying together, remaining connected with one another, and acting courageously to defend the rights of the poor.

Presenter: **Colleen Mary Mallon, O.P.**, Aquinas Institute of Theology

Paper Title: *“‘Humanité plurielle’: Exploring the Witness Ecclesiology of Pierre Claverie, O.P.”*

Précis: “Discovering the Other, living with the Other, listening to the Other, letting oneself be shaped by the Other, does not mean losing one’s identity or rejecting one’s values; it means conceiving of a ‘humanity in the plural’ without exclusion.” What did Pierre Claverie, bishop of Oran, Algeria, mean by “humanity in the plural”? How did his episcopal ministry in a Muslim milieu embody this notion? What might an exploration of his ministry and martyrdom offer in terms of reframing our understandings of church as witness in the midst of social unrest, fear and terror?

6. *Laudato Si’, Justice, and Mercy:*  
Seeking the Common Good for Our Common Home

San Cristóbal G

Convener: **Jame Schaefer**, Marquette University

Moderator: **Christiana Peppard**, Fordham University

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

Paper Title: *“Integral Ecology as a Liberationist Concept”*

Précis: Reflecting on elements of the ecological, political, and cultural contexts of the Caribbean basin, I argue that Pope Francis’ concept of “integral ecology” should be interpreted in a manner that locates the concept within a liberationist paradigm. Key to this argument is the concept of integral liberation that Gustavo Gutiérrez uses to highlight the obfuscations of developmentalist rhetoric. The current rhetoric regarding “sustainable development” functions in a parallel manner, covering up the unsustainable character of the political, economic and cultural dimensions of the contemporary global system. Thus, paradigm shifts in these spheres are necessary if the type of integral ecology for which the pope advocates can be advanced.

Presenter: **William George**, Dominican University

Paper Title: *“Implementing *Laudato Si’* in the Caribbean Basin: Lessons from the Law of the Sea”*

Précis: To realize the vision of *Laudato Si’*, both international action and international law will be essential. What can be learned from the UN Convention on Law of the Sea (LOS) and the Cartagena Convention adopted by member nations of the Wider Caribbean sector of the Regional Seas Program? Theologians who want to advance the encyclical’s agenda in the Caribbean Basin and elsewhere must seriously consider pertinent laws, and LOS with its regional implications and offshoots is an excellent place to start.

Presenter: **Joshua Snyder**, St. Anselm College

Paper Title: *“Mercy and Justice for Whom? Reading *Laudato Si’* from the Context of Guatemala”*

Précis: This presentation offers an analysis of Pope Francis’ encyclical *Laudato Si’* within the context of Guatemala. Guatemala’s untenable land distribution perpetuates a cycle of social sin that

exploits both the environment and its rural Mayan *campesinos*. This sin manifests the vicious tendency to subjugate the common good to individual gain. The Ladino minority has acquired massive land holdings that forced the Mayan majority to serve as indentured servants to agribusiness. *Laudato Si'* must be implemented to address both dehumanizing structures that foster ecological injustice as well as work at the grassroots level to cultivate mercy and justice as personal virtues.

## Posters

**Elizabeth Groppe**, Xavier University

“Yearning for Contact with the Land’: *Laudato Si'* and Agrarian Renewal in Puerto Rico and Cuba”

**Daniel DiLeo**, Boston College

“*Laudato Si'* and Climate Change: American Opinions, Caribbean Concerns”

**Cristina Vanin**, University of Waterloo and

**Neil Ormerod**, Australian Catholic University

“Building an Ecological Culture: Signs of Hope in Costa Rica, Australia, and Canada”

**Dan Scheid**, Duquesne University

“Rethinking the Myth of Progress in Puerto Rico”

**James O'Sullivan**, Boston College

“Human Rights and Sustainable Development: A New Model for U.S. Foreign Policy in the Caribbean Basin”

## 7. Gender Justice and the Role of Women in Church and Society (INSeCT) – Invited Session

Tropical A

Convener: **Nancy Pineda-Madrid**, Boston College

Moderator: **Catherine Clifford**, University of St. Paul

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

Paper Title: “The Interlocking of Gender Inequity and Gender Violence”

Précis: Violence is nurtured by gender inequity, and gender inequity breeds violence. An understanding of the interlocking of gender inequity and gender violence is taken up to ground the premise of the paper. This is shown in the case of violence against women in India perpetuated by social structures and systems which legitimize death-cultural practices like dowry. Women must cast away the robe of victimhood and reclaim their agency and dignity through gender resistance. They create sites of resistance where they negotiate with the powers of domination at their own terms.

Presenter: **James McEvoy**, Australian Catholic University

Paper Title: “Gender Justice and the Ministry of Women: Equality, Difference, and Recognition”

**Précis:** A broad range of feminist political theorists—including Susan Moller Okin, Jean Hampton, Iris Marion Young, Martha Nussbaum, and Ruth Abbey—have studied the social transformation required if liberal societies are to recognize the equal dignity of women. Other sociologists and philosophers, including José Casanova and Charles Taylor, have contributed to discussion on this fundamental question. This paper seeks, first, to highlight salient features of the movement to recognize the equal dignity of women, focusing particularly on the concepts of equality, difference, and recognition. The paper will then ask what the Roman Catholic Church must learn from this new moment about the ministry of women.

**Presenter:** **Carlos Mendoza-Álvarez, O.P.**, Universidad Iberoamericana

**Paper Title:** “Gender Identities: A Latin American Critical Approach”

**Précis:** This paper will employ a critical hermeneutics of vulnerability and resilience to discuss sexual and cultural diversity in the context of the new global war. Gender issues are not only based on the sexual and cultural proclivities of individuals but they also reveal an ethical and spiritual dimension of humankind expressed through practical and political acts of resistance along the borders of systemic violence. In particular, the experiences of “muxes” in Oaxaca, southern Mexico, and other transgender communities, are inspiring a new understanding of gender identities, subjectivities and communities.

8. Comparative Theology Reading Group – Interest Group  
Textual Journeys: Religious Learning across Borders

Tropical B

**Conveners:** **Marianne Farina, C.S.C.**, Dominican School of Philosophy and Theology  
**Francis X. Clooney, S.J.**, Harvard Divinity School

**Moderator:** **Marianne Farina, C.S.C.**, Dominican School of Philosophy and Theology

**Guide to Reading:**

**John Pawlikowski**, Catholic Theological Union

**2016 Text:** “Babylonian Talmud; Tractate Bava Metzia 59 b: ‘The Excommunication of Eliezer, Son of Hyrcanus’”

**Précis:** In each year of this Reading Group, participants will engage a text from another religious tradition using the comparative theology model. The selected text each year will be brief, accessible, and thought provoking, in respect to our general theme. The goal of our study is to draw us into the wisdom and theology of another tradition, while also highlighting issues related to reading, study, and the role of the text (written or oral, expository or performative). Participants do not have to be familiar with the tradition from which the text is selected or with the comparative theological process itself. In order to guide our reading and discussion, we have asked one “Lead Reader” to offer introductory remarks.

In 2016 we turn to the Jewish tradition of learning, with Tractate Bava Metzia 59 b from the Babylonian Talmud, and John Pawlikowski will lead us in our reading of the text. The text will be available a month in advance by contacting Marianne Farina or Frank Clooney.

9. Rahner Society – Consultation  
Textual Journeys: Religious Learning across Borders

Tropical C

Administrative Team:

Michael Canaris, Nancy Dallavalle, Mark Fischer, Peter J. Fritz, Richard Lennan, Richard Penaskovic

Convener: **Richard Penaskovic**, Auburn University  
Moderator: **Michael M. Canaris**, Loyola University Chicago  
Presenter: **Paul D. Murray**, Durham University

Paper Title: “Serving the Sacramentality of the Church: Rahner’s Contribution to the Proper Ordering of Charism and Institution”

Précis: This paper examines Rahner’s contribution to the search for a cogent theological means of integrating the hierarchical ordering of ministry and authority and due appreciation for the charism endowed, Spirit-moved body of the Church as a whole. An evolution will be traced from his early viewing of the charismatic as a mere balancing principle alongside hierarchical order to his viewing office as itself part of the charismatic endowment of the Church, serving it and giving it form. The latter will be shown to suggest the mutual accountability of each to the other and to provide the basis for a properly integrated and integrating theology of charism, order, and authority.

Presenter: **Matthew R. Petrusek**, Loyola Marymount University

Paper Title: “Specifying ‘The Space’ Necessary to Exercise the Fundamental Option: How Human Capabilities Help Clarify Rahner’s Conception of Justice”

Précis: In his Theological Investigations article, “The Dignity and Freedom of Man,” Karl Rahner writes, “The personality of [the human]...requires of necessity a certain space for realizing itself.” What defines this “space” and how does it relate to Rahner’s conception of justice? The paper addresses this question by placing Rahner’s theology in constructive dialogue with the language of human capabilities, respectively developed by political theorist Martha Nussbaum and economist Amartya Sen. Capabilities, the paper argues, provide a promising moral framework for specifying the conditions necessary for saying “yes” to God, which, in turn, helps clarify Rahner’s overall understanding of justice.

10. Church and Ecumenism – Topic Session

Salón del Mar AB

Administrative Team:

Richard Lennan, Kristin Colberg, Amanda Osheim

Convener: **Richard Lennan**, Boston College  
Moderator: **David Turnbloom**, University of Portland  
Presenter: **Edmund Kee-Fook Chia**, Australian Catholic University

Paper Title: "Justice and Mercy in Global Christianity "

Précis: This presentation explores how the themes of justice and mercy are addressed in *Evangelii gaudium*, in comparison with *Together towards life* of the World Council of Churches and also *The Cape Town Commitment* of the Evangelical's Lausanne Movement. Its thesis is that these mission documents of the three main global Christian denominations, drafted within three years of each other, address almost similar contextual concerns in the contemporary post-modern era. In particular, the reality and challenge of the poor and suffering leaves the Churches with little choice but to attend to them, especially given that Christianity is now more present in the global South where there is much poverty, injustice, and oppression.

Presenter: **James B. Nickoloff**, College of the Holy Cross

Paper Title: "Medellin's Vision of Ecclesial Holiness: Foundation for Ecumenism"

Précis: In 1968 the Catholic bishops of Latin America met in Medellín, Colombia to plan the implementation of Vatican II in their region. To the surprise of many, they ended up reconsidering the Council's positions in the light of Latin American reality. Concluding that the Church must stand in genuine solidarity with the poor and marginalized in order to be the sacrament of Christ, the bishops proposed a renewed understanding of the Church's holiness which, in turn, became a foundation for genuine ecumenism in succeeding years.

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

11. Beyond Trento: North American Moral Theology in a Global Church – Interest Group San Gerónimo C

Conveners: **Bryan N. Massingale**, Marquette University  
**Kristin E. Heyer**, Boston College

Moderator: **Bryan N. Massingale**, Marquette University

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

Paper Title: "Traversing Merciless American Borders: Transnational Dialogue Between Colonized and Diasporic Peoples"

Précis: This presentation analyzes benefits and risks associated with transformative, transnational moral praxis among colonized and diasporic communities of color in North America. It argues for the importance of prioritizing and constructing safe spaces for dialogue between colonized and diasporic communities, mindful of hazards created by the power differentials to which these communities are uniquely vulnerable. This presentation invites reflection upon factors that shape our judgments concerning the proper and investment-worthy agents, audience, and content that constitute a "global" dialogue in Catholic moral theology.

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

Paper Title: "Our Global Common Humanity: Whose Universals? Whose Particulars? (in Bioethical Discourse)"

Précis: Discourse by U.S. North American Catholic ethicists on the ethics of globalization, including cultural diversity and theological research, scholarship, and teaching across cultures, arguably, speak to our reach for a global common humanity or the deep desire for every human being to have opportunities to flourish. Indeed God calls us to this disposition. In our global common humanity, I maintain that billions of people all over the world still need to be kept safe from harm and/or premature deaths. This need implies that bioethics continues to develop a global consciousness not driven primarily by Western European principles and theories. The Universal Declaration on Bioethics and Human Rights (hereafter the Declaration) adopted by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) on October 19, 2005, gives one example of what needs to occur to realize global bioethical standards. I propose that the three basic features of this Declaration provide for us an important step in the search for a global consciousness in biomedical research and clinical practice. Furthermore, I propose that these features could be helpful as, we, U.S. North American Catholic ethicists continue to grapple with what it means to engage in theological research, scholarship, and teaching across cultures.

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

## Saturday Evening, June 11, 2016

<b>Eucharist</b>	5:30 p.m. <b>San Gerónimo Ballroom</b>
<b>Reception</b>	6:45 p.m. <b>San Cristóbal Ballroom Foyer</b>
<b>John Courtney Murray Award Banquet</b>	7:15 p.m. <b>San Cristóbal Ballroom</b>

## Sunday Morning, June 12, 2016

<b>Conveners' Breakfast</b>	7:15 – 8:45 a.m. <b>San Gerónimo Ballroom C</b>
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*New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with David Hollenbach, S.J., CTSA President-Elect, Mary E. Hines, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2016 convention.*

<b>Morning Prayer</b>	8:30 – 8:45 a.m. <b>Tropical C</b>
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**Fourth Plenary Session**

9:00 – 10:00 a.m.  
**San Gerónimo Ballroom**

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

Address: **Bradford E. Hinze**  
Fordham University  
President, CTSA

“Decolonizing Everyday Practices: Sites of Struggle in Church and Society”

**Appointment of the New President**

10:00 a.m.  
**San Gerónimo Ballroom**

**Breakfast and Reception / Coffee**

10:15 a.m.  
**San Cristóbal Ballroom Foyer**

**Meeting and Luncheon: CTSA Board of Directors**

11:00 a.m. – 1:00 p.m.  
**Executive Board Room**

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**Catholic Theological Society of America  
Convention 2017**

***Ecology: Theological Investigations***

**June 8 – 11, 2017  
Hyatt Regency Albuquerque  
Albuquerque, New Mexico**

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**Local Arrangements Committee, San Juan – 2016**

**MT Dávila**  
Andover Newton Theological School

**Elsie Miranda**  
Barry University

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

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